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VOLUME

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NESTOR, a distinguished Grecian chief at the time of the Trojan war, was king of Pylos in Peloponnesus. His father Neleus had twelve sons, of whom all but Nestor perished in an invasion of the country by Hercules. Nestor was preserved from this slaughter by being educated among the Gerenians. He fought when a youth with success against the Eleans or Epeans, a neighbouring people. He is also said to have been at the marriage of Piritheus, and to have been one of those who repelled the Centaurs (probably a body of horsemen) in their attempt to carry off Hippodamia. He is represented by Homer as being of a great age at the siege of Troy, and even as having lived three ages, which, if interpreted generations, may be stated at ninety years. His wisdom, the product of experience, is displayed on several occasions in the councils of the Greeks; and his honey-like eloquence is employed in conciliating the dissensions between the leaders. The garrulity of old age, joined to the qualities of a veteran statesman and warrior, renders him a very natural and interesting personage in the Iliad, and there can be little doubt that his character was transmitted in real tradition. His son Antilochus, a brave warrior, perished before the walls of Troy. *Homer's Iliad. Ovidii Metam.*—A.

NESTOR, or Letopis Nestorova, a Russian historian, was born in 1056 at Bielzier. In his twenty-ninth year he assumed the monastic habit, and took the name by which he is known. He entered the monastery of Petchersti at Kiof, and there applied closely to the Greek language, though he seems rather to have studied it in the Byzantine historians than in the older classics. He is supposed to have died about 1115. The work by which he is known is a Chronicle, containing, after a short introductory account of the early state of the world, taken from the Byzantine writers, a geographical description of Russia and the adjoining countries; an account of the Sclavonian nations, their emigrations, dispersion, and final settlement; and lastly, a chronological series of the Russian annals from 858 to about 1113. He writes in a simple style, and his narrative is dry and tedious; but its minuteness and chronological exactness give it the air of veracity, and it is said by a competent judge to be much superior in authenticity to any other chronicle among the people of Sclavonian origin. Although this author's name occurs in the early Russian books, his work lay in obscurity, till Peter the Great ordered a transcript to be made of a copy of it found in the library of Konigsburgh, where it had been placed in 1668 by prince Radzivil. Professor Muller in 1732 published a German translation of the first part, but erroneously ascribed it to one Theodosius. It has since been published at Petersburgh in 1767, quarto, and is valued as the earliest monument of Russian history. It has been brought down by two continuators to 1203. *Coxe's Trav. into Russia. Nouv. Dict. Hist.*—A.

NESTORIUS, a celebrated bishop of Constantinople in the fifth century, after whom his followers were called *Nestorians*, was a Syrian by nation, and born at Germanicia, towards the close of the preceding century. He was educated in the monastery of St. Euprepius, in the suburbs of his native city, and became a disciple of the famous Theodore of Mopsuestia. Afterwards he was ordained presbyter of the church of Antioch, and acquired a high character for learning, eloquence, and piety. With these qualities was connected an abundant portion of zeal and intolerance against all oppugners of the catholic doctrine of the trinity. In the year 428, on the recommendation of the emperor Theodosius, he was chosen to fill the vacant see of Constantinople. On the day of his ordination, when he delivered his first sermon before the emperor and the people of his diocese, he declared his resolution vigorously to make war upon all heretics. "Give me," said he, "O emperor, the earth free from heretics, and I in return will give you heaven. Conquer the heretics with me, and I will assist you in conquering the Persians." Although this declaration was highly acceptable to the mass of the people, who hated the heretics; yet, says Socrates, the wiser sort condemned his pride and arrogance, and expressed their surprize, that a man who had scarcely tasted the water of the city, should avow his determination to persecute those who were not of his own opinion. Within five days after his ordination he began to execute his threatenings, and reduced the Arians to such despair, by attempting to deprive them of the place in which they held their private assemblies, that they set fire to it themselves, and many of the neighbouring houses were consumed along with it. From this circumstance he generally obtained the name of the *incendiary*. He endeavoured to suppress the Novatians, from the jealousy, says Socrates, which he entertained of Paul, their bishop, who was eminent for sanctity of manners; but the emperor restrained his violence. He also carried on a persecution against

the Quartodecimans, in Asia, Lycia, and Caria; in consequence of which a sedition was excited at Miletus and Sardis, that occasioned the loss of many lives. He so greatly harassed the Macedonians, by means of his instrument Antonius, bishop of Germa, that, out of despair and revenge, they conspired against that prelate, and put him to death. Nestorius, having obtained this advantage against them, prevailed upon the emperor to deprive them of all their churches at Constantinople, Cyzicum, and the villages about the Hellespont. The Manichæans, likewise, and the Pelagians, suffered under his persecuting hand. These rigorous proceedings against heretics, might have secured to him in the orthodox calendar the title of saint, had he not become involved in a dispute with some of his catholic brethren about *words*, which produced as much animosity and as great divisions in the catholic church, as if it had related to the most intelligible and the most important of *things*.

When Nestorius came from Antioch to Constantinople, he brought with him one of his fellow-presbyters, and a particular friend, named Anastasius. This presbyter, in one of his public discourses, declaimed warmly against the title of *Mother of God*, which began now to be commonly given to the Virgin Mary; saying, that it was more proper to call her the *Mother of Christ*, since the deity can neither be born nor die, and, of consequence, the son of man alone could derive his birth from an earthly parent. Complaint of what Anastasius had said being brought to Nestorius, he applauded the sentiments which the presbyter had advanced, and openly explained and defended them in several discourses. But both he and his friend Anastasius were keenly opposed by certain monks at Constantinople, who maintained that the son of Mary was *God incarnate*, and excited the zeal and fury of the populace to support this doctrine against Nestorius. Notwithstanding all this, the discourses of the latter were extremely well received in many places, and had the majority on their side. As soon as this controversy came to the knowledge of Cyril, who at this time presided over the see of Alexandria, and was at enmity with Nestorius, he censured him in letters which he wrote to him on the subject. Upon this Nestorius was desirous of explaining his meaning; but the haughty and turbulent Cyril would hearken to no explanations. He peremptorily required Nestorius to acknowledge and confess the Virgin Mary to be the *Mother of God*, without any distinction or explanation; and because he would not comply, he defamed him all over the East, as a reviver of the heresy of Paul of Samosata, denying the real union between the divine and human nature in the person of Christ. He, likewise, excited the people at Constantinople against him, and spared no pains to discredit him with the emperor, and other great persons at court. Nestorius, being now sensible that Cyril was determined to keep no measures with him, resolved, in his turn, to keep none with one, who, out of a jealousy of his power and authority, was endeavouring to ruin him. He, therefore, assembled a council at Constantinople, in which, with the unanimous consent of the bishops present, he solemnly excommunicated the laymen, and deposed the ecclesiastics, who rejected his doctrine. He did not stop here; but caused several ecclesiastics, monks, and laymen, the friends of Cyril, to be apprehended, dragged to the public prison, and there severely scourged as disturbers of the public peace, and sowers of heresy and sedition. At the same time Nestorius wrote to Celestine, bishop of Rome, endeavouring to gain him to his side, by explaining the doctrine which he held without the least disguise or equivocation; and adding, that by disputing the title *Mother of God*, he only meant that the *Logos* was not born of the Virgin Mary. Cyril, also, wrote to Celestine that famous letter against Nestorius which has reached our times; and prejudiced him to such a degree against the bishop of Constantinople, that he assembled a council at Rome, which condemned Nestorius as the author of a new and very dangerous heresy. In a council held at Alexandria, likewise, where Cyril's letter was recited, no less than twelve anathemas were hurled at the head of Nestorius, and twelve propositions drawn up, which he was required to anathematize on pain of being deposed. But, notwithstanding the resolutions of the councils of Rome and Alexandria, Nestorius would not condemn propositions which he believed, and justly, to contain the orthodox doctrine of the church. In this determination he was supported by several respectable bishops. John, bishop of Antioch, was entirely in his interest; and Theodoret, bishop of Cyrus, the historian, drew up twelve propositions in answer to those of Cyril, the object of which was to shew that he confounded the two natures of Christ, and gave to his human nature the honour that was due to the *Logos*.

As there was no prospect of an amicable issue to this absurd and unintelligible con-

troversy about terms, the emperor called a council to assemble at Ephesus, in the year 431, which is the third general council in the annals of the church. Nestorius and Cyril both arrived at Ephesus at the appointed time; but John of Antioch, with the bishops of his patriarchate, who were supposed to favour Nestorius, and many bishops who were coming from Italy and Sicily, had not yet arrived. Of this circumstance Cyril and his party determined to avail themselves, and proceeded immediately to business in opposition to the remonstances of Nestorius, and the commissioner whom the emperor had sent to assist at the council in his name. And, what was still more inconsistent with justice and decency, Cyril himself, a principal party concerned, and the avowed enemy of the accused bishop, took the place of president. Before an assembly so constituted Nestorius refused to appear, though summoned three times, declaring his resolution to wait for the arrival of the oriental bishops, who might be expected within four days. Upon this refusal, the council met early on the following day, when Cyril received the depositions against Nestorius, examined the witnesses, gave his own construction to the words of his opponent, and delivered his opinion the first. In that opinion the majority of the bishops present, who were devoted to him, tumultuously concurred, and the same session was closed with pronouncing a sentence of deposition and excommunication against Nestorius. When the imperial commissioner protested against the precipitation and violence of their proceedings, they drove him by force out of the assembly; and to the remonstrances of seventy-six bishops, who absented themselves from the council, that they might not seem to give the least countenance to the business of that day, they paid not the slightest attention. Five days afterwards, John of Antioch and the oriental bishops came to Ephesus, and, having received information of what had passed, refused to assist at the council, unless the whole matter should be investigated anew. To such a proposal, as may readily be imagined, Cyril would not listen; upon which the oriental bishops, and others who had disapproved of the steps taken by the council under the influence of the bishop of Alexandria, formed themselves into a separate assembly. By this new council the proceedings of the other were unanimously declared null; the doctrine of Cyril was pronounced heretical; and a sentence of deposition and excommunication was passed against Cyril, and Memnon bishop of Ephesus, who was one of his most zealous supporters.

On the other hand, Cyril, and the prelates who adhered to him, pronounced all the bishops of the new council to be Nestorians, and, with Nestorius, deposed, excommunicated, and anathematized. Open war being thus declared between the hostile assemblies, both parties made an appeal to the emperor, who gave orders for the banishment of Nestorius, Cyril, and Memnon, as equally disturbers of the peace of the church, and sent a person high in office to persuade all the bishops to assemble in one council. Finding, however, that they were so exasperated against each other that it was impossible to reconcile them, he ordered a certain number of deputies from each council to appear before him at Chalcedon, where he patiently heard them respectively defending their own principles, and combating those of their opponents. At first he seemed favourable to the orientals; but, being prepossessed against Nestorius by his sister Pulcheria, he suddenly changed his mind, and declared for Cyril's council. Immediately afterwards he reinstated Cyril and Memnon in their sees, and issued an edict, declaring Nestorius justly deposed. At first our ex-prelate was permitted to retire to the monastery in which he had been educated, where he continued four years, and by his behaviour gained universal respect. But his enemies were so pressing in their solicitations to the emperor, to inflict a severer punishment on such an obstinate heretic, that they obtained an order for his banishment to Petra in Arabia. Thinking his confinement to that place too mild a punishment, they afterwards persuaded the emperor to direct that he should be removed to Oasis, a place in the desarts between Egypt and Libya, where the greatest criminals were usually confined. It appears from Socrates that he was here in the year 439. Afterwards, the town being surprized by a people called Blemmyes, he was carried into captivity, though he soon obtained his release. Upon this he withdrew to the city of Panopolis in the Thebais; whence he was soon dragged by a band of soldiers to Elephantina, at the extremity of that government, and from thence cruelly harassed from place to place, till nature sunk under the fatigues which he was forced to undergo, and he died, but in what year is not known. Such was the end of the famous Nestorius, whose sufferings must have been greatly aggravated

by the reflection, that he was only treated by his enemies with the same unchristian severity which in the day of his power he had shewn towards others. The persecution of which he was a victim, however, did not put a stop to the progress of his distinguishing tenet, which from this time spread more than ever, and prevails in the East at the present day. Two of his "Letters" are inserted, in Greek and Latin, in the third volume of the "Collect. Concil;" and four others may be seen in Christian Lupus's collection of the "Letters of the Council of Ephesus." One of his "Sermons" is given, almost entire, and fragments of many others, in Garner's edition of the works of "Marius Mercator." In Cave and Dupin the reader may find references to other works which contain fragments of his writings. *Socratis Hist. Eccl. lib. vii. cap.* 29. 31. 32. *Cave's Hist. Lit. vol. I. sub. sæc. Nestor. Dupin. Bower's Lives of the Popes, vol. I. under the article Cœlestine. Mosh. Hist. Eccl. sæc. v. par. ii. cap. v. sect.* 5—8. *Priestley's Hist. Christian Church, vol. II. per. xiii. sect.* 1. 2.—M.

NETHENUS, Matthias, a learned German protestant divine of the reformed communion, was born in the duchy of Juliers, in the year 1618. He officiated for some time as minister at Cleves; and in the year 1646, accepted an invitation to become professor of divinity at the university of Utrecht. Afterwards he removed to occupy the theological chair, and to discharge the functions of pastor at Herborn, where he died in 1686, about sixty-eight years of age. He was the author of various well-written works on theological and controversial topics: but we are only furnished with the subjects of his treatise "De Interpretatione Scripturæ," 1675, quarto; and of another piece "De Transubstantiatione." *Nouv. Dict. Hist.*—M.

NETSCHER, Gaspard, an eminent painter of the Dutch school, was the son of a sculptor, either at Stutgard or Heidelberg, who died, leaving a widow and young family in indigent circumstances, and particularly distressed on account of a war which raged in that country. Gaspard, who was born in 1639, was brought while a child by his mother to Arnheim, where he was educated at the expence of a physician named Tullekens. It was his patron's intention to bring him up to his own profession; but a decided propensity to the arts of design prevented this destination, and he was placed first with a painter on glass, then with one Koster, a painter of fowls and game, and finally with Terburg, an artist of reputation at Deventer. Gaspard was extremely assiduous in copying after nature, and he attained an excellence in imitating various objects which has scarcely ever been equalled. The gloss of satins, the pile of Turkey carpets, the texture and figure of stuffs, and the like, were represented by him so as to become perfect deceptions. Not contented, however, with this species of excellence, he resolved to go for improvement to Rome; but having proceeded as far as Bourdeaux, he fell in love and married. This incident put an end to his Italian journey, and he returned and settled at the Hague. He there commenced portrait-painter, in which branch he acquired so much reputation, that all the embassadors and other distinguished foreigners who frequented that court sat to him before leaving it. His fame procured him an invitation to England from Charles II.; but he preferred a more unconstrained life at home. His state of health was another obstacle to a removal, for he was afflicted with the gout and gravel, which disorders put a period to his life in 1684, or, according to another account, in 1687. Gaspard Netscher ranks among the best painters of his school. In addition to the exact imitation of nature before mentioned, he possessed a light and delicate touch, a correctness of outline, a fine tone of colouring, with thorough knowledge of the chiaro-scuro; and though he retained the national taste in his figures, there is grace in the airs of his heads, especially of the females, with a natural and pleasing expression. He painted in small size, and almost confined himself to portrait. Two of his pictures in the royal collection at Paris, a lutanist playing, and a musician teaching a lady on the bass-viol, are greatly admired.

Theodore and Constantine Netscher, sons and disciples of Gaspard, were both eminent as portrait painters. The former was a considerable time in England, where he was much employed. *D'Argenville. Pilkington.*—A.

NETTER, Thomas, a learned English carmelite monk in the fourteenth and former part of the fifteenth century, was surnamed *Waldensis*, most probably from the place of his birth, which it is not unlikely was Saffron-Walden in Essex. He embraced the religious life in a monastery at London, and was afterwards sent to the university of Oxford. Here he pursued his studies with great success, and became public professor, at first of philosophy, and then of divinity. In the faculty last mentioned he was admitted to the degree of doc-

tor. He zealously contested the opinions of Wickliff, both in the schools and in the pulpit; was elected provincial of his order; and by the command of king Henry IV. attended the council of Pisa in 1409. By Henry V. he was appointed privy counsellor, and confessor, and sent to the council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favour of Henry VI. and went to France with the intention of being present at his coronation at Paris; but he died on his journey at Rouen, in the year 1430. He was the author of "Commentaries" on Genesis, Exodus, Leviticus, the Acts of the Apostles, the Epistle of St. Paul to the Romans, and the first Epistle of St. Peter; "Doctrinale Antiquitatum Fidei Ecclesiæ Catholicæ," which was published after his death in 1571, in three volumes, folio, and is still held in great esteem by Catholics; "In Aristotelis Libros de Cœlo et Mundo;" and a multitude of "Dissertations," "Disputations," "Dialogues," "Sermons," "Letters," &c. which are enumerated in *Freheri Theatrum Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

NEUBAUER, Ernest-Frederic, a learned German protestant divine and professor in the eighteenth century, was born at Magdeburgh, in the year 1705. We have met with no other particulars of his life, but that he was professor of antiquities, of the learned languages, and finally of divinity at the university of Giessen, where he prematurely died in 1748, when only forty-three years of age. He was the author of various publications which are distinguished by considerable erudition, and entitle him to have his name inscribed on the list of learned Germans. They consist of happy "Illustrations of different Texts of Scripture;" "Academical Dissertations;" "A Collection of small Treatises by learned Hessians;" "Sermons;" "The Lives of the Professors of Divinity at Giessen," &c. *Nouv. Dict. Hist.*—M.

NEUMANN, Gasper, M. D. an eminent chemist, was born in 1683 at Zullichau in the duchy of Crossen in Brandenburg, of which place his father was a burgher and apothecary. He was brought up to his father's profession, and in 1705 went to Berlin, where he engaged in the service of the king of Prussia. After having accompanied him in his journeys for some years, he was allowed to study at the university of Halle, and was then sent at the king's expence to travel for improvement in chemical knowledge. In 1711 he visited the German mines, and thence passed into Holland, where he attended the lectures of the illustrious Boerhaave. Thence he went to England, where the news of the death of his sovereign in 1713 somewhat deranged his plans. He again visited Holland; and in 1716 accompanied George I. king of England to Hanover. On repairing to Berlin, he obtained the friendship of Stahl, physician to Frederick-William, who procured an order for him to resume his travels at the expence of the court. He visited France and Italy, every where increasing his stock of scientific knowledge, and forming connexions with men of eminence. Upon his return to Berlin he was appointed court-apothecary; and when the king, in 1723, established a college of medicine and surgery in his capital, Neumann was nominated to the chair of chemistry. He received the degree of M. D. from Halle in 1727, and in that year travelled through Silesia and Moravia to Vienna, returning by Bohemia and the mining country of Saxony. His reputation now extended to the different countries of Europe, and he was created a member of the Royal Society of London, the Imperial Academy Naturæ Curiosorum, and the Institute of Bologna. In 1734 he made a tour to the New Marche and Pomerania, where he discovered the true origin of Osteocolla. He became dean of the college of Berlin in 1736, and died in that city in 1737. The works published by Dr. Neumann in his lifetime consist chiefly of dissertations in the Latin language inserted in the Philosophical Transactions of London, the Ephemerides Acad. Naturæ Curiosorum, and the Miscellanea Berolinensia; and of others in the German language published separately. After his death, two different copies of his Chemical Lectures were given to the public; one, in two editions, at Berlin and Dresden, from notes taken by one of his pupils, intermixed with compilations from different authors: the other, by the booksellers of the Orphan Hospital of Zullichau, from papers in Neumann's own hand-writing: of this there have been two impressions, the first in a large form, the second in an abridgment, which last, however, consists of two volumes, quarto. From this Dr. Lewis has made an excellent English translation in two volumes, octavo, still farther abridged, but better methodized, and enriched with notes. "Neumann's Lectures (says Dr. Lewis) are a valuable magazine of chemical knowledge. The author biassed by no theory, and attached to no opinions, has enquired by experiment into the

properties and uses of the most considerable natural and artificial productions, and the preparation of the principal commodities which depend on chemistry; and seems to have candidly, and without reserve, communicated all he discovered." Such a work must retain its value notwithstanding the great modern changes in chemical theory. *Life of Neumann prefixed to the Zittau edit. of his Lectures. Preface to Lewis's Translat.*—A.

NEUMANN, John-George, a learned German Lutheran divine and professor who flourished in the seventeenth century, was born in 1661 at Meitz, a village of the country of Mersebourg in the circle of Saxony, of which his father was minister. He commenced his academical studies at Zittau; whence he removed in 1680 to the university of Wittemberg, where he was admitted an adjunct in the faculty of philosophy in the following year. Afterwards he spent some time at Strasburg, and visited several of the most celebrated of the German universities. Having returned to Wittemberg, he was appointed professor of poetry in 1690, and librarian to the university in 1692. At a subsequent period he was called to the theological chair, made assessor to the consistory, and provost of the castle-chapel. He died in 1709, when in his forty-ninth year. He was the author of many learned, and some curious "Dissertations," and other treatises on moral, religious, and controversial subjects, of which a list, consisting of forty-six articles in the Latin language, besides his pieces in German, is given in the third volume of the "Supplement to the Historical Dictionary," published at Basil. *Moreri. Nouv. Dict. Hist.*—M.

NEURE', Mathurin de, an able French mathematician in the seventeenth century, was a native of Chinon; but we have no account of the date either of his birth or of his death. His attachment to mathematical studies introduced him to the acquaintance and the friendship of the celebrated Gassendi, on whose recommendation he was appointed tutor to the children of M. de Champigny, intendant of justice at Aix. Afterwards he was entrusted with the education of the princes of Longueville. He was on all occasions a zealous defender of the principles and fame of his earliest patron Gassendi, and on his account became involved in a controversy with John Morin, physician and professor-royal of mathematics at Paris. The pieces to which this controversy gave rise were collected together, and published in a quarto volume at Paris, in 1650. Three of his "Letters," in Latin, on mathematical and astronomical subjects, are inserted in the sixth volume of the folio edition of Gassendi's works. Neuré also published a Latin letter in quarto, exposing, in severe and pointed terms, the ridiculous and superstitious customs observed by the provençals at the festival of Corpus-Christi, entitled, "Querela ad Gassendum de parum christianis provincialium [illegible] ritibus, maximumque sanis eorum moribus: ex occasione ludicrorum quæ Aquis-Sextiis, in Solemnitate Corporis Christi ridicule celebrantur." Occasionally our author had paid his court to the muses, and published some Latin verses which are not destitute of merit, though their style is sometimes too turgid and inflated. *Moreri. Nouv. Dict. Hist.*—M.

NEUVILLE, Charles Frey de, a French Jesuit, celebrated for his admirable talents as a preacher, was descended from a noble family in Britany, and born at Coutances in the year 1693. He did not deliver his first sermon before the year 1736; but he then made such a powerful impression on his hearers, by the excellence of his composition and the powers of his eloquence, that from that time for more than thirty years, his appearance in the pulpit, either at court or in the capital, always afforded the highest satisfaction to his auditory. After the ruin of his order in France, he retired to Compeigne, where he had permission to reside, notwithstanding that he had not complied with the conditions which the parliament of Paris exacted from the Jesuits who were desirous of remaining within their jurisdiction. For this indulgence he was indebted to the effect produced by his superior talents and eminent virtues on illustrious females at court, who obtained the consent of Lewis XV. that he should live unmolested in the solitude which he had chosen. Into this retreat he was followed by the favours of the king and royal family, which consoled him in his exile from society, and mitigated the infirmities of advancing age. The principal event which contributed to disturb his tranquillity, was the extinction of the society of Jesuits by the brief of pope Clement XIV. He died in 1774, when he was in the eighty-first year of his age. Father de Neuville charmed his hearers, not only in the pulpit, but in familiar conversation. He possessed a lively imagination, great copiousness of language, and fluency as well as correctness of expression. These qualifications, without obtruding serious topics, he devoted, with

great address, to the service of religion and morality. To the unhappy he was always a ready adviser and comforter, and was peculiarly fitted for such an office by his uncommon share of sensibility. His "Sermons" were published at Paris, in 1776, in eight volumes, 12mo. They are recommended, above the great mass of compositions of that description, by the excellence of their plans, the liveliness and originality of the ideas which pervade them, the author's happy method of applying texts of scripture, the well-chosen images which they present to us, and much warmth of sentiment. The judicious reader, however, will be displeased with the affected antitheses and turns of wit which frequently occur in them. Our author had an elder brother, called PETER-CLAUDE, FREY DE NEUVILLE, who was born at Grandville, in 1692. He also became a member of the Society of Jesus, and was twice called upon to fill the post of provincial. After the destruction of the society he retired to Rennes, where he died in 1773, about the age of eighty-one. Of his "Sermons," which are less brilliant but more solid than those of his younger brother, two volumes were published at Rouen, in 1778, 12mo. *Nouv. Dict. Hist.*—M.

NEWCOME, WILLIAM, a learned and excellent Irish prelate in the eighteenth century, was a native of England, and the second son of the rev. Joseph Newcome, vicar of St. Helen's at Abingdon in Berkshire, and rector of Barton le Clay in Bedfordshire. He was born at the latter place, on the tenth of April 1729, O S. He received his education in classical learning at Abingdon grammar-school, where he distinguished himself by his proficiency in the Latin and Greek languages, and the superior excellence of his themes and other school exercises, as we have heard related by some of his contemporaries in that seminary. In the year 1745, having laid a good foundation of elementary learning, he was elected to a scholarship of Pembroke-college in the university of Oxford. Here his very extraordinary diligence and close application to the different departments of academical learning were eminently conspicuous, and he took his degree of B. A. at the statuteable period, and that of M. A. in 1753, with great reputation. At the same time Mr. Newcome recommended himself to universal esteem, by the exemplariness of his moral character, and the amiable decorum of his manners. As by his early inclination he was designed for the clerical profession, he paid a particular attention to the study of divinity, scriptural knowledge, sacred criticism, the oriental languages, and the collateral branches of learning by which he might be qualified to sustain the character of a christian minister with respectability and usefulness. Afterwards he was elected fellow, and became tutor of Hertford college; and among other pupils who were placed under his care, were lord Henry Seymour, and the late right honourable Charles James Fox, who reflected great credit on the instructions of their excellent tutor, and always cherished a warm respect for his person and memory. If we are not mistaken in our recollection of the particulars which were several years since communicated to us concerning our author, it was while he continued at Hertford college, that he met with an accident which occasioned the loss of his left arm. By the sudden close of a door upon it, he received so severe an injury that a mortification ensued, and it was found necessary that he should submit to an amputation, in order to save his life. We are not furnished with the date of the year when Mr. Newcome entered into holy orders; but we find that he accumulated the degrees of bachelor and doctor of divinity, in 1765. In that year he was appointed chaplain to the earl of Hertford, lord lieutenant of Ireland; and in the following year, upon a vacancy taking place on the Irish episcopal bench, he was nominated to the see of Dromore. In this situation he continued during the greatest part of nine years, diligently and faithfully discharging the duties of his episcopal office, and securing the respect of all parties, and of all religious persuasions, by the affability, prudence, candour, and moderation, which were the invariable guides of his conduct. Soon after his promotion to this see, he entered into the matrimonial connection with an English lady of a respectable family, who died not many years afterwards, leaving behind her one daughter. Sometime after her death he married a second English lady, of an ancient Berkshire family, who still survives him, and by whom he had several sons and daughters.

In the year 1775, under lord Harcourt's adminstration, Dr. Newcome was translated from Dromore to the bishopric of Ossory. Hitherto he had not been known to the world as an author, excepting, perhaps, by the publication of some single sermons, on particular occasions; but he now made preparation for laying before the public some of the more im-

portant fruits of his learned and well-directed studies. The first of his valuable publications was "An Harmony of the Gospels; in which the English Text is disposed after Le Clerc's Manner, with such various Readings at the Foot of the Page, as have received Wetstein's Sanction in his Folio Edition of the Greek Testament. Observations are subjoined, tending to settle the Time and Place of the several Transactions, to establish the Series of Facts, and to reconcile some Inconsistencies," 1778, folio. This work reflects great honour on the author's learning and ingenuity, as well as on the pains which he has taken in it, by the exercise of calm and rational criticism, to contribute his efforts towards the removal of the difficulties in harmonizing the Gospels; and we give entire credit to the preliminary declaration made by him when he said, "the advancement of sacred literature is the end of my studies, and the object of my ambition." In the course of it, the bishop maintains the common opinion that our Saviour's ministry continued at least three years, and makes some remarks on Dr. Priestley's "Greek Harmony," published in the preceding year, in which the author supports Mr. Mann's hypothesis, that our Lord's ministry did not last more than one year. Soon after the bishop's "Harmony" appeared, Dr. Priestley published one in English, with a letter prefixed addressed to the bishop of Ossory, defending the hypothesis which he had formerly adopted. In the year 1780, Dr. Newcome, who in the preceding year had been translated to the see of Waterford, answered that letter in a distinct publication, entitled, "The Duration of our Lord's Ministry particularly considered," &c. 12mo; which produced a reply from Dr. Priestley, in "A second Letter to the Bishop of Waterford." To this second letter the bishop published an answer in the same year, which was followed by a second reply from his opponent: and thus terminated a controversy, conducted on both sides with great acuteness and critical skill, and with a degree of candour and good manners very honourable to both the disputants, who sat down each satisfied with his own opinion. In the year 1782, bishop Newcome published, "Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his moral Character," in quarto. This subject he has treated with equal judgment and piety, and entered into the true spirit of our Saviour's character. His views of things are just and liberal, and he has shewn himself throughout the whole, above an attachment to the narrowness of system. An improved edition of this work was published in 1795, in octavo. In the year 1785, our prelate rendered an acceptable service to biblical scholars by publishing what he modestly calls, "An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the twelve Minor Prophets," quarto. The manner in which this arduous task has been executed by him, affords sufficient evidence of his intimate acquaintance with the idiom of the original, as well as of his judgment and candour. By giving to his version a metrical form, after the example of bishop Lowth in his "New Translation of Isaiah," he has preserved, as far perhaps as could be done in a translation, the grace and beauty of the Hebrew tongue; and he has rendered his performance valuable to the expositors of the sacred writings, by keeping faithfully in view, both in the body of the work and in his notes, an admirable rule which, with others, he has laid down as necessary to a just and true translation of the Scriptures. "The critical sense of passages should be considered," says he, "and not the opinion of any denomination of Christians whatever. The translators should be philologists, and not controversialists."

In the year 1788, bishop Newcome gave to the public, "An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel," in quarto. This work bears equal testimony with the preceding, to the author's learning, diligence, and impartiality. In his preface Dr. Newcome states the chief historical events which relate to the period of Ezekiel's prophecy; illustrates the character of his style and manner; and successfully defends the copiousness, perspicuity, and elegance of the Hebrew dialect. These learned disquisitions will afford gratification to the classical and polite scholar. They will, however, be found peculiarly interesting to the theological student, on account of the forcible manner in which they recommend the cultivation of the Hebrew language; not only for the beauties of its composition, but, to use the author's language, because "of the importance of the treasures which it unfolds;" and because "such a vein of Hebraisms runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature." In the year 1792, bi-

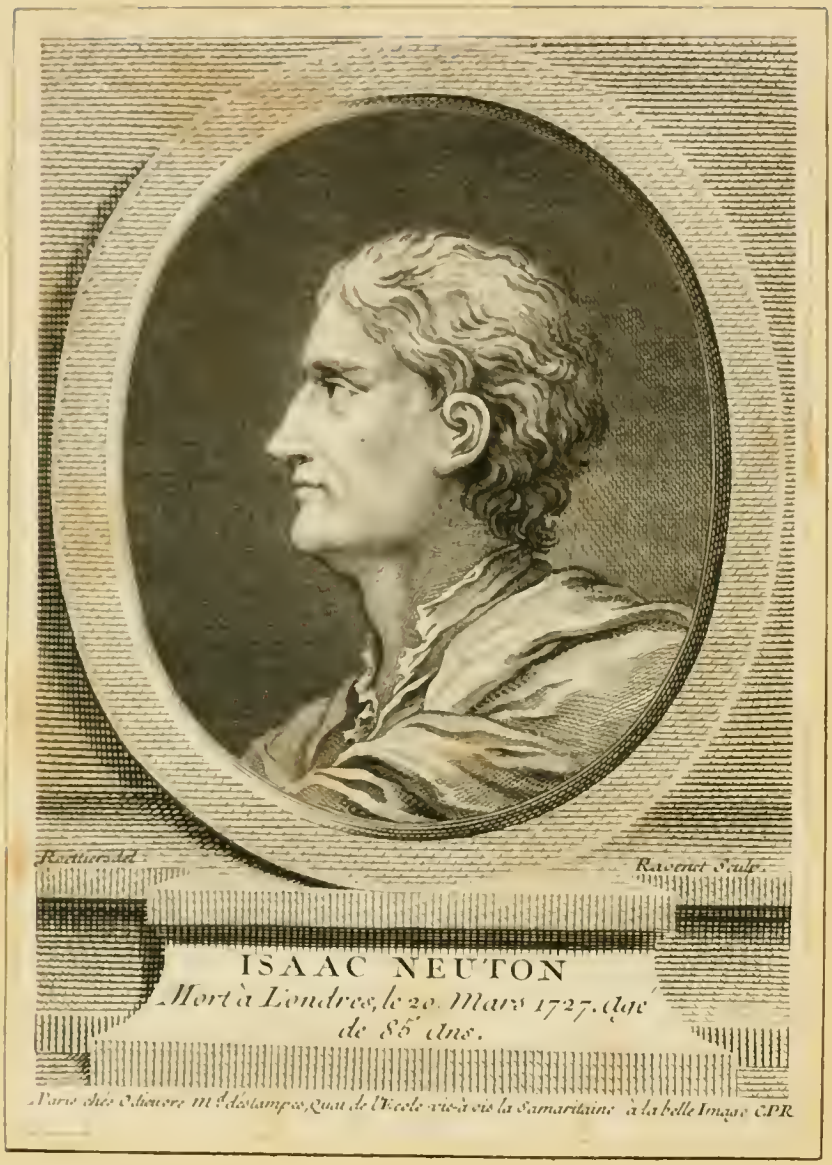
shop Newcome published, "A Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection: intended to retract some Errors contained in the Author's Greek Harmony, and to shew that Dr. Benson's Hypothesis is satisfactory," quarto. In this piece, which displays a very uncommon spirit of openness and candour, biblical scholars are presented with a rational and perspicuous elucidation of a difficult and important part of the evangelical writings, accompanied with learned and useful notes. Another valuable work with which Dr. Newcome favoured the public in the year 1792, is entitled, "An historical View of the English Biblical Translations; the Expediency of revising by Authority our present Translation; and the Means of executing such a Revision," octavo. The first chapter into which this work is divided, contains a history of the English versions of the Bible from Wickliff to James I. which is chiefly an abridgment of Lewis's "Complete History of the several Translations of the Holy Bible and New Testament into English," &c. but more distinct and judicious than that work, and abounding in more useful information. The second chapter presents us with a methodical and entertaining view of "such authorities as have occurred on the subject of our authorised version; whether they consider its merit, or demerit, the propriety or impropriety of recommitting it to the anvil." The third chapter consists of satisfactory answers to the ordinary objections to an improved version of the Bible, which the bishop has delivered partly in his own words, and partly in the words of the authorities before introduced by him. In the fourth chapter, Dr. Newcome brings forwards his arguments to shew the expediency of an improved version; of which the principal are, the flux nature of living languages, and the vast accession to the biblical apparatus which has been furnished since the period when the present version was executed. The last chapter contains rules for conducting an improved version of the Bible which he prefixed to his version of the minor prophets, with considerable enlargements, and additional illustrations from later critics. To the whole is added a list of the various editions of the Bible, and parts of the Bible, in English, from 1526 to 1776. On the importance and value of such a performance, executed by an author so well qualified by his erudition, biblical knowledge, and spirit of careful, dispassionate enquiry, as Dr. Newcome, it is not necessary to make the least observation.

On the twenty-fifth of January 1795, under the administration of earl Fitzwilliam, our prelate was raised to the highest dignity in the Irish church, by being translated from Waterford to the archiepiscopal see of Armagh, vacant by the death of Dr. Richard Robinson, lord Rokeby, primate of all Ireland. On this occasion he had to advance to the heirs of his predecessor the large sum of fifteen or sixteen thousand pounds, under a parliamentary arrangement which took place during the lifetime of Dr. Robinson. So considerable was the expenditure of that prelate for the improvement of his diocese, as well as of the cathedral and palace at Armagh, exclusive of very munificent donations from his own private purse, that an act of parliament was passed empowering him to establish a species of mortgage on his see, by which his heirs should receive a fine of fifteen or sixteen thousand pounds from his immediate successor, and the heirs of succeeding prelates smaller fines, decreasing in a fixed ratio, till the whole mortgage should be discharged. The large sum which archbishop Newcome had to advance, he was enabled to pay without any inconvenience out of his private fortune, which he had managed with prudential economy, while in his various situations he had upheld the dignity of the episcopal character, by a liberal attention to the demands of benevolence and hospitality. In his new situation he maintained the same character which had rendered him the object of universal respect and esteem at Dromore, Ossory, and Waterford. It is true, that the rank to which he was elevated obliged him to assume greater state in his manner of living and appearance, and to mix more in public life, than was perfectly agreeable to his wishes; but he conducted himself through those scenes with the same propriety which governed him in all his intercourse with the world, rejoicing when he was enabled to withdraw from them to the enjoyment of domestic felicity, and the pursuit of his beloved studies. In the year 1795, the archbishop published his "Primary Charge," in quarto, which calls the attention of the clergy to a very important and much neglected part of the pastoral care, that of occasional and private instruction. With equal good sense, knowledge of the world, and zeal for the interests of practical religion, the author points

out in it the qualifications for the duty which he recommends; the opportunities for private instruction which arise from the ordinary course of the clerical duty, and those which accidentally offer themselves; and the manner of communicating instruction to different descriptions of persons. This charge was the last publication of the worthy prelate during his lifetime, who, to the deep regret of all good men, died at Dublin on the eleventh of January 1800, in the seventy-first year of his age. We shall not repeat the encomiums which in the preceding narrative we have bestowed on the erudition, zeal, and services in the cause of sacred literature, faithful indefatigable discharge of his episcopal duties, and admirable personal endowments and amiable qualities of archbishop Newcome, but conclude in applying to him the character which he has given of bishop Burnet in his pastoral charge: he was "an incomparable prelate, equally conspicuous for his knowledge, his labours, and his piety." It is almost needless to add, that such a man as we have seen Dr. Newcome to have been, peculiarly endeared himself in his domestic and friendly relations.

Soon after the archbishop's death, the stores of biblical literature were enriched by the publication of his "Attempt towards revising our English Translation of the Greek Scriptures, or the new Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes," in two volumes, large octavo. This work was printed so long ago as the year 1796, but was reserved for publication till after the author's death, because he was unwilling, at his advanced period of life, to engage in the controversies to which his alterations of the commonly received version might give rise. In the preface he informs us, that when he first undertook this design, his intention extended no farther than to improve our authorized translation of the Greek scriptures, following the text of Griesbach's excellent edition, except in a few instances, the reasons for which deviations the work itself will suggest. After having concluded this task, with as much attention and labour as its importance demanded, he was convinced that his plan would be very defective, unless he subjoined a comment to the text of such an important and difficult book. He, therefore, engaged in a second labour of selection and abridgment from a body of notes which he had formed, or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. To biblical scholars this work will prove of great use, as affording them a variety of elucidations of obscure passages in our common translation, pithy and apposite remarks, and a judicious compressed collection of valuable criticisms, either borrowed from the works of other writers, or suggested by the author's own enquiries and reflections. The same excellent prelate had also employed much time and application on a similar "Attempt towards revising our English Translation of the Hebrew Scriptures;" and he bequeathed his interleaved Bible, in four volumes folio, containing the result of his labours, to the archiepiscopal library at Lambeth palace. Through the favour of the archbishop's brother, the late Mr. Robert Newcome, we were indulged with the perusal of these volumes, while they were on their passage towards the place where they are now deposited; but with a promise exacted that no transcript should be made from them, which was most sacredly observed. Though his remarks and criticisms have not been carried to the extent which the author intended, had his life been prolonged to a later period, yet they will be found numerous, and frequently very important; and we hope that some person, properly qualified for the task, will be permitted to serve the cause of sacred literature, by communicating them to the public. Mr. Robert Newcome also, soon after the archbishop's death, favoured us with the perusal of a memoir of that prelate's life, drawn up by himself, and in his own hand-writing; in which he gave an interesting account of the progress of his studies, and of his sentiments relative to characters and opinions which have occasioned much discussion in the theological world. That memoir, we were given to understand, was to be transmitted to Dr. Stock, bishop of Killala, and to remain at his disposal. With any further particulars relating to it, we are entirely unacquainted; but we cannot refrain from expressing our regret that, to whatever cause it is to be attributed, the archbishop has not appeared before the public in the character of his own biographer, as we are persuaded that his narrative would reflect the highest honour on his ingenuousness, candour, and liberality. *Gent. Magaz. Jan.* 1800. *New Annual Register*, 1780—1800. *Private Communication.*—M.

NEWTON, JOHN, an eminent English ma-


Roettiers del.
Ravenet Sculp.
ISAAC NEUTON
Mort à Londres, le 20. Mars 1727. âgé de 85 ans.
Paris chez Chevrier M.d d'estampes, Quai de l'Ecole vis-à-vis la Samaritaine à la belle Image CPR

thematician and divine in the seventeenth century, was born at Oundle in Northamptonshire, in the year 1622. After laying the foundations of classical learning at the grammar-school, at fifteen years of age he was sent to the university of Oxford, where he was entered a commoner of St. Edmund's-Hall. In 1641, he was admitted to the degree of B. A.; and in the following year was created M. A. in precedence to many students of quality, and gentlemen in attendance upon the king and court, then at Oxford, on account of his distinguished talents in the great branches of literature. His genius leading him particularly to the study of the mathematics and astronomy, he had applied to those sciences with great diligence, and made a very considerable proficiency in them; of which he reaped the advantages during the civil wars and the government of Cromwell. But the mathematical sciences did not so far engross his time and study, as to prevent him from paying that attention to theological subjects, and the other branches of learning more immediately connected with the profession of a divine, which qualified him for those preferments in the church to which he was afterwards appointed. In the year 1661, immediately after the restoration of king Charles II. he was created doctor of divinity at Oxford; nominated chaplain to his majesty; and presented to the rectory of Ross in Herefordshire, which he held till his death on Christmas-day 1678, when he was about fifty-six years of age. These are all the particulars with which we are furnished respecting his life, excepting what Antony Wood says of him, that he was "a capricious and humorous person." However that may be, his writings are a proof of his great application to study, and are a sufficient monument of his genius and skill in the mathematical sciences. They consist of "Astronomia Britannica: exhibiting the Doctrine of the Sphere, and Theory of Planets decimally by Trigonometry," &c. 1656, quarto; "Help to Calculation, with Tables of Declination, Ascension, &c." 1657, quarto; "Trigonometria Britannica, shewing the Construction of the natural and artificial Sines, Tangents, and Secants, &c." 1658, folio, consisting of two books; one composed by our author, and the other translated from the Latin of Henry Gellibrand; "Chiliades centum Logarithmorum," printed with the former; "Geometrical Trigonometry," 1659; "Mathematical Elements, in three Parts," 1660-1663, quarto; "A perpetual Diary, or Almanack," 1662; "Description of the Use of the Carpenter's Rule," 1667; "Ephemerides, shewing the Interest and Rate of Money at Six per Cent." &c. 1667; "Chiliades decem Logarithmorum et Tabula Partium Proportionalium," 1667; "The Scale of Interest, or the Use of Decimal Fractions," &c. part II. 1668, octavo; "School Pastime for Young Chrildren," &c. 1669, octavo; "The Art of Practical Gauging of Casks and Brewer's Tuns," 1669; "Introduction to the Art of Rhetoric," 1671, 12mo.; "The Art of Natural Arithmetic in whole Numbers, and Fractions vulgar and decimal," 1672, octavo; "The English Academy, or a brief Introduction to the seven liberal Arts, Grammar, Arithmetic, Geometry, Music," &c. 1677, octavo; "Cosmography, or a View of the terrestrial and celestial Globes, in a brief Explanation of the Principles of plain and solid Geometry," &c. 1679, octavo; "Introduction to Astronomy, in two Parts," and "Introduction to Geography," both which are printed with the "Cosmography." *Wood's Athenæ Oxon. vol. II. Martin's Biog. Phil. Hutton's Math. Dict.* —M.

NEWTON, Isaac, one of the most illustrious philosophers and mathematicians whom the world has produced, was born on Christmas day 1642, at Woolsthorpe, a hamlet of Colsterworth in Lincolnshire, six miles south of Grantham. His father, Mr. John Newton, who was descended from an ancient family, cultivated his own little paternal estate, and had married a woman of good fortune; but is said to have been a wild, extravagant, and weak man. The subject of this article was his posthumous and only child, being born about three months after his death. About two years afterwards Mrs. Newton married a second husband, by whom she had three children; but she did not neglect the education of her son Isaac. At the age of twelve, she sent him to the grammar-school at Grantham, where he made a good proficiency in the languages, and laid the foundation of his future studies. Even in this place he gave early marks of his natural genius. "Every one," says Dr. Stukely, "that knew sir Isaac, or have heard speak of him here, recount the pregnancy of his parts when a boy, his strange inventions, and extraordinary inclination for mechanics; that, instead of playing among the other boys, when from school, he always busied himself in making knicknacks and models of wood in many kinds; for which purpose he had got little saws,

hatchets, hammers, and a whole shop." Of his infantine bias towards calculation and philosophical subjects, the following trait is related: that he had then a rude method of measuring the force of the wind blowing against him, by observing how much further he could leap in the direction of the wind, or with it blowing on his back, than he could leap the contrary way, or in opposition to the wind. After having spent a few years at Grantham, his mother, who had no intention of educating him a scholar or philosopher, sent for him home, that he might betimes be instructed in rural affairs, and rendered capable of managing his own estate. But, instead of minding the business of the farm, he was always studying or poring over books, and often by stealth, without his mother's knowledge. Being one day sent to market at Grantham, an uncle of his, who was a clergyman, discovered him in a hay-loft, working a mathematical problem; which circumstance, with what he had before observed, satisfied our divine that his nephew's inclination for learning was invincible. He, therefore, persuaded his mother to let her son follow the bent of his mind, and to send him back to the grammar-school. In 1660, when Isaac was eighteen years of age, he was entered of Trinity-college in the university of Cambridge, of which his uncle had been a member, and where he had still many friends. From the beginning of this century, particular attention had been paid in the university to the study of the mathematics, and the elements of geometry and algebra had become generally one branch of a tutor's lectures to his pupils. To these sciences Mr. Newton chiefly devoted his attention, and by the uncommon force of his genius made such an extraordinary and rapid progress in them, that he excited the admiration and engaged the intimate friendship of Mr. afterwards Dr. Isaac Barrow, at that time fellow of Trinity-college, and one of the most eminent mathematicians of his day. The book with which he commenced his college studies was "Euclid's Elements;" but it did not detain him long, as he became master of the propositions, almost as soon as his eye was run over them. Finding it so plain and easy to him, the youthful vigour of his understanding would not suffer him to sit down, in order to contemplate the singular excellence in that author's manner of demonstration, by means of which the whole series and connection of the truths advanced is continually kept in view up to their first principles. This neglect, however, he was sensible of in his riper years, and with great ingenuousuess expressed his regret to Dr. Pemberton, for his "mistake at the beginning of his mathematical studies, in applying himself to the works of Des Cartes and other algebraical writers, before he had considered the Elements of Euclid with that attention which so excellent a writer deserves." The truth is, when he first went to college Des Cartes' analytical method was all in vogue; to which therefore he particularly attended, as well as to "Kepler's Optics," "Dr. Wallis's Arithmetica Infinitorum," &c. making several improvements on them, which he inserted in many marginal notes as he went along, according to his usual method of studying any author.

Dr. Wallis's treatise more especially engaged Mr. Newton's notice, and presented him with matter which set his boundless invention at work, and opened the way into his "New Method of Infinite Series and Fluxions." He was thus employed till the year 1664, when he took the degree of B. A. About this time, observing that many of the most eminent mathematicians were engaged in the business of improving telescopes, which was a matter of much importance to the philosophical world, he desisted for a time from the pursuit of mere abstract speculations, and turned his thoughts to this more useful subject. Des Cartes, in his "Dioptries," assuming the commonly received notion that light was homogeneous, had upon this principle first discovered the laws of refraction, and maintained, that the perfecting of telescopes depended on the discovery of a method of making the glasses in elliptic, parabolic, or hyperbolic figures. Newton, therefore, in the year 1666, applied himself to the grinding of optic glasses, of other figures than spherical, not entertaining, as yet, any suspicion of the heterogeneous nature of light. Not succeeding in various attempts which he made to the satisfaction of his mind, he procured a glass prism, for the purpose of examining the celebrated phænomena of colours, which had been lately discovered by Grimaldi. The vivid brightness of the colours produced by this experiment, at first afforded him much pleasure; but afterwards, examining them philosophically, with that accuracy and circumspection which were natural to him, he was surprized at perceiving them in an oblong form, which, according to the received rule of refractions, ought to be circular. At first he thought it possible that this irregularity might be merely accidental; but this was a question which he

could not leave without further examination. He, therefore, carefully directed his enquiries to this subject, and in the progress of them discovered an infallible method of deciding the point, which produced his "New Theory of Light and Colours." However, this theory alone, unexpected and surprizing as the discovery of it was, did not satisfy him, but led him particularly to enquire into the use that might be made of it in improving telescopes, which was his first design. With this view, having now discovered that light was not homogeneous, but a heterogeneous mixture of differently refrangible rays, he computed the errors arising from this different refrangibility, and, finding them to exceed some hundreds of times those occasioned by the circular figure of the glasses, he laid aside his glass-works, and directed his attention to the subject of reflections. He was now convinced, that optical instruments might be brought to any degree of perfection desired, provided that there could be found a substance which would polish as finely as glass, and reflect as much light as glass transmits, and that the art of giving it a parabolic figure could be also attained. These desiderata, however, seemed to him to be objects of great difficulty: nay, he almost thought them unattainable, when he further considered, that every irregularity in a reflecting superficies, occasions the rays to diverge five or six times more from their due course, than the like irregularities in a refracting one. While he was occupied on these speculations, the breaking out of the plague at Cambridge, in 1665, obliged him suddenly to quit his books and studies, and to retire into the country.

During more than two years after this interruption of his pursuits, Newton lived in a great degree secluded from conversation and books; but the activity of his genius would not permit him to spend this time without engaging in important philosophical enquiries. On the contrary, it was in this solitude that the hint first occurred to him, that gave rise to the system of the world which is the main subject of his "Principia." As he was sitting alone in a garden, some apples, falling from a tree, led his thoughts to the subject of gravity; and, reflecting on the power of that principle, he began to consider, that, as this power is not found sensibly diminished at the remotest distance from the centre of the earth to which we can rise, neither at the tops of the loftiest buildings, nor on the summits of the highest mountains, it was reasonable to conclude that this power must extend much further than was usually thought. "Why not as high as the moon?" said he to himself; "and if so, her motion must be influenced by it; perhaps she is retained in her orbit by it. However, though the power of gravity is not sensibly weakened in the little change of distance at which we can place ourselves from the centre of the earth, yet it is very possible that, as high as the moon, this power may differ in strength much from what it is here." To make an estimate what might be the degree of this diminution, he considered with himself, that if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried round the sun by the like power; and, by comparing the periods of the several planets with their distances from the sun, he found, that if any power like gravity held them in their courses, its strength must decrease in the duplicate proportion of the increase of distance. This he concluded, by supposing them to move in perfect circles concentrical to the sun, from which the orbits of the greatest part of them do not much differ. Supposing, therefore, the power of gravity, when extended to the moon, to decrease in the same manner, he computed whether that force would be sufficient to keep the moon in her orbit. In this computation, being absent from books, he took the common estimate in use among geographers and our seamen, before Norwood had measured the earth, that sixty English miles were contained in one degree of latitude; but, as this is a very faulty supposition, each degree containing about sixty-nine and a half of our miles, his computation upon it did not answer expectation. Hence he concluded, that some other cause must at least join with the action of the power of gravity on the moon. On this account he laid aside, for that time, any further thoughts upon this subject.

Soon after this Newton returned to Cambridge, where, in the year 1667, he was elected fellow of his college, and admitted to the degree of M. A. His thoughts were now again engaged upon his newly projected reflecting telescope, which he was very desirous to complete. In 1668, having considered what Mr. James Gregory proposed in his "Optica Promota," concerning such an instrument, with a hole in the centre of the speculum for the transmission of the light to an eye-glass placed behind it, he thought the disadvantages of it would be so great, that he resolved, before he put any thing into practice, to alter Mr. Gre-

gary's design, and to place the eye-glass at the side of the tube, rather than in the centre. He then made a small instrument, with a metallic reflector spherically concave; but this was only a rude specimen, the chief defect of which arose from the want of a good polish for the metal. This therefore, he set himself to find out, when his attention to the subject was interrupted by the business connected with the professorship of mathematics, which Dr. Barrow resigned to him in 1669. However, as his thoughts had for some time been chiefly employed upon optics, he made his discoveries in that science the subject of his lectures for the three first years after his appointment to the mathematical chair. In the mean time, an unexpected occasion drew from him a discovery of the vast improvements which he had made in geometry by means of his new analysis. During the year 1668, lord Brouncker had published a quadrature of the hyperbola in an infinite series, which, with the aid of Dr. Wallis's division, was soon afterwards demonstrated by Nicholas Mercator, in his "Logarithmo technica." This being the first appearance of a series of this sort, drawn from the particular nature of the curve expressed in an abstracted algebraical equation, and that in a new manner, soon came into the hands of Dr. Barrow, then at Trinity-college. This learned mathematician, recollecting that he had met with a similar series in the writings of Newton, and not confined to the hyperbola only, but extended by general forms to all sorts of curves, even such as are mechanical, communicated to him this work of Mercator. Upon the sight of it, our author brought to him those papers of his own, which contained his "Analysis per Æquationes numero Terminorum infinitas." When the doctor had perused it, he was astonished at the prodigious performance, and immediately acquainted his friend Mr. Collins with it; at whose request he afterwards obtained our author's leave to send him the papers. These were transcribed by Mr. Collins, who sent copies of them to some of the most eminent of his mathematical acquaintance. It was not, however, till many years afterwards, that the full extent to which our author had carried his invention came to be well understood. In his *eloge* upon our author Fontenelle observes, that it was natural to expect that, upon seeing Mercator's book, he would have been forward to open his treasure, and thereby secure to himself the glory of being the first discoverer. But this was not his way of thinking. On the contrary, we know from himself, that he thought that Mercator had discovered his secret, or that others would, before his modesty would allow him to consider himself of a proper age to address the public.

In the year 1672, Newton was chosen a fellow of the Royal Society; and having now brought his "Theory of Light and Colours" to a considerable degree of perfection, he communicated it to the society, who published it in the "Philosophical Transactions" for that year. But, notwithstanding all the precaution which the author had taken in preparing it for public view, it was so new and unexpected, and so totally subversive of all men's settled opinions on the subject; while, at the same time, such a great degree of accuracy was necessary in making the experiments upon which it was founded, and the reasoning also upon those experiments was so very subtle and penetrating, that it no sooner made its appearance, than it met with opponents from all quarters. Our author was thus unexpectedly drawn into disputes concerning the truth of it, which, as he had a great aversion to controversy, were very unpleasant to him, and determined him not to publish any thing further upon the subject for some time. On this account he laid by his "Optical Lectures," after he had prepared them for the press, and his "Analysis by Infinite Series," which was intended to accompany them. In this conduct, he evidently acted against his own fame; but that consideration had little weight with him, when opposed to the enjoyment of unruffled serenity of thought: a blessing which he valued above all the glory that mathematics or philosophy could confer upon him. Our author now resumed his endeavours to perfect his reflecting telescope; and observing that there was no absolute necessity for the parabolical figure of the glasses, since, if metals could be ground truly spherical, they would bear as great apertures as men would be able to polish, he completed another instrument of the same kind. This answered his purpose so well, that, though it was only six inches long, he had seen Jupiter with it distinctly round, with the four satellites then discovered, and also Venus horned. This telescope he sent to the Royal Society, at their request, together with a description of it, and further particulars; which were published in the "Philosophical Transactions" for 1672. Several attempts were also made by the society to bring it to perfection; but, for want of a proper composition of metal, and a good po-

lish, they failed of success, and the invention lay dormant till Hadley made his Newtonian telescope in 1723. During the year 1672, likewise, our author published, at Cambridge, "Bernardi Varenii Geographia generalis, in qua affectiones generales Telluris explicantur; aucta et illustrata ab Is. Newton," octavo. This edition was reprinted in 1687, and at a later period with large additions, chiefly taken from our author's writings, by Dr. James Jurin. From this time, till 1679, our author maintained a correspondence, by letters, with Mr. Henry Oldenburg, secretary of the Royal Society. Mr John Collins, Mr. John Flamsteed, and Dr. Edmund Halley; which letters contain a variety of curious and useful observations, and may be found in the "General's Dictionary." In the year 1675, Mr. Hooke having laid claim to some of his inventions in his "New Theory of Light and Colours," our author vindicated his right to them, with becoming spirit, and complete success. During the following year, at the request of Mr. Leibnitz, he wrote two letters, to be communicated to that gentleman, containing an explanation of his invention of infinite series, and took notice how far he had improved it by his "Method of Fluxions." That method, however, he still concealed, and particularly, on this occasion, by the transposition of the letters that make up the two fundamental propositions of it, into an alphabetical order. These letters are inserted in Collins's "Commercium Epistolicum."

In the winter between 1676 and 1677, Newton found out the grand proposition, that, by a centripetal force acting reciprocally as the square of the distance, a planet must revolve in an ellipsis, about the centre of force placed in its lower focus, and, with a radius drawn to that centre, describe areas proportional to the times. In 1680. he made several astronomical observations on the comet that then appeared; which, for some time, he took not to be one and the same, but two different comets, contrary to the opinion of Mr. Flamsteed. While he continued under this mistake, he received a letter from Mr. Hooke, explaining the nature of the line described by a falling body, supposed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter led him to enquire anew, what was the real figure in which such a body moved; and this enquiry gave occasion to his resuming his former thoughts concerning the moon. As Picart had measured a degree of the earth in 1679, by using his measures our author concluded, that the moon is retained in her orbit solely by the power of gravity; and, consequently, that this power decreases, in the duplicate proportion of the distance, as he had formerly conjectured. Upon this principle, he found the line described by a falling body to be an ellipsis, having one focus in the centre of the earth; and finding by this means, that the primary planets really moved in such orbits as Kepler had supposed, he had the satisfaction to see that this enquiry, which he had undertaken at first from motives of mere curiosity, was capable of being applied to the greatest purposes. Upon this he drew up about a dozen propositions relating to the motions of the primary planets round the sun, which were communicated to the Royal Society towards the latter end of the year 1683. These propositions exercised the ingenuity of the greatest mathematicians, and, among others, of Dr. Halley, who found himself unable, as well as the rest, to carry the demonstration of them through all the particulars. Thus baffled, he made a journey to Cambridge in August 1684, in order to consult our author, who informed him that he had absolutely completed the proof; which he transmitted to him in the month of November. Dr. Halley now paid the author a second visit, and obtained his consent, though not without difficulty, that his demonstration should be entered in the register-books of the Royal Society. After which our author was prevailed upon, by the importunity of Dr. Halley, and the request of the society, to proceed to the completion of his "Principia." The third book of that work, being only a corollary of some propositions in the first, was then drawn up by him in a popular way, with the intention of its being published in that form; but he was afterwards convinced that it was best not to let it appear without strict demonstration. At length the work was printed under the care of Dr. Halley, and was published about Midsummer 1687, under the title of, "Philosophiæ naturalis Principia Mathematica," quarto; containing, in the third book, the Cometic Astronomy, which had been lately discovered by him, and was now first given to the world. This treatise, full of such a variety of profound inventions, was composed by him from scarcely any other materials than the few propositions above mentioned, in the space of one year and a half. The second edition of it, with considerable additions and improvements by the author, was printed at Cambridge in

1713, in quarto. Another edition, with still further improvements by the author, was published at London in quarto, under the care of Dr. Henry Pemberton, and was reprinted at Paris, with large notes, in four volumes, quarto.

This great work, in which the author has erected a new system of natural philosophy upon the basis of the most sublime geometry, did not at first meet with all the applause to which it was entitled. One reason for this was, that Des Cartes had then got full possession of the world. He had rendered his philosophy agreeable to the imagination, and adapted it to common conceptions: it therefore met with a very general reception. Newton, on the other hand, with an unparalleled force of understanding, had pursued nature to her most secret abodes, and was intent to demonstrate her residence to others, rather than anxious to point out the way by which he had arrived at it himself. He finished his piece in that elegant conciseness, which had justly gained the ancients a universal esteem. In fact, the consequences in the work flow with such rapidity from the principles, that the reader is often left to supply a long chain to connect them. It required, therefore, some time before the world could understand it. The best mathematicians were obliged to study it with care, before they could make themselves masters of it; and those of a lower order durst not venture upon it, till encouraged by the testimonies of the more learned. But at last, when its worth came to be sufficiently known, the approbation which had been so slowly gained became universal, and nothing was to be heard from all quarters, but admiration of what seemed to be the production of a celestial intelligence rather than of a man. "Does Mr. Newton eat, or drink, or sleep, like other men?" said the marquis de l'Hospital, one of the greatest mathematicians of the age, to the English who visited him. "I represent him to myself," he added, "as a celestial genius, entirely disengaged from matter." Not long before the time when this work was sent to the press, the privileges of the university of Cambridge were attacked by king James II., who sent a *mandamus* to admit father Francis, an ignorant benedictine monk, to the degree of M. A. On this occasion, Newton appeared among the most zealous and active defenders of the rights of that body, and was appointed one of the delegates to the high-commission court, where they maintained their cause with such resolution and steadiness, that the king thought proper to drop the affair. Our author was also chosen one of the representatives of the university in the convention-parliament of 1688, the sessions of which he attended till its dissolution. In the same parliament sat Mr. Charles Montague, afterwards earl of Halifax, who had been educated in the same college with Newton, and was well acquainted with his abilities and merit. That gentleman, having been appointed chancellor of the exchequer, undertook the great work of re-coining the current money of the nation; and knowing no person so well qualified to conquer the difficulties attending it as our author, obtained for him, in the year 1696, the office of warden of the mint. In this situation he rendered very important service to the nation, and was very properly rewarded, three years afterwards, with the appointment of master of the mint, a place worth from twelve to fifteen hundred pounds a year, which he held during the remainder of his life. Upon this promotion, he appointed Mr. William Whiston of Clare Hall, his deputy in the mathematical chair at Cambridge, allowing him the entire profits of the place; and about four years afterwards he procured him to be his successor in that post. In 1699, the Royal Academy of Sciences at Paris having made a new regulation for the admission of foreigners into their society, he was immediately elected a member of it; and in 1703, he was chosen president of the Royal Society, and retained that honourable station till the time of his death.

In the year 1704, Newton published, at London, his "Optics: or, a Treatise of the Reflections, Refractions, Inflections, and Colours of Light," quarto. This work is the result of his occasional labours for thirty years, in bringing the experiments on which his "New Theory of Light and Colours" is founded to that degree of certainty and exactness, which alone could satisfy himself; and, in fact, this seems to have been his favourite invention. In the speculations concerning infinite series and fluxions, and the power and rule of gravity in preserving the solar system, there had been some, though distant hints given by others before him: but he was absolutely the first person who conceived the idea, and engaged in the subtle and delicate study of the anatomy of light, who dissected a ray of light into its primary constituent particles which then admitted of no further separation; who discovered the different refrangibility of the particles thus separated, and that these constituent

rays had each its own colour inherent in it, that rays falling in the same angle of incidence, have alternate fits of reflection and refraction; that bodies are rendered transparent by the minuteness of their pores, and become opaque by having them large; and that the most transparent body, by having a great thinness, will become less pervious to the light. However, what had thus employed his assiduous researches for so many years, was far from being confined to the subject of light alone. On the contrary, it seemed to comprehend in it all that we know of natural bodies. He had discovered, that there was a mutual action at a distance between light and other bodies; by which both the reflections and refractions, as well as inflections of the former were constantly produced. To ascertain the force and extent of this principle of action, was what had all along engaged his thoughts, and what, after all, by its extreme subtlety, escaped even his most penetrating spirit. But, though he has not made so full a discovery of this principle, which directs the course of light, as he has of the power by which the planets are kept in their courses; yet he has given the best directions possible for those who may be disposed to carry on the work, and furnished abundant matter to animate them to the pursuit. By this means he has opened a way of passing from optics to an entire system of physics; and if we look upon his queries as furnishing us with the history of a great man's first thoughts, even in that view they must be entertaining and curious. He was very anxious that his true meaning in them should be rightly understood, which was, to furnish sufficient motives for making further enquiries; but, in the mean time, not to determine any thing. Hence it was, that when Dr. Friend, a few years afterwards, published his "Lectures on Chemistry," and, in explaining the phænomena of chemical experiments, assumed attraction for a principle, which in the queries was only stated as a conjecture, our author complained of it as an injury done to him. With the approbation of Newton, the learned Dr. Samuel Clarke translated the "Optics" into Latin; and our author was so well pleased with the accuracy and elegance of his version, that he made the doctor a present of five hundred pounds, or, a hundred pounds for each of his children. This translation was published at London, in 1706, quarto; and our author printing a second edition of his book, with improvements, in 1718, octavo, the second edition of Dr. Clarke's translation was likewise published, in 1719, quarto. A French translation of it, by Mr. Peter Coste, was published at Amsterdam, in 1720, in two volumes, 12mo.; and reprinted at Paris, in 1722.

With the first edition of his "Optics," the author also published his "Quadrature of Curves" by his new analysis; to which he subjoined, "An Enumeration of the Lines of the Third Order:" both contained under this title, "Tractatus duo de Speciebus et Magnitudine Figurarum curvilinearum." This was the first appearance in print of his "Method of Fluxions." We have already seen that this invention was intended for the public so long before as the year 1672; but was then laid by in order to prevent the author from being engaged in any dispute about it. However, notwithstanding his solicitude to avoid controversy, its publication at present proved the source of an altercation that continued many years. Ever since the year 1684, Mr. Leibnitz had endeavoured to impress the world with the persuasion, that Newton had borrowed this invention from his "Differential Method." Of this design our author was aware, and on that account inserted his right to the invention, in the scholium to the second lemma of the second book of his first edition of the "Principia," in 1687; and, as he now published his "Method," he took occasion to acquaint the world, that he had discovered it in the years 1665 and 1666. In the account which was given of this treatise in the "Acta Eruditorum" of Leipsic, this invention was ascribed to Leibnitz, and it was intimated that Newton borrowed it from him. In our life of Dr. Keill, professor of astronomy at Oxford, we have entered into a particular account of the zeal and success with which that mathematician vindicated the honour of his illustrious countryman. When referring to this dispute, Fontenelle says, "Sir Isaac was by many years the first inventor. Mr. Liebnitz, on the other side, was the first who published this method of calculation; and if he took it from sir Isaac Newton, he resembled Prometheus in the fable, who stole fire from heaven, that he might communicate it to men." In the year 1705, queen Anne, influenced by the consideration of his extraordinary merit, was pleased to confer upon our author the honour of knighthood. Two years afterwards, Mr. Whiston, by our author's permission, published his algebraical lectures, under the title of "Arithmetica Universalis, sive de Compositione et Resolutione Arithmeticæ Liber,"

octavo; which was translated into English by Mr. Raphson. A second edition of it, with improvements by the author, having been printed under the care of Mr. Machin, professor of astronomy at Gresham College, and secretary to the Royal Society, Raphson's translation was revised and corrected by Mr. Cunn; and an improved edition of it, illustrated with notes, was published by Dr. Wilder, of Trinity-College, Dublin, in 1769, in two volumes, octavo. A Latin edition of the same work, with a commentary, by Castilion, afterwards made its appearance at Amsterdam, in two volumes, quarto. Dr. Pemberton tells us that the author called this work, which exhibits another specimen of the extraordinary force of his genius, by the name of "Universal Arithmetic," in opposition to the injudicious title of "Geometry," given by Des Cartes to the treatise in which he shews how the geometrician may assist his invention by such kind of computations. In the year 1711, our author's "Analysis per Quantitatum Series, Fluxiones et Differentias, cum Enumeratione Linearum tertii Ordinis," was published at London, in quarto, by William Jones, esq. F.R.S. who met with a copy of the first of these pieces among the papers of Mr. John Collins, to whom, as we have already seen, it had been communicated by Dr. Barrow. It was published in consequence of the dispute relating to the invention of fluxions; which also occasioned the printing, in 1712, by the consent of sir Isaac, a collection of letters by him and others in that controversy, under the title of "Commercium Epistolicum D. Johannis Collins, et aliorum, de Analysi promota, jussu Societatis Regiæ in Lucem editum."

In the year 1714, Mr. Ditton and Mr. Whiston having petitioned parliament for encouragement to a new method, by which they proposed to discover the longitude at sea by signals, the House of Commons appointed a committee to take it into consideration; who, after applying to our author, and obtaining his written opinion upon the subject, thought proper to reject the prayer of the petitioners. During the following year, Mr. Leibnitz, with the view of gaining credit to the pretension that the "Method of Fluxions" had been borrowed from his "Differential Method," attempted to baffle sir Isaac's mathematical skill by his famous problem of the Trajectories, which he proposed to the English by way of challenge; but, though it was the most difficult proposition which his ingenuity, after much study, was able to devise, the solution of it proved scarcely more than an amusement to our author. The problem was received by him at four o'clock in the afternoon, as he was returning from the Mint; and, though he was extremely fatigued with business, yet he finished the solution of it before he retired to bed. Upon the accession of king George I. to the British throne, sir Isaac was particularly noticed at court; and it was for the immediate satisfaction of that prince, to whom Leibnitz was a privy-counsellor at Hanover, that he was prevailed upon to put the last hand to the dispute about the invention of fluxions. In this court he was introduced to the princess of Wales, afterwards queen Caroline, who took great delight in literary and philosophical enquiries, and the conversation of men distinguished by their talents and knowledge. With that of our author she was always peculiarly gratified, deriving from it that full satisfaction in every difficulty, which she had in vain sought for elsewhere, and she was frequently heard to declare publicly, that she "thought herself happy in coming into the world at a juncture of time, which put it in her power to converse with sir Isaac Newton." It was at the solicitation of this princess that he drew up an abstract of his "Chronology," and communicated a copy of it to the abbé Conti, a Venetian nobleman then in England, upon a promise to keep it secret. But the abbé, who, when in this country, professed a particular friendship for sir Isaac, while he was privately doing him all the injury in his power in the dispute with Leibnitz, was so dishonourable when he returned to the continent, as to disperse several copies of it, and to procure a person to translate it into French, as well as to attempt a confutation of it. This version was printed at Paris, in 1725, and a copy of it, without the remarks, under the title of "Abrégé de Chronologie de M. le Chevalier Newton, fait par lui-même et traduit sur le manuscript Anglois," was sent to our author by the bookseller who printed it, under the pretence of asking his consent to the publication; but though he gave a direct denial, the whole of the work was sent into the world in the same year. Upon this he found it necessary to enter into a defence of himself, which was inserted in the thirty-fourth volume of the "Philosophical Transactions," under the title of "Remarks upon the Observations made upon a Chronological Index of Sir Isaac Newton, translated into French by the Observator, and published at Paris." Of this paper, a French

translation appeared at Paris, in 1726, with a letter of the abbé Conti in answer to it. In the same year, likewise, some dissertations were published at Paris by father Souciet, against sir Isaac's "Chronological Index;" a reply to which, by Dr. Halley, was given in the 397th number of the "Philos. Transactions."

Our incomparable philosopher enjoyed a regular and pretty equal state of health, until he attained his eightieth year, when he became subject to an incontinence of urine, which was thought to be occasioned by a stone in his bladder, and was considered to be incurable. However, by observing a strict regimen, and using other precautions, he procured considerable intervals of ease during the remaining years of his life; but not without enduring some severe paroxysms, which occasioned large drops of sweat to roll down his face. During these attacks, he was never heard to utter the least complaint, nor to express any impatience; and, as soon as he has had a moment's ease, he would smile and converse with his usual cheerfulness. Till this time, he had always read and written for several hours in a day; but he was now rendered incapable of this application, and was also obliged to rely upon Mr. Conduit, who had married one of his nieces, for the discharge of his duties at the Mint. On the morning of the eighteenth of March, 1726-7, he read the newspapers, and conversed for a considerable time with Dr. Mead, his physician, having then the perfect use of all his faculties; but he was finally deprived of them in the course of the succeeding night, and he breathed his last on the twentieth of the same month, when he was in the eighty-fifth year of his age. The last honours were paid to his remains in a manner suitable to his extraordinary merit, and that high estimation in which he was deservedly held in every part of Europe. His body lay in state in the Jerusalem chamber, adjoining the House of Lords, and on the twenty-eighth of March was conveyed to Westminster-abbey, the lord-chancellor, the dukes of Montrose and Roxburgh, and the earls of Pembroke, Sussex, and Macclesfield, supporting the pall. He was interred at the entrance into the choir, at the left hand, where a stately monument, with a most elegant inscription upon it, was erected to his memory.

This great ornament of his country and of human nature was in person of a middle stature, and rather inclined to be fat in the latter part of his life. His countenance was pleasing and venerable at the same time, especially when he took off his peruke, and shewed his white hair, which was pretty thick. He had never occasion to make use of spectacles; and he lost but one tooth during the whole of his life. Fontenelle says, that he had a lively and piercing eye: but on this point he appears to have been misinformed; for bishop Atterbury, who personally knew him, assures us, that, "this did not belong to him, at least not for twenty years past," says the bishop, "about which time I became acquainted with him. Indeed, in the whole air of his face and make, there was nothing of that penetrating sagacity which appears in his compositions; he had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him." His character has been drawn by Dr. Pemberton, Fontenelle, and others, from whose writings we shall select various particulars, necessary to complete the memoirs of this illustrious man. In contemplating his genius, it is not easy to determine which of these endowments had the greatest share in his composition; sagacity, penetration, strength, or diligence. He entertained, however, a very modest opinion of his own abilities; and in answer to one of his friends who said some handsome things of his extraordinary talents, he assured him, in an easy and unaffected way, that if he had done any thing worth notice, and of service to the world, it was owing more to his industry and patience of thought, than to any extraordinary sagacity. "I keep the subject constantly before me," said he, "and wait till the first dawnings open slowly, by little and little, into a full and clear light." It is said of him, that whenever he had any mathematical problems or solutions in his mind, he would never quit the subject on any account. When he has been getting up in a morning, he has sometimes begun to dress, and with one leg in his breeches sat down again on the bed, where he has remained for hours before he has got his clothes on. Dinner has been often three hours ready for him, before he could be brought to table. Among the other anecdotes which are told of him on this head, it is related that one day, his intimate friend Dr. Stukely happening to call at his house, was shewn into the room where sir Isaac usually dined, and where a boiled chicken had been some time waiting for him under a cover; but he was then too busily engaged in his study to attend to such matters. At length the doctor, not having dined himself, and find-

ing that sir Isaac did not make his appearance, sat down to table and completely finished the chicken; after which he put the bones in the dish, and replaced the cover. In a little while our philosopher came out of his study, and telling his friend that he was both weary and hungry, took up the cover; but, finding only the bones of the fowl left, observed to his friend, with a smile, "I thought I had not dined, but I now find that I was mistaken."

However, careful as sir Isaac was to preclude all interruption when engaged in intense application, he was not so far absorbed in philosophical pursuits as to be incapable of attending to any other object. On the contrary, he could arrest his thoughts in the midst of his most intricate researches, when his other affairs demanded his attention; and, as soon as he had leisure, resume the subject at the point where he had left off. This he seems to have done, not so much by any extraordinary strength of memory, as by the force of his inventive faculty, to which every thing opened itself again with ease, if nothing intervened to ruffle him. The readiness of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenseness of thought, out of which he was but a common man. He spent, therefore, the prime of his age in these abstruse researches, when his situation in a college gave him leisure, and while study was his proper profession: but as soon as he was removed to the Mint, he applied himself chiefly to the business of that office; and so far quitted mathematics and philosophy, as not to engage in any pursuits of either kind afterwards. Dr. Pemberton tells us, that he found sir Isaac had read fewer of the modern mathematicians than one could have expected; but his own prodigious invention supplied him with what he might have occasion for in any subject which he undertook. He often censured the handling of geometrical subjects by algebraic calculations, and frequently praised Slusius, Barrow, and Huygens, for not being influenced by that bad taste which then began to prevail. He used to commend the laudable attempt of Hugo de Omerique, to restore the ancient analysis, and very much esteemed Apollonius's book, "De Sectione Rationis," for giving us a clearer notion of that analysis than we had before. Dr. Barrow he esteemed, as having shewn a compass of invention, equal, if not superior, to any of the moderns; we add, our author himself excepted. But he particularly recommended Huygens's style and manner, and thought him the most elegant of any mathematical writer in modern times, and the most just imitator of the ancients; of whose taste and form of demonstration sir Isaac always professed himself a great admirer. Dr. Pemberton likewise observes, that his memory was much decayed in the last years of his life; though there was no foundation for an opinion which was propagated, that he did not then understand his own writings. This opinion might perhaps arise, from his not being always ready to speak on the subjects of them, when it might be expected that he should; which the doctor attributes to an occasional absence of mind, not uncommon to men of genius. Add to this, that the behaviour which he had met with from Mr. Leibnitz, the abbé Conti, and others, had led him to the exercise of much caution when conversing before strangers, which had increased into a habit of reserve as he advanced in life.

Our author's temper is said to have been so mild and equal, that scarcely any accident could disturb it. One instance in particular, is mentioned of this disposition. He had a favourite little dog, called Diamond, which was one day left behind in his study when he was called out into the adjoining room. Upon his return, he had the mortification to find that the animal had overthrown a lighted candle among some papers, containing the almost finished labours of many years, by which means they were set on fire and almost entirely consumed. This loss, as it took place when sir Isaac was far advanced in life, was irretrievable; yet instead of venting his resentment on the author of the mischief, he only rebuked him with this exclamation, "O Diamond! Diamond! thou little knowest the mischief thou hast done!" We have already mentioned, that this great man entertained a very modest opinion of his own abilities; and as a consequence of it we may observe, that he never talked either of himself or others, nor ever behaved in such a manner, as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable, and always put himself upon a level with his company. He never thought either his merit or reputation sufficient to excuse him from any of the common offices of social life; and no singularities, either natural or affected, distinguished him from other men. With respect to his religious sentiments, he was a firm believer in the truth of divine revelation, and a

serious rational Christian. His discoveries concerning the frame and system of the universe, he employed to demonstrate against atheism of all kinds the being of a God, and to illustrate his power and wisdom in the creation of the world; and he applied himself with the utmost attention to the study of the sacred writings, and considered the several parts of them with uncommon exactness. He adhered to the communion of the church of England, but was an utter enemy to intolerance towards non-conformists. He judged of men by their manners; and the true schismatics, in his opinion, were the vicious and immoral. On doctrinal topics he took the liberty of judging for himself, and differed widely in some points from the established creed. He did so, particularly, on the question concerning the person of Christ, having adopted, as we learn from the testimony of Hopton Haynes, esq. who was for many years connected with him in the office of the Mint, the unitarian sentiment. He did not neglect the opportunities of doing good, which the revenues of his patrimony and a profitable employment, improved by a prudent economy, put in his power. When decency upon any occasion required expence and shew, he was magnificent without grudging it, and with a good grace; but at all other times, that pomp which seems great to low minds only, was utterly retrenched, and the expence reserved for better uses. He never married; "and, perhaps," says Fontenelle, "never had leisure to think of it, taken up as he was at first in profound and continual study, and afterwards employed in an important and considerable post, which left no vacancy in his life, nor any occasion for domestic society." At his death, his personal estate amounted to thirty-two thousand pounds, which came among his heirs-at-law, he having died intestate, thinking, as Fontenelle tells us, that a legacy was no gift.

To give the reader a perfect idea of the philosophy of Newton, would be to conduct him through every part of his philosophical works. We must therefore content ourselves with a brief account of the design and plan of his "Principia," and a few miscellaneous observations chiefly extracted from the queries subjoined to his "Optics;" in which we shall follow Enfield's abridgement of Brucker.

"Dissatisfied with the hypothetical grounds on which former philosophers, particularly Des Cartes, had raised the structure of natural philosophy, Newton adopted the manner of philosophizing introduced by lord Bacon, and determined to raise a system of natural philosophy on the basis of experiment. He laid it down as a fundamental rule, that nothing is to be assumed as a principle, which is not established by observation and experience, and that no hypothesis is to be admitted into physics, except as a question, the truth of which is to be examined by its agreement with appearances. 'Whatever,' says he, 'is not deduced from *phænomena*, is to be called an hypothesis: and hypotheses, whether physical or metaphysical, whether of occult qualities or mechanical, have no place in experimental philosophy.' In this philosophy, propositions are drawn from *phænomena*, and are rendered general by induction. This plan of philosophizing he pursued in two different methods, the analytic and synthetic; collecting from certain *phænomena* the forces of nature, and the more simple laws of the forces, and then proceeding, on the foundation of these, to establish the rest. In explaining, for example, the system of the world, he first proves from experience that the power of gravitation belongs to all bodies: then, assuming this as an established principle, he demonstrates by mathematical reasoning, that the earth and sun, and all the planets, mutually attract each other, and that the smallest parts of matter in each have their several attractive forces, which are as their quantities of matter, and which, at different distances, are inversely as the squares of their distances. In investigating the theorems of the "Principia," Newton made use of his own analytical method of fluxions; but, in explaining his system, he has followed the synthetic method of the ancients, and demonstrated the theorems geometrically. The leading design of the "Principia" is, from certain *phænomena* of motion to investigate the forces of nature, and then, from these forces to demonstrate the manner in which other *phænomena* are produced. The former is the end towards which the general propositions in the first and second books are directed; the third book affords an example of the latter, in the explanation of the system of the world. The laws of motion, which are the foundation of the Newtonian system, are these three: 1. Every body perseveres in its state of rest, or of uniform motion in a right line, unless compelled, by some force impressed upon it, to change its state. 2. The change of motion is proportional to the force impressed, and is made in the direction of the right line in which that force is

impressed. 3 To every action an equal reaction is always opposed; or, the mutual actions of two bodies upon each other are equal, and in contrary directions. On the grounds of these laws, and certain corollaries deducible from them, by the help of geometrical principles and reasonings Newton, in the first book, demonstrates in what manner centripetal forces may be found; what is the motion of bodies in excentric conic sections; how, from given *foci*, elliptic, parabolic, and hyperbolic orbits may be found; how the orbits are to be found when neither *focus* is given; how the motions may be found in given orbits; what are the laws of the rectilinear ascent and descent of bodies; how the orbits of bodies revolving by means of any centripetal force may be found; what is the motion of bodies in moveable orbits, and what the motion of the *apsides*; what is the motion of bodies in given superficies, and the reciprocal motion of pendulums; what are the motions of the bodies tending towards each other with centripetal forces; and what the attractive forces of bodies spherical, or not spherical. In the second book, Newton treats of the motion of bodies which are resisted in the ratio of their velocities; of the motion of bodies resisted in the duplicate ratio of their velocities; of the motion of bodies resisted partly in the ratio of the velocities, and partly in the duplicate of the same ratio; of the circular motion of bodies in resisting mediums; of the density and compression of fluids; of the motion and resistance of pendulums; of the motion of fluids, and the resistance made to projected bodies; of motion propagated through fluids; and of the circular motion of fluids. By the propositions mathematically demonstrated in these books, chiefly those of the first three sections, the author, in the third book, derives from the celestial *phænomena*, the forces of gravitation with which bodies tend towards the sun and the several planets. He then proceeds, by other propositions, which are also mathematical, to deduce from these forces the motions of the planets, the comets, the moon, and the tides; to ascertain the magnitude and form of the planets; and to explain the cause of the precession of the equinoxes.

To the above outline of the "Principia," we shall add the following miscellaneous observations, which may serve as a specimen of the Opinions of Newton.

The main business of natural philosophy is to argue from *phænomena*, without feigning hypotheses, and to deduce causes from effects till we come to the very first cause, which certainly is not mechanical. No more causes of natural things ought to be admitted, than are known to exist, and are sufficient to explain their appearances. Therefore natural effects of the same kind are to be ascribed to the same cause. Those properties of bodies, which do not admit of intention or remission, and which are found to belong to all bodies upon which experiments can be made, are to be regarded as properties common to all bodies. It is probable, that all the *phænomena* of nature depend upon certain forces, by which, from causes not yet known, the particles of bodies are either mutually impelled towards each other, and cohere according to regular figures, or mutually repel and recede from each other. Bodies and light mutually act upon one another. All fixed bodies, when heated beyond a certain degree, emit light, and shine, and this emission is performed by the vibrating motion of their parts. Fire is a body heated so hot as to emit light copiously; and flame is a vapour, fume, or exhalation, heated red hot, that is, so hot as to shine. The rays of light, in falling upon the bottom of the eye, excite vibrations in the *tunica retina*, which, being propagated along the fibres of the optic nerve to the brain, cause the sense of seeing. The heat of a warm room is conveyed through a *vacuum* by the vibrations of a much subtiler medium than air, which, after the air is drawn out, remains in the vacuum. It is by the vibrations of this medium that light is refracted and reflected, and heat communicated. This medium is exceedingly more elastic and active, as well as subtile, than the air; it readily pervades all bodies, and is by its elastic force expanded through the heavens. Its density is greater in free and open space than in compact bodies, and increases as it recedes from them. This medium, growing denser and denser perpetually as it passes from the celestial bodies, may, by its elastic force, cause the gravity of those great bodies towards one another, and of their parts towards the bodies. Vision, hearing, and animal motion, may be performed by the vibrations of this subtile elastic fluid, or æther. The small particles of bodies have certain powers, virtues, or forces, by which they act, at a distance, upon one another, for producing a great part of the *phænomena* of nature; as in the attractions of gravity, magnetism, and electricity. The smallest particles of matter

may cohere by the strongest attractions, and compose bigger particles of weaker virtue; and many of these may cohere, and compose larger particles, whose virtue is still weaker, and so on for divers successions, until the progressions end in the biggest particles, on which the operations in chemistry, and the colours of natural bodies, depend, and which by cohering compose bodies of a sensible magnitude. The particles of different bodies cohere with different degrees of force; whence some are volatile, easily rarefying with heat, and condensing with cold, whilst others are fixed, and not separable without a strong heat, or fermentation. Those particles recede from one another with the greatest force, and are with most difficulty brought together, which, upon contact, cohere most strongly. Nature is very conformable to herself, and very simple, performing all the great motions of the heavenly bodies by the attraction of gravity which intercedes those bodies, and almost all the small ones of their particles, by some other attractive and repelling powers which intercede the particles.

The *vis inertiæ* is a passive principle, by which bodies persist in their motion or rest, receive motion in proportion to the force impressing it, and resist as much as they are resisted. By this principle alone there never could have been any motion in the world. Some other principle was necessary for putting bodies into motion; and now they are in motion, some other principle is necessary for preserving the motion: for from the various composition of two motions, it is very certain that there is not always the same quantity of motion in the world. Since the variety of motion which we find in the world is always decreasing through resistance, there is a necessity of recruiting it by active principles, such as are the cause of gravity, and of fermentation, to which almost all the motion we meet with in the world is owing. It is probable, that God in the beginning formed matter in solid, massy, hard, impenetrable moveable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them; and that these primary particles being solids, are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear, or break in pieces, or be liable to a change in their nature and texture. It is also probable, that the changes of corporeal things consist only in various separations, and new associations and motions of these permanent particles, produced by certain active principles, such as that of gravity, and that which causes fermentation and the cohesion of bodies. By the help of these principles, all material things seem to have been composed of the hard and solid particles above mentioned, variously associated in the first creation by the council of an intelligent agent: for it became him who created them to set them in order; and it is unphilosophical to seek for any other origin of the world, or to pretend that it might arise out of a chaos by the mere laws of nature; though being once formed it may continue by those laws for many ages. For, while comets move in very excentric orbs, in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some in considerable irregularities excepted, which may have arisen from the mutual actions of comets and planets upon one another, and which will be apt to increase till this system wants a reformation. Such a wonderful uniformity in the planetary system, must be allowed to be the effect of choice, and so must the uniformity in the bodies of animals. Was the eye contrived without skill in optics, or the ear, without knowledge of sounds? The first contrivance of those very artificial parts of animals, the various organs of sense and motion, and the instinct of brutes and insects, can be the effect of nothing else than the wisdom and skill of a powerful ever-living Agent, who, being in all places, is more able by his will to move the bodies within his boundless uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies. And yet we are not to consider the world as the body of God, or the several parts thereof as the parts of God; he is an uniform Being, void of organs, members, or parts, and they are his creatures, subordinate to him, and subservient to his will. God has no need of organs; he being every where present to the things themselves.

It appears from *phænomena*, that there is a being incorporeal, living, intelligent, omnipresent, who in infinite space as it were in his sensory, sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly by their immediate presence to himself. This most beautiful system of the sun, planets, and comets, could only

arise from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars be centres of similar systems, these being all formed by like wisdom, must be subject to the dominion of one: especially since the light of the fixed stars is of the same nature with the light of the sun, and all systems mutually give and receive light. God governs all things, not as the soul of the world, but as the Lord of the universe. The supreme Deity is an eternal, infinite, and absolutely perfect Being; omnipotent and omniscient; that is, his duration extends from eternity to eternity, and his presence from infinity to infinity; he governs all things, and knows all things which exist, or can be known. He is not eternity or infinity, but eternal and infinite: he is not duration or space, but he endures, and is present; he endures for ever, and is present every where. Since every portion of space is always, and every indivisible moment of duration is every where, certainly the Maker and Lord of all things cannot be never or no-where. God is omnipresent not virtually only, but substantially, for power cannot subsist without substance. In him all things are contained and move, but without reciprocal affection: God is not affected by the motion of bodies, nor do bodies suffer resistance from the omnipresence of God. It is universally allowed, that God exists necessarily; and by the same necessity he exists always and every where. Whence he is throughout similar, all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting; but in a manner not at all human; in a manner not at all corporeal; in a manner to us altogether unknown. As a blind man has no idea of colours, so we have no idea of the manner in which the most wise God perceives and understands all things. He is entirely without body and bodily form, and therefore can neither be seen, nor heard, nor touched; nor ought he to be worshipped under any corporeal representation. We have ideas of his attributes, but what the substance of any thing is we are wholly ignorant. We see only the figures and colours of bodies; we hear only sounds; we touch only external superficies; we smell only odours; we taste only savours: of their internal substances we have no knowledge by any sense, or by any reflex act of the mind: much less have we any idea of the substance of God. We know him only by his properties and attributes, by the most wise and excellent structure of things, and by final causes; and we reverence and worship him on account of his dominion. A God without dominion, providence, and design, is nothing else but fate and nature."

After sir Isaac's death, several treatises on subjects in history, antiquities, divinity, chemistry, and mathematics, were found among his papers, some of which have been given to the world. In 1727, appeared "A Table of the Assays of Foreign Coins," drawn up by him, and published at the end of Dr. Arbuthnot's book on that subject. In 1728, Mr. Conduit published his "Chronology of ancient Kingdoms amended: to which is prefixed a short Chronicle, from the first Memory of Things in Europe, to the Conquest of Persia by Alexander the Great," quarto. In 1733, came out his "Observations on the Prophecies of Daniel, and the Apocalypse of St. John," quarto. In 1736, Mr. John Colson, afterwards professor of mathematics at Cambridge, published an English translation of his "Method of Fluxions, and Analysis by infinite Series," quarto, accompanied with a perpetual commentary, occasioned by bishop Berkeley's attack on that work. In 1737, was printed an English translation of a Latin "Dissertation upon the sacred Cubit of the Jews," which was found subjoined to an unfinished work of our author, entitled, "Lexicon Propheticum." In 1742, appeared "Tables for purchasing College-Leases," 12mo. drawn up by our author. In 1744, a collection of several of his pieces was published at Lausanne, under the title of "Newtoni Is. Opuscula Mathematica, Philos. et Philol. collegit I. Castilioneus," in eight volumes, quarto. In 1745, Mr. John Stewart published an English translation of his "Two Treatises on the Quadrature of Curves, and Analysis by Equations of an infinite Number of Terms," in quarto, accompanied with a large commentary. In 1746, were printed "Is. Newtoni Elementa Perspectivæ Universalis," octavo. In 1756, there were published, "Four Letters from Sir Isaac Newton to Dr. Bentley, containing some Arguments in Proof of a Deity," octavo. References to some others of his miscellaneous pieces and letters may be found in the "Gen. Dict.;" and a variety of papers written by him, on philosophical and mathematical subjects, are inserted in volumes VI.—XI. of the "Philosophical Transactions." The whole of his works were collected together, and published with a commentary by the Rev. Dr.

Horsley, late bishop of St. Asaph, in 1784, in five volumes, quarto. In the year 1699, Newton edited Dr. Barrow's "Optical Lectures," in quarto. *Biog. Brit. Gen. Dict. Brit. Biog. Fontenelle's Eloge. Preface to Pemberton's View of Sir Is. Newton's Philosophy. Martin's Biog. Phil. Hutton's Math. Dict. Enfield's Hist. Phil. vol. II. book x. chap. iii. sect.* 3.—M.

NEWTON, Richard, a learned divine of the church of England, and founder of Hertford-college, Oxford, was the son of a gentleman descended from a respectable family, who possessed a moderate estate at Lavendon-Grange in Buckinghamshire, and resided at Yardley-Chase in Northamptonshire, where the subject of this article was born in 1675. He received his classical education at Westminster school; whence he was elected to a studentship of Christ-church-college in the university of Oxford. In what year he commenced his academical studies, or when he was admitted to his first degree in arts, we are not informed; but we learn from the list of graduates, that he proceeded M. A. in 1701; bachelor of divinity in 1707; and doctor in that faculty in 1710. For some time he filled the appointment of college tutor, and discharged the duties of that office, in a manner greatly to his own reputation, as well as to the benefit of the society of which he was a member. The character which he acquired in this situation induced lord Pelham to invite him into his family, where he superintended the education of the two brothers who were afterwards distinguished as statesmen, the duke of Newcastle and Mr. Pelham; and both these illustrious persons ever entertained a high regard for him. However, as his high and independent spirit would not permit him to solicit a favour for himself, he received no preferment when his pupil Mr. Pelham became first minister, though, it is said, he was more than once employed by him, to draw up the king's speeches; and it is reported, that when that statesman was asked why he did not place Dr. Newton in a station worthy of his merits? he replied, "How could I do it? He never asked me." However, he met with a patron in Dr. Compton, bishop of London, who collated him to the rectory of Sudbury in Northamptonshire. In 1710, the celebrated Dr. Aldrich, dean of Christ-church, inducted him principal of Hart-Hall; with which promotion he retained his living of Sudbury. Here he resided for several years, when his presence was not required at Oxford, discharging the duties of his ministerial office, with exemplary care and fidelity. It was his constant custom, on every week day evening at seven o'clock, excepting at the seasons of hay and corn harvests, to read the prayers of the liturgy in his church, for the benefit of such of his parishioners as could then assemble for public devotion. This pious practice he enjoined his curates to observe, after he gave up his residence there, about the year 1724; and had the satisfaction to have three in succession, who adhered to the example of their worthy principal. He was always an enemy to pluralities, with cure of souls, and made repeated applications to Dr. Gibson, bishop Compton's successor in the see of London, for leave to resign his living in favour of his curates; but without success. He, therefore, continued to hold the rectory, so long as he could not relinquish it without introducing a stranger into his parish; but he bestowed all the emoluments arising from it, upon his curates, who so diligently discharged their duty, and upon other local objects of beneficence and charity. Upon the death of bishop Gibson, Dr. Newton made the same application to his successor Dr. Sherlock, and, having readily obtained the consent of that prelate, resigned Sudbury in favour of Mr. Saunders, who was the last of his curates. When he became principal of Hart-Hall, that house was an appendage to Exeter-college. From this state of dependence Dr. Newton conceived the project of rescuing it, and of erecting it into an independent college. In pursuing his measures for this purpose, he had to encounter with much opposition, particularly from the learned Dr. Conybeare, rector of Exeter-college, and afterwards dean of Christ-church and bishop of Bristol. The struggle between them lasted for a considerable time; and it has been observed, that, in no contest were two able men more equally matched; and that the papers which passed between them, like Junius's Letters, deserved to be collected, on account of the energetic beauty of their style, and the ingenuity of their arguments. Dr. Newton, however, succeeded in accomplishing the object which he had in view, and in the year 1740, obtained a charter, converting Hart-Hall into Hertford-college; of which, at a great expence to himself, and with considerable aid from his numerous friends, he was thus the founder and first head.

In his next contest, which was for the vacant

place of public orator to the university, our author was vanquished by his competitor Dr. Digby Cotes, though said by his friends to have been by far the best qualified of the two for that eminent post. Afterwards he was promoted to a canonry of Christ-church, and held it with his principalship of Hertford-college till his death, which took place in 1753, when he was about the age of seventy-eight. He was as polite a scholar, and as accomplished a gentleman, as almost any person of the age in which he lived. With the modern foreign languages, as well as with the ancient ones of Greece and Rome, he was intimately conversant In closeness of argument and perspicuity of style, he had no superior. Never was any private person employed in more trusts; nor were trusts ever discharged by any man with more integrity. He was a zealous friend to religion, the university, and the clergy; and a man of exemplary piety, and of extensive charity. Most of the foregoing particulars have been taken from the manuscript *memoranda* of the late Mr. Jones, vicar of Shephall, in Hertfordshire, communicated to the "Gentleman's Magazine," since his death: and we shall add to them some further traits of Dr. Newton's character, as drawn by the hand of the same gentleman. After mentioning his name, Mr. Jones adds, "a very sensible, thoughtful, judicious, and a truly honest man. His writings shew his learning, judgment, and integrity, and his life exemplified every christian virtue. Most orderly and exact in his family at Lavendon-Grange, where I often visited him, as well as in his college. Discreet and punctual in every part of his conduct. Highly and justly esteemed by all the wise and good. He lamented the indolence and inactivity, and was grieved to observe the secular views and ambitious schemes, of some of the heads of colleges and halls. But he, for his own part, resolved to do his duty, as became a good governor, and a friend to useful discipline and learning. An example of temperance and decency in every part of his behaviour; and of great moderation also in respect to the different sentiments of his fellow Protestants. He valued, and occasionally visited, and would converse and sometimes dine with, Dr. Doddridge, when he came to Northampton. He saw that they both aimed at the same great and good end, in fitting up hopeful students for the christian ministry. He usually made excursions, in the long vacations, into various parts of the kingdom, most commonly taking with him, for company and improvement, one or more of the young gentlemen of fortune in his college, at the request, and with the approbation of their parents. At evening, upon such journeys, he would, a little before bed-time, desire his young pupils to indulge him in a short vacation of about half an hour, for his own private recollections. During that little interval they were silent, and he would smoke his pipe with great composure, and then chat with them again in an useful manner for a short space, and, bidding them good night, go to his rest. He carried dignity in his aspect, but sweetened with great modesty, humility, and freedom of conversation. This I know, having carefully observed him, and having always found him even and uniform, both in his temper and his conduct. Being a guest for a night or two at his house at Lavendon, in the summer 1749, I had much familiar and free discourse with him, and particularly upon the subject of a reasonable *reform* in some particulars relating to our ecclesiastical establishment: a reform to which he was a hearty well-wisher. One evening, there being present his worthy vice-principal Mr. Saunders, and an ingenious young gentleman of fortune, a pupil of Saunders, the doctor was pleased to propose to us this question: What share are we to allow to *common sense* and *reason* in matters of *religion?* Those two gentlemen and myself being silent, he addressed himself particularly to me, who was, in point of age, superior to them both. I freely answered, that, in my poor opinion, the due exercise of common sense and reason, and of private judgment in all matters of religion, ought to be allowed to all Christians. He said, he was of the same mind. He read prayers in his family at Lavendon, morning and evening, being select parts of the public liturgy. On Wednesdays and Fridays the Litany only. He appointed to his studious guests several separate apartments for private study, with pen, ink, and paper for each, and the use of his library, which was near those apartments." When on his death-bed, Dr. Newton ordered all his writings to be destroyed, excepting a select number of sermons, which he intended for the press. These were published in 1784, together with three or four discourses that were printed in the author's life-time, making together an octavo volume. He also published, "A Scheme of Discipline, with Statutes intended to be established by a Royal Charter at Hart-Hall," &c. 1720, folio; "University

Education, or, an Explication and Amendment of the Statute which, under a Penalty insufficient and eluded, prohibits the Admission of Scholars going from one Society to another, without the Leave of their respective Governor, or of their Chancellor," &c. 1747, octavo; a well-written and unanswerable treatise, entitled, "Pluralities indefensible," &c.; and after his death, his successor in the principalship, Dr. William Sharp, published from his MSS. "The Characters of Theophrastus, with a strictly literal Translation of the Greek into Latin, &c. with Notes and Observations on the Text, in English, for the Benefit of Hertford-College," 1754, octavo. *Gent. Mag. Nov.* 1783 *and Feb.* 1784. *Encycl. Britan.*—M.

NEWTON, Thomas, a learned and excellent English prelate in the eighteenth century, was the son of a person who had gained a competent fortune by the business of a brandy and cyder merchant, and was born at Lichfield, in the year 1704. The first part of his education in grammar-learning he received at the free-school of his native town; whence he was removed to Westminster school, in 1717, by the advice of bishop Smalridge, who, in the following year, nominated him a king's scholar. After continuing six years in this seminary, by making interest with Dr. Bentley he was elected to Trinity-college in the university of Cambridge. Here he resided at least eight months in every year, assiduously occupied in his studies till he had taken his degree of B. A; after which he was elected a fellow of his college, and then came to settle in London. As it had been his inclination from his childhood, and he was always designed for holy orders, he took sufficient time to prepare himself for the ministerial profession, and wrote a number of sermons, that he might have such a stock in hand, as would afford him the more leisure and consideration in composing his future pulpit discourses. He was ordained deacon in December 1729, and priest in the February following, by Dr. Gibson bishop of London. For some time he officiated as curate at St. George's church, Hanover-square, and for several years was assistant preacher to Dr. Trebeck, the rector, whose sister his father had married for his second wife. His first preferment was that of reader and afternoon preacher at Grosvenor-chapel in South Audley-street; in which situation he became known to lord Carpenter, who took him into his family in the capacity of tutor to his son, who was afterwards created earl of Tyrconnel. In this employment he continued several years, honoured with the intimacy and friendship of lord and lady Carpenter, and indulging the opportunity which his living free from expence gave him, of laying the foundation of a valuable collection of books, prints, and pictures. In the year 1738, having preached at the chapel in Spring-garden, by the particular desire of Dr. Pearce, then vicar of St. Martin's and afterwards bishop of Rochester, the doctor, after hearing him, invited him to his house, and, without any solicitation, in a very handsome manner made him an offer of the place of morning preacher at that chapel. This offer he accepted the more readily, as it proved the commencement of an useful and valuable connection with Dr. Pearce. His appointment to this chapel, likewise, which was frequented by many families of rank, led the way to his acquaintance with that celebrated statesman Mr. Pulteney, to whom he was introduced by his friend Mrs. Devenish, a most accomplished lady, of a very good family in Dorsetshire. That lady was honoured with the particular regard and friendship of the prince and princess of Wales; and as the prince was then instructing his children to repeat fine moral speeches out of plays, particularly Mr. Rowe's, he desired her to have a more correct copy printed of Mr. Rowe's works. This task she engaged Mr. Newton to undertake, who superintended and corrected the press, and wrote the dedication in her name to the prince of Wales. By this means his name became known to the prince and princess of Wales; and his friend's frequent commendation of him, produced that good impression in favour of his character on the minds of those exalted personages, which long afterwards proved of the greatest service to him.

When Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his first chaplain; and, through his lordship's interest, in 1744, was preferred to the rectory of St. Mary le Bow in Cheapside: so that he was forty years of age before he obtained any living, notwithstanding his very respectable connections. Upon this promotion, he quitted the chapel in Spring-garden, and his fellowship at college became vacant. At the commencement in 1745, he was admitted to the degree of doctor of divinity. During the time of the rebellion, which broke out soon afterwards, he was distinguished by the zeal with which he defended the cause of his king and country in the pulpit; and he published a sermon which

he preached in that year before the House of Commons, as well as one or two others. In 1747, he was chosen lecturer of St. George's, Hanover-square, by a most respectable vestry of noblemen and gentlemen of high distinction; and in the same year, he married the eldest daughter of Dr. Trebeck, with whom he lived very happily for almost seven years. As they had no children, they continued to board in the parsonage-house with Dr. Trebeck; which our author considered to be a circumstance of no little advantage, since by that means his studies were not liable to be interrupted by the care and trouble of housekeeping. In 1749, Dr. Newton published, by subscription, his splendid edition of Milton's "Paradise Lost," in two volumes, quarto. This work he undertook, chiefly at the desire of lord Bath, who contributed the copper-plates with which it is ornamented. It is accompanied with a variety of critical and explanatory notes, partly selected from the remarks and observations on that poem already published by several eminent writers, and partly original, by himself and others. Prefixed to it, he has given a life of our divine poet, intended to include the substance of all preceding lives of Milton, with improvements and additions. This work is very ably executed, and was so favourably received by the public, that the editor lived to see it undergo eight different impressions, in quarto and octavo. After the appearance of the "Paradise Lost," it was recommended to Dr. Newton to complete the edition of Milton's poetical works. Accordingly, he proceeded to publish the "Paradise Regained," and other poems of Milton, in the same manner; but with the additional recommendation of greater novelty in the notes, from the communications of persons of the greatest eminence in the republic of letters. However, he thought that these editions had detained him from more material studies, though he had the good fortune to gain more by them than Milton did from all his works put together: but his greatest gain, in his own opinion, was their first introducing him to the friendship and intimacy of two such men as bishop Warburton and Dr. Jortin. In the year 1751, Dr. Newton having preached a sermon at St. George's, Hanover-square, upon occasion of the death of the prince of Wales, several noblemen and gentlemen of the vestry requested him to print it; which he declined, on account of its being a hasty composition. However, the report of it reaching the ear of the princess of Wales, she requested the favour of perusing it; and, after returning the copy to the author as a mark of her approbation a warrant was sent him, appointing him one of her chaplains. In 1754, Dr. Newton lost his father, at the age of eighty-three; and within a few days his wife, at the age of thirty-eight. This was the severest trial which he had ever met with, and it almost overwhelmed him. At this time he was engaged in writing his "Dissertations on the Prophecies:" and happy, as he observes, was that circumstance for him; since in any affliction he never found a better or more effectual remedy, than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects. The first volume of this work made its appearance in the following winter; but the two others were not published till three years afterwards. In the mean time the author, as a reward for his past, and an incitement to his future labours, was appointed to preach the lecture founded by the hon. Mr. Boyle. Originally his "Dissertations" were drawn up in the form of sermons; but were afterwards new modelled, and confirmed by proper authorities. They deservedly met with a very favourable reception, both at home and abroad; have passed through several numerous editions; and have been translated into several languages.

In the year 1757, Dr. Newton was nominated one of the chaplains in ordinary to his majesty, while he was permitted at the same time to retain his station in the princess of Wales's household; and soon afterwards he was made a prebendary of Westminster. This preferment was speedily followed by his appointment to the office of sub-almoner to the king, for which he was indebted to the unsolicited favour of Dr. Gilbert, archbishop of York, who also gave him the precentorship of his church. Upon the death of Dr. Trebeck, in 1759, Dr. Newton, who had hitherto continued to board in his family, found himself obliged to become a housekeeper; and his time and attention were so much divided by the cares of his little family, that he determined on a second marriage. The simplicity with which he assigns his motives for coming to that determination, and the description which he gives of the qualifications of the lady whom he had fixed upon, are curious, and will afford entertainment to the reader. "He found," as he informs us, "that the study of sacred and classic authors ill agreed with accounts of butcher's and baker's bills; and by daily expe-

rience he was convinced more and more, that it was not good for man to live alone, without a help meet for him. And especially when he had some prospect of a bishopric, fresh difficulties and troubles opened to his view. There would be two houses at least to be furnished, there would be a greater number of servants to be taken, there would be a better table and public days to be kept: and he plainly foresaw, that he must either fall a prey to servants, or must look out for some clever sensible woman to be his wife, who had some knowledge and experience of the world; who was capable of superintending and directing his affairs; who was a prudent manager and economist, and could lay out his money to the best advantage; who though she brought him no fortune, yet might save one, and be a fortune in herself; who could supply his table handsomely, yet not expensively, and do the honours of it in a becoming manner; who had no more taste and love of pleasure than a reasonable woman should have; who would be happier in staying with her husband at home, than in perpetually gadding abroad; who would be careful and tender of his health, and in short be a friend and companion of all hours." Such a lady, he tells us, he had found in a daughter of lord Lisburne, who was at that time the widow of the rev. Mr. Hand; and they were married in September 1761. In the same month he kissed the king's hand on being nominated to the bishopric of Bristol, and made canon residentiary of St. Paul's, with a permission to hold his city living *in commendam*. He was no great gainer, however, by his promotion to the episcopal dignity, as he was obliged to give up all the preferments which he before held, excepting his rectory, as we have just mentioned; but his mind was perfectly satisfied with a moderate competency. In 1764, Mr. Grenville and others of the ministers agreed in recommending the bishop of Bristol, as a proper person to fill the vacant see of London; but the king had given that kind of promise for bishop Terrick, in lord Bute's administration, which he thought himself now obliged to fulfil. In the same year, when Dr. Stone, primate of Ireland, died, Mr. Grenville sent for our prelate, and in the most obliging manner offered him the succession to that dignity. This offer, it must be confessed, was a tempting one; and had our prelate been a younger man with a family, he certainly would not have declined it. This, however, he thought proper to do, with all possible expressions of gratitude to the minister; being influenced by the consideration that he was then past sixty years of age, when it was too late in life to change his country, and to form new connections and friends; when also his health was becoming too precarious to be depended upon; and, above all, by his preference of a life of privacy and study, to public business, pomp, and greatness.

In the year 1768, Dr. Newton was made dean of St. Paul's; when his ambition was fully satisfied, and he resigned his benefice of St. Mary-le-Bow, not thinking it becoming his character and station to appear covetous of pluralities. No sooner had he taken possession of the deanery-house, than he was seized with a violent inflamation of the lungs, and shortness of breath; and though, contrary to general expectation, he recovered his health in some measure, yet his naturally delicate constitution was so shattered by the severity of that attack, that he was liable to frequent returns of the same complaints. Indeed, he was scarcely ever able to go through a month's residence at St. Paul's, without falling ill in the course of it; and this happened so frequently, that his medical friends were obliged to interdict him from officiating any more in that cold church, and his majesty was pleased to lay his injunctions upon him for the same purpose. However, he so far discharged his duty, as to reside during the greater part of every year in his deanery-house, where he was at hand to give directions, to correct irregularities, and to consult with the members of his church upon any necessary occasion. Every summer he went to Bristol, and spent some months in his diocese, till the year 1776, when his growing infirmities obliged him to relinquish that practice. He now purchased a house on Kew-green, for a summer retreat, and during the winter he confined himself entirely to his deanery-house, where his only exercise was walking in his rooms, which he did repeatedly in the intervals between reading and writing. Company he never wanted, nor was ever at a loss how to fill up his vacant time. Besides the resources which he had in himself, he possessed a never-failing fund of employment and entertainment in his books, prints, and pictures. These were the only expensive articles of his life, and especially the latter, in which he indulged to some kind of excess. As he was known to be such a lover of their art, the Royal Academy of Painters made an application to him, through their president, sir Joshua Reynolds, repre-

senting, that the art of painting, notwithstanding the present encouragement given to it in England, would never grow up to maturity and perfection, unless it could be introduced into churches as in foreign countries; that, to make a beginning, they offered their services to the dean and chapter, to decorate St. Paul's with scripture histories, having chosen six of their members to paint each a picture for this purpose; that none should be put up but such as should be previously approved, not only by the academy but also by the dean and chapter; and that they should be put up at the charge of the academy, without any expence to the members of the church. With this generous and noble offer the dean and chapter were all equally pleased, and the dean, in the fullness of his heart, went to give an account of it to his majesty, whose consent and approbation he readily obtained. But the archbishop of Canterbury and the bishop of London disapproved of the measure; and the latter, in particular, strenuously opposed it, as what would excite much clamour and prejudice in the multitude, and be represented as an artful step towards the introduction of popery. Many other serious persons, likewise, who were more liberal and enlightened, totally disapproved of the setting up of pictures in churches, on account of their aptitude to divert men's minds from the proper subjects of attention in such places, as well as the danger of their being perverted to the purposes of superstition. To his great regret, therefore, our worthy prelate was forced to abandon a scheme into which he had entered with no little ardour.

From the time of his taking up his residence at Kew-green, bishop Newton's life was little more than one continued struggle with bodily infirmities, with pain and sickness; which he sustained with the utmost fortitude and resignation. Occasionally, the remedies prescribed by his medical friends gave him intervals of ease; but in February 1782, the severity of the weather increased his complaints to such a height, that the usual methods which were taken for his relief failed of producing the desired effect. At length he died suddenly on the fourteenth day of that month, in the seventy-ninth year of his age. He had got up and been dressed, and then enquired the hour, bidding his man open the shutter and look at the dial of St. Paul's. The servant answering that it was upon the stroke of nine, the bishop made an effort to take out his watch, with an intent to set it; but sunk down in his chair, and expired without a sigh or the least visible emotion, his countenance still retaining the same placid appearance which was so peculiar to him when alive. This prelate was steadily devoted to the best interests of virtue and religion, and his life was an exemplary pattern of piety and diligence. What particularly distinguished him was a simplicity of mind and manners. But with all his excellences he was too much subject to the dominion of prejudice, and apt to judge very unfavourably of those whose sentiments in religion or politics were different from his own. This is sufficiently apparent from the account which he has given us of his own life, including anecdotes of his friends and acquaintance, the characters of public men, and remarks on the political transactions of his times. He ventured, however, to depart widely himself on one topic from the creed of the church for which he was an advocate: for in one of his pieces, which has been published since his death, he has expressly written against the doctrine of eternal punishments, and avowed his belief of the final restitution of all things to harmony and happiness. Adverting to his sentiments respecting ecclesiastical and civil polity, a writer in the "Monthly Review" observes, that 'they are not the sentiments of Hoadly or Locke. They were formed on a narrow plan, and savour too much of the bigotry of less enlightened and less liberal times than the present. His imagination, indeed, had taken the alarm; and because he saw the ill use that was made of liberty by those who pretended to be its most zealous advocates, he so deplored its effects, as to make us sometimes ready to suspect that he did not wish well to its principle. He connected religion with the church, and imagined, that to oppose the institutions of the one, was virtually to weaken, if not overthrow, the influence of the other. It was the same principle, or prejudice, that made him look with a suspicious eye on all attempts to reform the abuses of the state. He saw, or fancied he saw, some iniquitous design of republicanism lurking at the bottom. With republicanism he associated rebellion; and in an opposition to government he feared a renewal of *the church's danger.* These apprehensions frequently disturbed the tranquillity of his mind; and the eve of his days was, in particular, much clouded by them. His fancy gave them their full force; and the infirmities of his body aggravated the anxious forebodings of his mind." With respect to

NICANDER. 15. COLOPHONIUS

the general merit of his writings, the same writer justly observes, that "they may be reckoned among the most useful, if not the most learned and brilliant productions of this or any other country. They are plain, rational, and instructive. They bear marks of great industry, piety, and a good understanding.—If they have nothing to gratify a metaphysical genius, and little to inform the deep scholar; if fancy is not much charmed by their novelty or elegance; if no addition is made by them to the great stores of criticism or erudition, yet they can boast a higher merit, and are likely to produce an effect that will outlive the inventions of genius, and the accumulations of learning." They consist of the "Dissertations on the Prophecies;" ninety "Dissertations" on some parts of the Old and New Testament, and on various moral and theological subjects; and "Sermons" and "Charges." The whole were collected together by the author, and printed in three volumes, quarto, with his life prefixed to them, drawn by his own hand; and they have since made their appearance in six volumes, octavo. *Account of the author's life prefixed to his works. Brit. Biog. Monthly Rev vol. LXVIII*—M.

NICAISE, Claude, a man of letters, was born of a good family at Dijon in 1623. He embraced the ecclesiastical profession, and after a preliminary education in his own province came to Paris, where he entered into the university, and studied theology in the college of Navarre. In 1655, he paid a visit to Rome, where he took priest's orders, and formed connexions with all the eminent literati and artists of that capital. After a residence in Italy of several years, during which he visited Naples and other interesting parts of the country, he returned to France, where he devoted himself entirely to literary pursuits, and especially to correspondences with the learned of different nations. No man in Europe of his time seems to have had so much occupation of that kind; and he was regarded as the general intelligencer for all matters of lettered curiosity upon the continent. His character in this respect is described in an epitaph written for him by La Monnoie, which concludes thus:

Or gît' il, et cette disgrace
Fait perdre aux Huets, aux Noris,
Aux Toinards, Cupers, et Leibnits,
A Basnage le journaliste,
Aux commentateurs Grævius,
Kuhnus, Perizonius,
Mainte curieuse riposte;
Mais nul n'y perd tant que la poste.

His friendly and obliging disposition, and the correctness of his morals, preserved him in general esteem, till his death in 1701, at the age of seventy-eight. He had collected a numerous and well-chosen library. The time occupied in his literary commerce prevented him from giving to the world more than a few dissertations on subjects of antiquity, and some letters. *Moreri. Nouv. Dict. Hist.*—A.

NICANDER, an ancient Greek physician, grammarian, and poet, flourished in the time of Attalus, surnamed Galatonices, king of Pergamus, and was a native of Colophon. He is said to have been a priest of the Clarian Apollo. He was the author of a variety of works, historical, poetical, and medical, of which were, "Accounts of the affairs of the Ætolians (among whom he long resided, so that he has been called *the Ætolian,*) the Bœotians, and the Colophonians; Georgics; Metamorphoses; and several works relative to medicine." Two of the latter are the only remains of this learned author. These are poems in Greek, entitled, "Theriaca," and "Alexipharmaca." The first describes serpents and other venomous animals, with the remedies for their bites; the second describes poisons of all kinds and their supposed antidotes. The scientific value of these pieces is very small, as they are full of idle and unauthenticated notions, and void of method and reasoning; but they convey some curious information of the opinions of the ancients, and serve to identify the Greek names of plants and animals. They have been very frequently published in the originals and in translations. They are contained in the "Corpus Poet. Græc." *Genev.* 1606; and Bandini published an edition at Florence in 1769 in Greek, Latin, and Italian, with various notes and commentaries. An excellent edition of the "Alexipharmaca" was given by J. Gottl. Schnieder, *Halle*, 1792, octavo. There are extant learned Greek scholia to these poems, which afford valuable information as to the early history of medicine, and ancient authors. Several references to Nicander's lost Georgics are to be met with in Athenæus. *Vossii Hist. & Poet. Græc. Halleri Bibl. Med. & Botan. Moreri. Bibliogr. Dict.*—A.

NICCOLI, Niccolo, a meritorious contributor to the restoration of learning in Italy, was the son of a merchant of Florence, in which city he was born in 1364. In obedience to his father's commands, he passed some of the first years of his life in commercial pursuits; but as soon as he was enabled to follow

his own inclinations he devoted himself entirely to literature. He contracted an acquaintance with all the learned men of Florence at that time; and such was the ardour with which he pursued improvement, that he went to Padua for the sole purpose of copying the Latin works of Petrarch, which were then in high esteem. Transcribing manuscripts was a great part of the labour of a scholar before the invention of printing; and a number of works copied or corrected by Niccoli are still extant. With these, and others that he purchased, he formed a select and copious library for that age; and with a liberality superior to that of many collectors, he granted the free use of his stores to all who requested it. He also purchased coins, gems, and other monuments of antiquity, which he was equally liberal in imparting to the public. He was considerably instrumental in promoting that discovery of ancient authors which was the most important service then to be rendered to letters. Poggio has recorded the pecuniary assistance afforded to himself in his learned researches by Niccoli, who was also the patron of Leonardo Bruni, Aretino, Carlo Marsuppini, and Ambrogio Camaldolese. It was likewise chiefly through his means that Manuel Chrysoloras, Guarino Veronese, Aurispa, and Filelfo, were invited to Florence as public professors. It is to be lamented that one who so well deserved the gratitude of scholars, should have given occasion, by his behaviour, to the severe invectives of some of those with whom he had been closely connected. The disposition to indulge in violent and calumnious abuse, which was then peculiarly prevalent among men of letters, renders it highly probable that the charges against Niccoli are exaggerated by Guarino, Filelfo, and Bruni: yet the freedom of his censures, and his jealousy of superior abilities, may have been the causes of that expulsion of the Florentine professors which is imputed to him. It appears, also, that some irregularities of his private conduct involved him in disreputable contentions with his own family. If an idea of him were, indeed, to be formed from Poggio's funeral eulogy, there is not a virtue, public or private, to which he might not lay claim. His merits as a benefactor to literature cannot, however, be disputed; and he consulted its interests after his death by the bequest of his library to the public. This is affirmed to have been the first public library opened since the times of antiquity; his intention, however, could not have been carried into effect, had not the great Cosmo de' Medicis undertaken to satisfy the demands of his creditors, which were numerous. Niccoli died in 1437, at the age of seventy-three. He wrote nothing except a short treatise on the orthography of the Latin language. *Tiraboschi. Shepherd's Life of Poggio Bracciolini.*—A.

NICEPHORUS I. emperor of the East, surnamed *the Logothete*, was great treasurer and chancellor of the empire, at the time when a revolt of the nobility from the empress Irene dispossessed her of the throne, A. D. 802. The nobles invested Nicephorus with the purple, and he was solemnly crowned at St. Sophia, whilst Irene was first confined to a monastery, and afterwards banished to the isle of Lesbos. Soon after his accession he made a treaty with the emperor Charlemagne; and after suppressing the revolt of Bardanes, the governor of one of the provinces, he strengthened his throne by the association of his son Saturacius. Having by an embassy to the caliph Haroun al Rashid declared his intention no longer to pay the accustomed tribute to the Saracens, that haughty prince in a most contemptuous message announced his purpose of marching with an army to enforce it, and made an incursion into Phrygia. Nicephorus, who advanced to meet him, was entirely defeated in a pitched battle, and with difficulty made his escape. In the following year Haroun again invaded his dominions with a much more numerous host, and spread desolation through a great part of Lesser Asia, as far as Heraclea of Pontus, which city he took and ruined. Nicephorus, unable to contend with him in the field, was obliged to submit to a treaty, by which he agreed to pay a yearly tribute in a coin stamped with the image of the Saracen, and promised not to repair his demolished fortresses. A violation of this last condition produced a new invasion, in which the Saracens ravaged the provinces with more cruelty than before. These public calamities were aggravated by internal discontents and conspiracies, which were punished by the emperor with extreme rigour, and caused his reign to be a perpetual scene of suspicion and tyranny. The peace of the empire was disturbed in 809 by a new enemy, who invaded it on the opposite side. The Bulgarians, led by Crumus their king, entered Mæsia, and surprizing the city of Sardica, put the whole garrison to the sword. On the approach of the emperor they retired with their booty beyond his reach. Two years afterwards, Nicephorus, determined to

·NICEFORVS·

revenge the insult and disable them from future hostilities, penetrated to the centre of the country, and ravaged it in a merciless manner, with fire and sword. Rejecting all offers of submission, he drove the enemy to despair; and Crumus, collecting all his force, closed all the passes, and made an unexpected attack upon the emperor's camp. It was forced, and Nicephorus, with his chief officers and the greatest part of his army, was slain. His head was cut off and exposed on the point of a spear; and his skull, set in gold, served afterwards for a drinking cup to the barbarian victor. This catastrophe took place in July 811. By the monkish historians of the time, the character of Nicephorus is blackened with the stains of every vice, and he is painted as a monster of avarice, cruelty, and debauchery. To these they add impiety, manifested by his favour to the Manicheans and Iconomachs, and his contempt of the church of Rome and the prelates. Perhaps the latter imputation may be thought to weaken the former. *Univers. Hist. Gibbon.*—A.

NICEPHORUS II. Phocas, emperor of the East, was the son of Bardas Phocas, commander of the imperial army in Asia. Nicephorus was brought up to arms, and after having been governor of Cappadocia, succeeded his father in the chief command in Asia. He defeated the Saracens on various occasions in the reign of Constantine Porphyrogenitus; and in that of Romanus he recovered the whole island of Crete in a series of actions of seven months continuance. He was then sent against the Saracen caliph of Syria, whom he defeated, and he afterwards took the important city of Beræa. On the death of Romanus he returned to Constantinople, where, through the favour of the empress-dowager Theophano, he obtained the honour of a triumph. Finding himself suspected of ambitious designs by the prime-minister Joseph, he requested a private audience of him, at which he pretended an absolute aversion to worldly dignities, and a resolution to retire to a monastic life, shewing him at the same time a hair-cloth which he wore next to his skin. The minister, duped by this hypocrisy, suffered him to return to the army in the east, where his fellow-commanders Zimisces and Curcuas persuaded, or, as he alleged, compelled him to assume the title of emperor, which was conferred upon him in the year 963. He returned to Constantinople, where he was crowned by the patriarch. In the next year he took the dowager-empress for his wife, though not without a strong opposition from the patriarch, whose scruples were excited by his having stood godfather to one of her children. A due penance, however, appeased the anger of the church, and the union was confirmed. His warlike disposition was manifested in the continued assaults which, in person or by his generals, he made upon the Saracen power. He sent Manuel, the natural son of his uncle Leo, with a powerful army upon an attempt to expel the Saracens from Sicily; but the unskilfulness of the leader caused his total destruction. His lieutenant and former comrade John Zimisces succeeded better against the same enemy in Cilicia and Cyprus. In his fourth year the emperor proceeded in person to Cilicia, and after various successes, besieged the cities of Mopsuesta and Tarsus, both which he reduced. He next invaded Syria, took several towns, and invested Antioch itself; but on the approach of winter was obliged to quit it, and returned to his capital. Antioch, however, was soon after surprized by one of his generals. This career of victory, splendid as it was, produced unpopularity at home, on account of the new taxes which either necessity or avarice led him to impose; and at the same time he offended his generals by the suspicions with which he requited their services. The empress, likewise, who was either disgusted by his homeliness, and desirous of indulging her loose passions with another lover, or who suspected him of bad designs against her two sons, joined the malcontents, and took part in a conspiracy for his destruction. Through her contrivance, Zimisces, with a band of assassins, was admitted by night into the palace, and Nicephorus, cruelly mangled by their daggers, was put to death A. D. 969, in the fifty-seventh year of his age, and seventh of his reign. *Univers. Hist. Gibbon.*—A.

NICEPHORUS III. Botoniates, emperor of the East, was a general under Constantine Ducas, when he was defeated and taken prisoner in an invasion of the Scythian Uzians. He was commander of the Asiatic forces of the empire, when the contemptible character of Michael Ducas encouraged him to revolt, and make an alliance with the Turks, whom he had been sent to oppose. Nicephorus Bryennius, the general in Europe, revolted at the same time, and advanced to Constantinople, but was repulsed by the inhabitants, who were exasperated by the licentiousness of his troops. Botoniates soon after approached Chalcedon with a body of Turkish auxiliaries, and

Michael having retired into a monastery, he was solemnly recognized as emperor, and crowned by the patriarch in March 1078. Alexius Comnenus, who had faithfully adhered to Michael till his resignation, offered equal fidelity to Nicephorus III. and was employed by him against three competitors, Ursellius, Bryennius, and Basilacius. All these he successively reduced; and Nicephorus strengthened his authority by marrying Mary, who had been the wife of the late Michael. He was now advanced in years; and having no male issue, he was persuaded by two favourites to nominate in his testament for his successor a youth who was his relation. The empress, who had a son married to a daughter of Nicephorus, whom she had destined to the empire, obtaining intelligence of this nomination, communicated it to the brothers Alexius and Isaac Comnenus, who promised to support her interest. For this purpose they determined upon deposing the emperor; and, withdrawing to the army encamped on the Thracian border, they engaged the chief officers in their conspiracy. Alexius was proclaimed emperor by the soldiery, and advanced at their head to Constantinople, into which capital he was privately admitted. Nicephorus, deserted by all his friends, quitted the throne after a reign of nearly three years, and retreated to a monastery, where he took the habit, and ended his days in peace and obscurity. *Univers. Hist. Gibbon.*—A.

NICEPHORUS, patriarch of Constantinople in the early part of the ninth century, was a native of that city, and son of Theodorus, secretary to the emperor Constantine *Copronymus*. He possessed excellent natural abilities, and a well-informed mind, and became confidential secretary to the emperor, and his mother Irene. He attended in his official capacity at the second council of Nice, in the year 787, where his talents and influence were zealously exerted in defence of image-worship. Becoming afterwards disgusted with the court, he withdrew into retirement at a monastery on the Thracian Bosphorus, but did not enter as a member of the religious community. In the year 806, upon the death of the patriarch Tarasius, he was elected his successor in that dignity, while he was yet a layman. In the year 811, he sent a letter containing a confession of his faith to pope Leo III.; which practice the emperor Nicephorus prohibited during the whole of his reign. In the year 814, an edict having been promulgated by the emperor Leo *the Armenian*, for the suppression of the worship of images, the patriarch made use of all the means in his power to prevent it from being carried into execution. Upon this, the emperor finding that neither advice nor admonition had any effect in inclining the patriarch to submission, passed a decree of deposition and banishment against him in the course of the following year. The chief part of his exile was spent in a monastery which had been founded by himself in an island of the Propontis, where he was confined till his death in the year 828. He is honoured as a confessor by both the Greek and Latin churches. The most considerable of the works written by him, is "An Abridgment of History," commencing with the death of the emperor Mauritius, and ending with the reign of the empress Irene. It was first published at Paris by father Petau, in Greek and Latin, with his own version and notes, 1616, octavo; and it is inserted in the first volume of the "Corpus Historiæ Byzantinæ," 1648, folio, and also subjoined to Theophylact Simocatta's history. Speaking of the style of this work, Photius says, "that it has nothing in it either superfluous or obscure; that the author is neither too fastidious, nor yet too careless in his words and expressions, but that he makes use of such well-chosen and elegant terms as were becoming a good orator. By avoiding all affected and new-fangled phrases, and employing such as are sanctioned by antiquity and common usage, he has rendered his manner very agreeable and pleasing. In fine, he might have excelled all who preceded him in this department of writing, had not his attention to conciseness precluded him from introducing the ornaments proper for such a work." The next work attributed to him, is "A chronological Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedon, Roman Emperors, &c." from the beginning of the world to his time. It first appeared in a Latin version, by Anastasius the *librarian*. The original Greek was first given by Scaliger, at the end of his edition of "Eusebius's Chronicon;" and father James Goar published it, in Greek and Latin, at the end of "Syncelli Chronicon," 1652, folio. Nicephorus was also the author of three books which he terms, "Antirrhetics," against the council held at Constantinople under Constantine *Copronymus*, which abolished the use of images; of which ample fragments, in Greek and Latin, are inserted in the first and second

NICEPHORE HISTORIOGRAPHE,
Grec. Chap. 14.

volumes of father Combefi's "Auctuar," 1648, folio. Of the genuineness of "The Stichometry" attributed to our author, some critics have entertained doubts, and in particular Dr. Pearson, as appears from the first part of his "Vindic. Ignatii." However, the voice of the greater number, among whom are Fabricius, Cave, Mill, and Lardner, is in its favour. Of this piece there are various editions, the most acurate of which is given by Montfaucon, in his "Bibl. Coislin." It contains a catalogue of the books of sacred Scripture, which is of use to shew that the Jewish canon was generally esteemed sacred by Christians; and that the other books of the Old Testament, which are now called "Apocryphal," were not of equal authority, though they were read sometimes in some churches, and often quoted by christian writers. It also affords evidence, that there never were any christian writings, esteemed to be of equal authority with those which are now received by us as sacred and canonical. The "Letter" of Nicephorus to pope Leo, containing his confession of faith, may be seen in the seventh volume of the "Collect. Concil." in Greek and Latin; four of his pieces against the *Iconoclasts*, in Latin, in the fourteenth volume of the "Bibl. Patr.;" seventeen of his "Canons," in Greek and Latin, in the seventh volume of the "Collect. Concil;" thirty-seven others, in Greek and Latin, with notes, in the third volume of Cotelerius's "Monument. Eccl. Græc;" and a "Letter," containing seventeen questions relating to subjects of canonical discipline, with answers to them, in Greek and Latin, in the work and volume last mentioned. Many additional particulars concerning the writings of this patriarch may be seen in the three first of our authorities. *Fabricii Bibl. Græc. vol. VI. lib. v. cap.* 5. *Cave's Hist. Lit. vol. II. sub. sæc. Phot. Dupin. Moreri. Lardner's Cred. pt. ii. vol. XI. ch.* 147.—M.

NICEPHORUS, Blemmida, a learned Greek priest and abbot of a monastery at Mount Athos in the thirteenth century, held in high veneration on account of his great sanctity and extraordinary self denial. He had been tutor to Theodore Lascaris, who succeeded John Ducas on the imperial throne. In the year 1255, on the death of the patriarch Germanus, the emperor was desirous of raising his old master to that dignity; but this honour Nicephorus steadily refused, preferring the peaceful retirement of the cloister to the pomp and grandeur of that exalted station. He was more favourable towards the Latin church than any other celebrated Greek during this century, and defended some of its dogmas in opposition to the members of his own communion. It is sufficiently apparent, however, from those very pieces which have been brought forwards by the Catholics, to prove his coincidence with them in sentiment, that he differed widely from them on many points, and particularly that concerning the procession of the Holy-Ghost. On this subject, two books of his are still extant, one addressed to Theodore Lascaris, and the other to James archbishop of Bulgaria, which are preserved in Greek and Latin, in the appendix to the first volume of Oderic Raynald's continuation of the "Annal. Eccl." of Baronius; and also in the first volume of Leo Allatius's "Orthodoxæ Græcæ Script." The last mentioned editor, in the second book of his treatise "Concerning the Agreement of the Greek and Latin Churches," has also inserted, in Greek and Latin, a "Letter" written by Necephorus, after he had, with disgrace, turned out of the church belonging to his monastery, Marchesina, the mistress of the emperor John Ducas, as unworthy of being admitted into so holy a place. To the same author is attributed "An Epitome of Logic and natural Philosophy," published in Greek at Augsburg, 1605, octavo. For the subjects of several of his pieces, yet remaining in MS. in the Vatican, Bavarian, and other libraries, the reader may consult *Fabricii Bibl. Græc. vol. VI. lib. v. cap.* 5. *Cave's Hist. Lit. vol. II. sub. sæc. Schol. Dupin. Moreri.*—M.

NICEPHORUS, Callistus, Xanthopulus, or, more properly, the son of *Callistus*, surnamed *Xanthopulus*, was a learned monk of Constantinople, who flourished in the fourteenth century. In the appendix to Cave's "Hist. Lit." he is placed by Gery under the year 1327; but that we ought to assign to him a somewhat earlier date is satisfactorily shewn by Lardner, who places him under 1325. He was a studious man, and for many years employed himself in the diligent perusal of the books in the celebrated library belonging to the church of St. Sophia. When young, he undertook to write, in the Greek language, a new "Ecclesiastical History," collected, as he informs us, out of Eusebius of Cæsarea, Socrates, Sozomen, Philostorgius, Theodoret, Evagrius, and others; and he completed his work before he was quite thirty-six years of age. It was addressed to the emperor Andro-

nicus Palæologus the elder, and divided into twenty-three books, extending from the birth of Christ to the death of the emperor Leo *the philosopher*, in the year 911. Only eighteen of these books have reached our times, which bring down the history to the death of the emperor Phocas, or the year 610. On account of the elegance with which it is written, the author has been honoured with the title of the *ecclesiastical Thucydides*, by some critics; while others, from the marvellous tales and fables which are interspersed in it, have given him the name of the *theological Pliny*. However, notwithstanding that it is debased with idle stories, and evident marks of superstition, it is highly useful on account of the light which it throws on many important facts in ecclesiastical history. The only manuscript of it yet discovered belonged to the library of Matthias king of Hungary at Buda, where, on the capture of that city, it became part of the plunder collected by a Turk, who carried it to Constantinople. Here it was purchased at a public sale by a Christian, and, after passing through different hands, was added to the imperial library at Vienna. It was first given to the public in a Latin version by John Lange, printed at Basil in 1553, folio; and it was republished by him in 1561, folio, with notes. It underwent subsequent impressions at Antwerp, Paris, and Frankfort. In 1630, Fronton du Duc published an editiou of it, in Greek and Latin, at Paris, in two volumes, folio, adopting the version of Lange, and correcting the notes. Besides this work, Nicephorus was the author of "A Catalogue of the Constantinopolitan Emperors," and another "Catalogue of the Constantinopolitan Patriarchs," both in Greek iambic verse, which father Labbé has published in the preliminary observations prefixed to his treatise "De Script. Byzantin.;" and an "Abridgement of the Scriptures," in Greek iambic verse, which was printed at Basil, in 1536, octavo, also bears his name. To the same author our countryman Dr. Hody has attributed a little piece, which he published at Oxford, in Greek and Latin, during his controversy with Mr. Dodwell, under the title of "Anglicani Schismatis Redargutio." &c. 1691, quarto. *Fabricii Bibl. Græc. vol. VI. lib. v. cap.* 4. *Append. ad vol. II. Cave's Hist. Lit. sub. sæc. Wickl. Dupin. Lardner's Cred. part ii. vol. XI. ch.* 165. *Mosh. Hist. Eccl. sæc. xiv. vol. III. par. ii. cap.* 1.—M.

NICEPHORUS, Gregoras, one of the Byzantine historians, flourished in the fourteenth century. He was a favourite of Andronicus Palæologus the elder, who made him librarian of the Constantinopolitan church, and sent him on an embassy to the prince of Servia. He followed that emperor after his deposition, and was with him at his death. He afterwards went to the court of Andronicus the younger, where he was the cause of the refusal of the Greeks to enter into a conference with the legates of pope John XXII. In the disputes between Barlaam and Palamas, he took the part of the former and of Acyndinus, whom he warmly supported in the council held at Constantinople in 1351. On this account he was put in prison, but was liberated on the return of John Palæologus. Nicephorus wrote eleven books of the Byzantine history, comprehending a period of 145 years, from Theodore Lascaris I. to the death of the younger Andronicus, in 1341. This was first printed at Basil in 1561, with a Latin version by Jerom Wolff. A more correct edition, with a new version, was published from the Louvre press in 1702, by M. Boivin junr. This history is composed in a vicious and prolix style, with much egotism, but in general with a sound judgment of the causes of events. The author's attachment to the elder Andronicus has made him partial to his cause, and Cantacuzenus charges him with much misrepresentation respecting himself and the younger Andronicus. Gregoras also wrote the life of his uncle John metropolitan of Heraclea, and composed scholia on Synesius "De Insomniis," which have been published; besides other pieces still in manuscript. *Vossii Hist. Græc. Moreri.*—A.

NICERON, John Francis, a French monk and ingenious mathematician in the seventeenth century, was born at Paris, in the year 1613. He early displayed a love for learning, and by the progress which he made in his elementary studies, afforded fair promise of future excellence. At the age of nineteen he entered into the order of Minims, and before he had gone through his course of philosophy, discovered that his predominant inclination was to the study of the mathematical sciences, to which, after he had completed his theological course, he devoted all the time that was not necessarily occupied by the duties of his profession. The science of optics was what principally engaged his attention; and he left behind him, in different houses belonging to his order, particularly that at Paris, some ex-

cellent performances, which afforded satisfactory evidence of his profound skill in this branch of the mathematics. He was twice sent on business to Rome, and was appointed regent of the philosophical classes. Afterwards he was nominated to accompany father Francis de la Noue, vicar-general of the order, in his visitation of all the convents of Minims in France. The similarity of their taste proved the means of introducing him to the acquaintance of Des Cartes, who entertained a great regard for him, and made him a present of his "Principles of Philosophy." Their intimacy, however, which commenced in 1644, proved but of short duration, since our young monk fell sick at Aix in Provence, and died there in the autumn of 1646, when he was only thirty-three years of age. This event was lamented as a considerable loss to the republic of letters. He was the author of the following works, which are held in high estimation: "The Interpretation of Cyphers, or, a Rule for the perfect Understanding and certain Explanation of all Kinds of simple Cyphers, taken from the Italian of the Sieur Anthony Maria Cospi, Secretary to the Grand-duke of Tuscany; enlarged, and particularly accommodated to the French and Spanish Languages," 1641, octavo; "Curious Perspective, or, artificial Magic produced by the wonderful Effects of Optics, Catoptrics, and Dioptrics," &c. 1638, folio; which was only introductory to his "Thaumaturgus Opticus, sive, admirandæ Optices, Catoptrices, et Dioptrices, Pars prima, de iis quæ spectant ad visionem directam," 1646, folio. On this work he was employed six years, and was prevented by his death from proceeding to the completion of the intended second and third parts, relating to the effects of reflection from plane, cylindrical, and conical mirrors, and the refraction of crystals. This task his friend father Mersenne undertook, not only by correcting what father Niceron's papers in Latin and French would furnish towards it, but by supplying what might be necessary to perfect it. But the other occupations of this learned mathematician, during the two remaining years of his own life, prevented him from finishing the work, which, upon his death, was committed for that purpose to M. de Roberval, professor-royal of mathematics at Paris. A "Letter" of Father Niceron's is inserted in the third volume of Liceto's "De quæsitis per Epistolas." *Moreri. Baillet en la Vie de M. Des Cartes, liv. vii. ch. 9.*—M.

NICERON, John Peter, a man of letters, descended from an ancient and respectable family, was born at Paris in 1685. He entered into the congregation of Barnabites, in which he took his vows at the age of twenty; and after completing his course of studies at Montargis, he was sent to Loches as professor, first of the languages, and then of theology. He took priest's orders in 1708, and passed some years in teaching rhetoric and philosophy at Montargis, at the same time performing the pastoral duties of his function. In 1716, he was called to reside at Paris, where he thenceforth occupied himself in literary pursuits, to which he was always greatly attached. Besides the learned languages, he was acquainted with the principal modern languages of Europe, and some of his first publications were translations from the English. The work, however, by which he is principally known, is his "Memoires pour servir a l'Histoire des Hommes illustres dans la Republique des Lettres, avec un Catalogue raisonné de leurs Ouvrages." Of this publication the first volume appeared at Paris in 1727, 12mo. and the rest were printed in succession to the forty-third; but in the three last there are several articles not written by Niceron. This is considered as a valuable addition to literary biography, although the style is negligent, and no great degree of sagacity is shewn in characterising the different persons who are its subjects. The title of *illustrious men* is ill applied to a great number of the authors, many of whom are obscure or contemptible; but the researches into the history of publications are useful, and often curious. Father Niceron died at Paris in 1738. He was much esteemed for his private worth and obliging disposition; and although his time was chiefly passed in his study, he possessed a fund of cheerfulness and animation that made him acceptable in society. His eulogy is given by the abbé Goujet in the fortieth volume of the Memoirs above mentioned. *Moreri. Nouv. Dict. Hist.* —A.

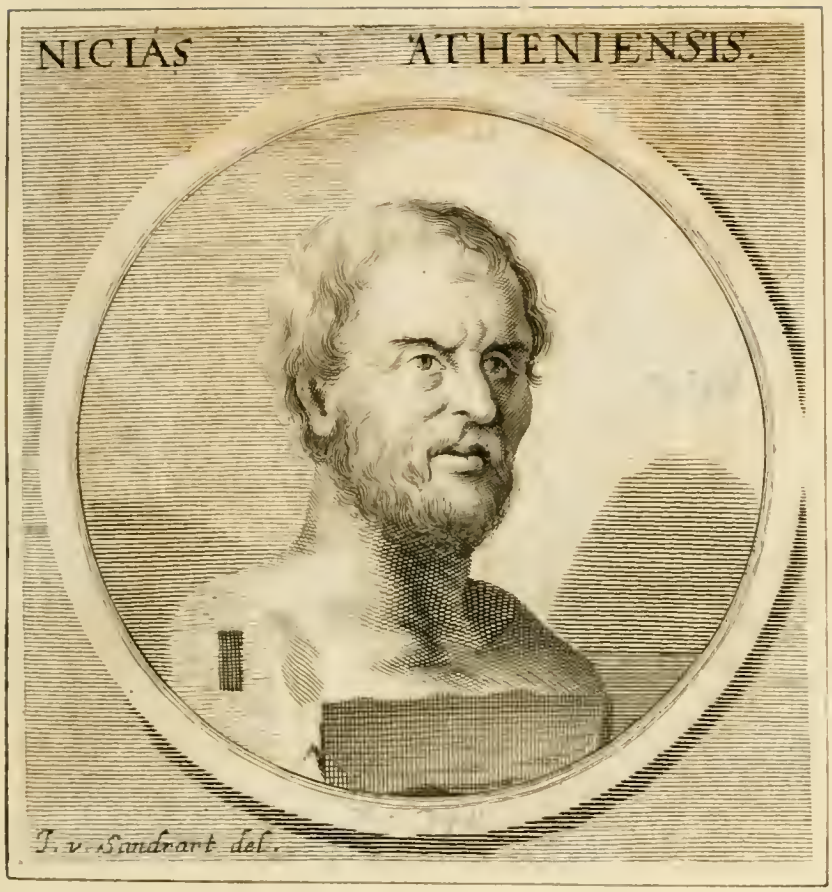
NICETAS, Achominatus, surnamed Choniates, a modern Greek historian, born at Chone in Phrygia, flourished in the beginning of the thirteenth century, and filled a dignified station in the court of Constantinople. At the capture of that city by the Franks, in 1204, he withdrew with a young woman whom he rescued from the enemy, and married her at Nice in Bithynia, where he died in 1206. He wrote a period of Byzantine history from the death of Alexius Comnenus, where Zonaras ceases, to

the year 1203, being eighty-five years, in twenty-one books, which are still extant. They were printed with the version of Jerome Wolff at Basil in 1557, and were inserted in the Louvre edition of the Byzantine Historians, of 1647. The author, in the preface to his work, makes a great display of the false eloquence of the age. The history itself is written with more simplicity, and is valued for its authority. Banduri, in his "Imperium Orientale," has printed a small piece by Nicetas on the statues melted down by the Latins when they took Constantinople. To this writer also are attributed the five first books of the "Treasure of the Orthodox Faith," translated by Morel, and printed in 1580. *Vossii. Hist. Græc. Moreri.*—A.

NICETAS, surnamed Serron, a learned Greek prelate who flourished in the latter part of the eleventh century, was a contemporary and correspondent of Theophylact, metropolitan of Bulgaria, as appears from letters of that prelate to him which are still extant. He was made deacon and master, or teacher, of the great church at Constantinople; from which situation he was promoted, at first to the archbishopric of Serron, or of the Serræ in Macedonia, and afterwards to the metropolitan see of Heraclea in Thrace. He wrote a "Commentary" upon sixteen of the orations of Gregory Nazianzen, of which a Latin version, from a mutilated and imperfect copy, was given by James Billy in his edition of that father's works. The same editor also gave a Latin version of the notes of Nicetas upon some poems of Gregory Nazianzen, which were published in Greek at Venice, in 1563, quarto, under the assumed name of *Cyrus Dadybrensis*, a bishop of Paphlagonia. Nicetas was the author of "Canonical Answers" to questions proposed by a certain bishop, named Constantine, which John Leunclavius published in Greek and Latin, in the fifth book of his "Jur. Græc. Rom." p. 310. He is said by some to have been the compiler of "A Catena upon the Book of Job," from the commentaries of a number of Greek fathers; while others maintain that it is rather to be attributed to Olympiodorus. A Latin version of this work was given by Paul Comitolo, 1587, quarto; and it was published in Greek and Latin at London, by Patricius Junius, in 1637, folio. Nicetas is also thought to have been the author of "Catenæ" upon the Psalms, and Song of Songs, printed at Basil in 1552; and of others on Luke, Matthew, &c. *Fabricii Bibl. Græc. vol. VI. lib. v. cap. 5, and vol. VII. lib. v. cap. 13. Cave's Hist. Lit. vol. II. sub. sæc. Hild. Dupin. Moreri.*—M.

NICIAS, an Athenian of distinction, known in history chiefly by his misfortunes, was the son of Niceratus, and inherited a large property, of which a great part consisted in silver mines at Laurium. His natural disposition was cold and timid; and knowing the danger attending upon greatness in a democratical government, security was rather his object than glory. By the influence of his wealth, which he liberally bestowed upon the necessitous, and employed in treating the people with theatrical exhibitions, he, however, rose to consequence even during the life of Pericles; and after the death of that great man, he became one of the heads of the Athenian state. He was favoured by the nobles as one of their own order; and the people were flattered by the awe with which he was impressed when appearing in their assemblies. He seems to have been a man of virtue, and a sincere lover of his country: he was religious to the borders of superstition, and perpetually consulted diviners on his own affairs and those of the state. His manners were mild, and his principles were humane and pacific. In the Peloponnesian war, he had the command against the Lacedemonians at Sphacteria; and being upbraided by the demagogue Cleon for want of success, he proposed to Cleon to take his place. The latter consented; and the Athenian people, with their usual levity, confirmed the proposal, regarding it as a matter of jest, Cleon never having had any military experience. He, however, completely effected what he had promised, and Nicias lost some credit on the occasion. In the eighth year of the war, B. C. 423, Nicias commanded in an expedition for the reduction of the island Cythera, on the Laconian coast, in which he was successful. Various events followed, in which the fortune of war alternately favoured both parties; but Nicias, though a gainer in point of reputation by the transactions in which he was engaged, was constantly endeavouring to restore peace. By his interest, after the death of Cleon and Brasidas in battle, this was at length effected; and a peace for the term of fifty years between the Athenians and Lacedemonians, with a league offensive and defensive, was signed B. C. 421.

Alcibiades was at this time rising into public life; and as his disposition was enterprising and turbulent, he was bent upon embroiling


NICIAS ATHENIENSIS.
J. v. Sandrart del.

the affairs of Greece in order to give himself scope for action. General tranquillity had by no means been restored by the peace of Nicias, and a new confederacy had been planned among the discontented states, the head of which was to be the state of Argos. Nicias, who had desired that he might be sent to Sparta to settle some remaining differences, was unable to procure the satisfaction required; and a league between the Athenians and Argives was brought about through the influence of Alcibiades. A renewal of the Peloponnesian war followed, and the people of Athens at length determined to send a powerful force into Sicily in order to assist the Egestines in their war with the Syracusans. Nicias, who had made all the opposition in his power to this rash resolution, was himself, much against his will, appointed one of the generals, in conjunction with Alcibiades and Lamachus; and the expedition set sail from the Pyræum, B. C. 415. The Athenian troops landed in Sicily, and possessed themselves of several towns; and Alcibiades being recalled (see his life), Nicias and Lamachus took a strong post in the neighbourhood of Syracuse. The siege of that city commenced in the next campaign; and Nicias, after some successful actions, drew a line of circumvallation quite round it. His prospect of success, however, was clouded by the arrival of Gylippus, an able Lacedemonian commander, with a supply of troops, with which he forced his way into Syracuse; and soon after, a fresh reinforcement arrived from Corinth. Lamachus having been slain, two new generals, Eurymedon and Demosthenes, were appointed, and the former was sent from Athens with a supply of money, and an assurance to Nicias of a speedy succour. We shall not here relate the events of this memorable siege, but confine ourselves chiefly to those in which Nicias was particularly concerned.

This commander had constantly advised cautious and secure measures; and when Demosthenes, who arrived with a large reinforcement, proposed an immediate assault upon the city, he argued strongly against such a hazard. He was, however, outvoted in the council of war, and the attempt was made, which was defeated with great loss to the Athenians. Demosthenes was so much disheartened by the result, that he advised instantly raising the siege and returning to Athens. But Nicias, who, like many cool and wary characters, had a fund of firmness and perseverance, openly declared, that he would rather die before the place than abandon an enterprize which might still succeed, and expose himself to an ignominious condemnation from his countrymen. The aspect of affairs, however, soon became more gloomy. The Syracusans received powerful succours from their Sicilian allies, whilst a pestilential disease, which broke out in the Athenian camp, daily thinned their numbers. Nicias at length was persuaded of the necessity of a retreat, and every thing was prepared for an embarkation. As the Syracusans had no suspicion of this design, it might have been effected without hazard, when just at the critical moment an eclipse of the moon took place. The superstition of Nicias was alarmed, and he would not go on board till he had consulted his soothsayers. They were absurd enough to direct that the departure should be delayed for thrice nine days, and thus the only opportunity was lost. The Syracusans, who had procured information of the intention of the enemy, made a general attack upon the Athenians by sea and land, and destroyed a number of their ships; the residue, which took refuge in the harbour, were closely blocked up there. A desperate attempt to break through terminated in the total destruction of the fleet, and nothing remained for the land forces but to make good their retreat to some friendly Sicilian state. By false intelligence, Nicias was prevented from commencing his march when it might have been safe; and when want of provisions at length compelled him to leave his camp, the passes were already secured by the enemy. There could not be a scene of deeper distress than at the moment when the army commenced its march, abandoning not only all its baggage, but the sick and wounded, who clung round their comrades, and appealed to gods and men against the cruelty of leaving them to a merciless foe. Nicias himself was the most melancholy figure in the group; worn by disease and anxiety, pale and squalid, he seemed to centre in himself the afflictions of the whole. His mind, however, bore up against despondency, and he exerted every effort to inspire courage in his men, and to make them preserve that order which could alone ensure their safety. As they proceeded, they were continually harassed by the cavalry and light troops of the enemy, and exposed to the want of every necessary. Many were cut off; and at length Demosthenes with the whole rear-guard was forced to surrender. Nicias with the van arrived almost exhausted at the

river Asinarus; and while they were crossing it, and quenching their extreme thirst, the Syracusan cavalry riding among them massacred them without resistance. The greater part was killed, when Nicias, with a small body, which kept together, hemmed in on all sides, surrendered to Gylippus the Spartan general, upon condition that the slaughter should cease. The Syracusans secured their prisoners, consisting of almost all who survived. After a day of triumph, they assembled to determine the fate of their captives, when, after different opinions had been heard, the sense of the people was, that the generals should be put to death. Historians differ concerning the manner in which this cruel sentence was executed; and one of them has recorded that Nicias and Demosthenes, informed by a friend of the determination of the assembly, prevented it by a voluntary death. This disaster, the most lamentable that the Athenians had ever experienced, took place B. C. 413. *Thucydides. Plutarch Vit. Niciæ. Univers. Hist.*—A.

NICHOLAS I. pope, who is surnamed *the Great*, was the son of one *Theodore*, and a native of Rome, where he was ordained sub-deacon by pope Sergius II. and deacon of the Roman church by pope Leo IV. So high was the reputation which he acquired in these offices, that, upon the death of pope Benedict III. in the year 858, the clergy, the nobility, and the people elected him to the vacant dignity. When the emperor Lewis II. who had lately left Rome, heard of this event, he returned to that city, and assisted in person at the consecration of the new pontiff. Some days afterwards, being told that the pope, attended by the Roman nobility, was coming to visit him, he went out to meet him, and after dismounting, took hold of the pope's bridle, and condescended to lead his horse for some distance on foot; as he also did at the pope's departure. When emperors and kings could submit to degrade themselves, by paying such extraordinary marks of respect to the bishops of Rome, it is not at all suprizing that these priests soon began to look upon themselves as the lords of the universe, and upon the princes of the earth as their vassals. One of the first objects of importance which engaged the attention of the new pope, was the state of affairs at Constantinople, which had divided the eastern bishops into two parties, and seemed to furnish him with a favourable opportunity of exercising his power and authority over that rival see. The emperor Michael, incensed against the patriarch Ignatius, on not finding him sufficiently obsequious to his pleasure, commanded him to be driven from his see, declared lawfully deposed, and sent into exile. At the same time Photius, who was universally regarded as a man of extraordinary abilities, and as the rival of the ancients themselves in every branch of literature, was elected his successor; and, since he was then a layman, he was hurried through the ecclesiastical degrees required by the canons, and consecrated within six days. These events occasioned no little disturbance in the eastern churches, especially in the patriarchate of Constantinople, some of the bishops adhering to Ignatius, and others acknowledging Photius. In the mean time the latter, after causing his rival and some of his warm friends to be treated with great injustice and personal ill usage, convened a council of bishops at Constantinople, in the year 860, by whom Ignatius was declared unworthy of the patriarchal dignity, and excommunicated and deposed accordingly. While this council was sitting, the bishops of the party of Ignatius also held a council in the same city, and, in their turn, condemned Photius as an intruder into the rights of that patriarch. Finding the bishops thus divided, Photius resolved to apply to the pope, and endeavour to procure his approbation of his election. With this view he persuaded the emperor to send a solemn embassy to Rome, to entreat his holiness to send legates into the east, for the purpose of restoring with him the decayed discipline of the church, and utterly extirpating the heresy of the *Iconoclasts*. With the ambassadors Photius sent four bishops, who were instructed to give such a representation of what had passed at Constantinople, as he thought might induce the pope to espouse his cause. After receiving the ambassadors, and attending to the account given by the bishops, Nicholas, by the advice of a council, determined to comply with the emperor's request, and nominated two bishops, Rodoald of Porto, and Zachary of Anagni, his legates to the emperor of the East. As, however, he had heard nothing from Ignatius himself, he would not acknowledge Photius till his ambassadors had obtained the necessary information on the points at issue between them, which they were ordered to refer for final decision to the judgment of the apostolic see.

With letters from the pope to the emperor and to Photius, the legates set out for Con-

stantinople; but no sooner was Michael apprized that his holiness had not acknowledged Photius, than he ordered them to be confined on their arrival, and strictly guarded to prevent their having any communication with the friends of Ignatius. After detaining them in this situation between three and four months, partly by menaces, and partly by promises of great rewards, he engaged them to acknowledge his patriarch, and to exert all their interest and credit in his favour. Upon this a numerous council was assembled at Constantinople, in 861, the members of which endeavoured to extort from Ignatius a resignation of his dignity; and when they found him resolute in his refusal, they passed a sentence of deposition against him, which was confirmed by the legates, while Ignatius appealed to the pope. Afterwards he was treated with great barbarity by his rival, from whose power he was so fortunate to escape and to conceal himself, till the dread of an insurrection among the populace obliged the emperor to permit him to reside undisturbed in his monastery. In his appeal which he transmitted to the pope, he gave him a minute account of every thing that passed on the occasion of his expulsion, and the intrusion of Photius; of the proceedings of the council which deposed him; and of the corruption of the apostolic legates. About the same time the pope received the acts of the Constantinopolitan council by the secretary of the emperor, together with letters from that prince and Photius. Upon comparing these acts and letters with the account sent to him by Ignatius, Nicholas determined to support that patriarch, and to disavow the proceedings of his legates. In order to shew to all the world, in the most public manner, his disapprobation of their conduct, he immediately assembled a council at Rome, and solemnly declared, in the presence of Leo the imperial ambassador, that they had acted contrary to his instructions; that they were not authorized to confirm the deposition of Ignatius, and the election of Photius; and that he never had consented, nor ever would consent, to the one measure or the other.

By this council sentence of deposition and excommunication was passed against Photius, as well as the legate Zachary, and a decree was enacted that Ignatius should be restored to his former dignity. This sentence the pope transmitted to Constantinople, at the breaking up of the council in 863, accompanied with letters from himself, both to the emperor and to Photius. At the same time, he wrote a circular letter to all the faithful in the East, acquainting them with what had passed. In the close of his letter, addressing himself to the three patriarchs of Alexandria, Antioch, and Jerusalem, to the metropolitans and other bishops in those parts, he declared it to be the fixed resolution of the apostolic see to reinstate the venerable patriarch Ignatius in his former dignity, and drive out the most wicked Photius, who had usurped it in defiance of the canons; and he enjoined and commanded them, by virtue of his apostolic authority, to concur in opinion with him on these points, and to cause his letter to be published in their respective dioceses, that it might be known to all. It was, most probably, during the time when the business relating to the see of Constantinople was agitating, that the quarrel took place between pope Nicholas, and John archbishop of Ravenna; though we are not informed precisely in what year it happened. Cave places it under the year 861. According to Anastasius, John, acting more like a lawless tyrant than a bishop, had excommunicated several persons without just cause, and seized on their estates. He had also possessed himself of lands belonging to the Roman church, and had arbitrarily deposed and imprisoned presbyters and deacons of the province of Æmilia, under the immediate jurisdiction of the apostolic see. What was still more aggravating, he had diverted devout people from pilgrimages to the tombs of the holy apostles; and was bold enough to maintain, that the pope had no power to summon him to Rome. This interference with the interests, and opposition to the authority of the papal see, Nicholas could not digest; and, therefore, after citing John three times to a council at Rome, upon his non-appearance, pronounced sentence of excommunication against him. The archbishop, not intimidated in the least at this sentence, immediately determined to maintain, even at Rome, the independency of his see; and he set out accordingly for that city, accompanied by several persons of distinction, whom the emperor Lewis had appointed to attend him in the character of his envoys, and to countenance him on his arrival there. These envoys, however, the pope contrived to gain over, and then sent the archbishop an order to appear on a given day before the council which had condemned him, and there give an account of his conduct. To this order the prelate paid no regard, but

immediately quitted Rome, and returned to Ravenna. Alarmed at his return, many of the inhabitants of the first distinction in that city, as well as in the province of Æmilia, hastened to Rome, attended by crowds of people, in order to lay their grievances before the pope. They even entreated his holiness to visit that city and diocese in person, and redeem them by his presence from the insufferable oppressions under which they groaned. With this request the pope complied; and, being informed upon the spot of the tyranny and rapine of the archbishop, restored to every person the property of which he had been plundered, and issued a decree confirming what he had done. John had not waited the arrival of the pope; but, when he heard of his approach, fled to Pavia, to implore the protection of the emperor, who resided there. To his great mortification, neither the bishop nor any of the inhabitants of that city, who had heard of his being excommunicated, would admit him into their houses, nor suffer any necessaries to be sold to him and his attendants, nor even so much as converse with them. The treatment which the archbishop met with from the emperor was not less mortifying: for that prince refused to admit him to his presence, and sent him his advice to submit, and obtain the absolution of the pope, if he hoped for his favour. Finding himself thus abandoned to the mercy of his holiness, John at length resolved to satisfy him, and with that view set out for Rome, with envoys whom the emperor, at his earnest request, had appointed to attend him thither. Here he succeeded, by his tears and prayers, and expressions of great contrition for his past offences, in appeasing the wrath of the pontiff, and was absolved by him from the sentence of excommunication; but not before he had appeared at a council summoned by the pope on that occasion, and there subscribed and sworn to a most humiliating act of submission. Thus at last the see of Ravenna became entirely subjected to that of Rome.

The pope's attention was now drawn to the West, by different affairs of importance, in which an appeal was made to his authority. Lotharius king of Austrasia, and brother to the emperor Lewis, had married Theutberga, sister to Hubert duke of Burgundy; but being desirous of divorcing her, that he might marry Waldrada one of his mistresses, he accused her of incest with her brother, and caused her to be imprisoned in a monastery. After this he summoned an assembly of the bishops and chief lords of the kingdom, to examine into the affair; before which she consented to maintain the falshood of the charge, by the ordeal of hot water. In consideration of her rank and sex, she was excused from submitting in person to the trial; and the substitute whom she chose escaping unhurt, she was pronounced innocent by the whole assembly, and restored to the full possession of her regal honours. Lotharius, however, was determined to proceed with his design, and soon afterwards renewed the charge against her, before a council of some of the chief bishops of his kingdom, whom he appointed to meet at Aix la Chapelle, and whom he persuaded to declare that he could not in conscience live with her as his wife. Before another council, which he assembled at the same place in 860, he compelled her, by terrible menaces, to own herself guilty, and a decree was passed that she should do public penance for her crime; but she escaped into France, where her brother had taken refuge with Charles *the bald*, uncle to Lotharius. From this country she wrote to the pope, acquainting him with the treatment which she had received, and imploring his protection. In 862, a third council was held at Aix la Chapelle, the bishops of which decreed, that the king might lawfully dismiss Theutberga, and marry another. This decree he communicated to the pope, requesting his confirmation of it; but without waiting for that sanction, he gave way to his passion, and publicly married Waldrada. The pope, however, thought the matter of too great consequence to be determined without serious deliberation; and he was supported by Hincmar bishop of Rheims, Ado bishop of Vienna, and the Gallican bishops in general, in censuring the proceedings of the three councils held at Aix la Chapelle, as repugnant to the canons and practice of the church. Nicholas, therefore, paying no regard to their decisions, determined that the affair should be examined anew in an assembly of all the bishops of France and Germany; and to send legates to assist at it in his name. The city of Metz he fixed upon for the place of meeting; and he appointed Rodoald bishop of Porto, and John bishop of Fiecla, to preside at it, in the character of his legates *a Latere*, charging them with letters to Lotharius, the kings of Germany and France, and the bishops of those countries, and directing them to call Theutberga to the council, that she might plead her cause in person before

them. Lotharius well knew what kind of decision he had reason to expect, should his cause come before such an assembly as the pope had directed to be summoned, and had recourse to stratagem, in order to defeat the object in view. With this design he applied himself to gain over the pope's legates to his interest, and by rich presents and immense sums of money prevailed upon them to suppress his holiness's letters to the German and Gallican princes and prelates, and to withhold from the queen all information respecting the meeting of the council. When, therefore, the time appointed for holding the council had arrived, no other bishops were assembled at Metz but those of Austrasia, whose time serving dispositions had been sufficiently tried in three different councils. With these bishops the legates opened the council of Metz, and, after hearing some suborned witnesses against Theutberga, and causing the acts of the councils of Aix la Chapelle to be read to them, they confirmed those acts, and declared Waldrata to be the lawful wife of Lotharius.

Such were the proceedings at the council of Metz in the year 863; and as the legates and the other prelates were conscious of the irregularity and injustice of their conduct, they agreed to send the archbishops of Cologne and Treves to Rome with the acts of the council, that they might have the opportunity in person of representing the business to his holiness in the most favourable light. Nicholas, however, had received full information concerning the transactions of his legates and the assembly at Metz, which he laid before a council in the Lateran palace, together with the acts which the archbishops had delivered into his hands. The consequence was, that the judgment of the bishops at Metz was declared null, by the pope and the whole council, as calculated only to encourage adultery and adulterers; and sentence of deposition was also passed on the two archbishops, who were forbidden, on pain of excommunication, to exercise any sacerdotal or episcopal functions whatever. The other bishops, their accomplices, were likewise threatened with the same sentence, unless they repented, asked pardon, and made reparation for their scandalous conduct. Highly provoked at their deposition, which they maintained to be arbitrary and uncanonical, the two archbishops repaired to the emperor at Beneventum, and complained that the treatment which they had met with was an affront not only offered to the king his brother, whose deputies they were, but to himself, and to the whole royal family. The deposition of a metropolitan, without the approbation of the prince, and the consent of the other metropolitans, they represented to be a notorious breach of the fundamental laws of the church, and an encroachment also upon the prerogatives of princes: they, therefore, entreated him to exert his authority in restraining the growing power of the pope within the limits prescribed by the canons. With this request the emperor readily complied, and wrote to the pope in favour of the deposed prelates; but, meeting with no success, he determined to pursue vigorous measures for compelling the pontiff to compliance with his pleasure, and vindicating his own paramount authority. Accordingly, in the year 864, he set out for Rome with the two archbishops, and a body of troops. As soon as the pope was informed of his resolution and approach, he ordered a public fast, with public prayers and processions, to implore the protection of heaven. On the emperor's arrival at the city, he took up his residence near the church of St. Peter; and the people coming thither in procession to the tomb of that apostle, his guards, alarmed at seeing them assemble in vast crowds, fell upon them as they were going up the steps to the church, broke their crosses and banners, and dispersed the multitude. They afterwards committed the most dreadful disorders; plundering and burning the houses of the citizens; breaking into the churches, and stripping them of their valuable ornaments; murdering the men, and ravishing the women, even those who were shut up in the monasteries. When the pope, who was then in the Lateran palace, was informed of what had passed, and also received an intimation that the emperor designed to seize on his person, he privately withdrew from thence, and took refuge in the church of St. Peter, where he remained two whole days without eating or drinking. In the mean time, very seasonably for the pontiff, the emperor was attacked by a fever, which gave the alarm to his superstitious apprehensions, and he sent his empress in person to inform the pope that he might quit his asylum with the most perfect safety, and to invite him to a conference. By this interview the sentiments of the emperor respecting the conduct of his brother Lotharius became so entirely changed, that he abandoned the protection of the archbishops, and ordered them to return into France.

In these circumstances, Gunthier, archbishop of Cologne, had the boldness to draw up a

spirited protest or manifesto against the pope, in which he avowed his refusal to submit to the papal sentence, pronouncing it to be wicked, arbitrary, unjust, and uncanonical; accused the pope of having by his pride rendered himself unworthy of the communion of the catholic church; and declared him excluded from his communion. Of this letter he sent copies to all the bishops of Austrasia, exhorting them to continue united among themselves, that they might vindicate the dignity, and successfully assert the rights of their order. Not one of those prelates, however, had the courage to follow his example. As to the archbishop of Treves, he acquiesced in the pope's sentence, and abstained from all episcopal functions; and the other bishops, terrified at the threatening of excommunication and deposition, thought it advisable to submit, and sent to the pope such acknowledgments or excuses of their faults, as induced him to forgive them, upon condition of their renouncing the communion of Gunthier. Besides the mortification of being deserted by his brethren, that prelate had to complain of the conduct of Lotharius, to gratify whom he had incurred the displeasure of the pope. For, no sooner had the king heard of the sentence pronounced upon the two archbishops at Rome, than he withdrew from their communion. He even wrote to the pope, expressing his high disapprobation of the refractory behaviour of the archbishop of Cologne; and soon afterwards he entirely forsook him, confirmed the sentence of his deposition, and, that he might recommend himself the more effectually to the favour of his holiness, appointed a successor to him in his metropolitan see. Exasperated at such a return for his services, Gunthier plundered the treasury of his church, and with the wealth which he found in it went to Rome, where he made a full discovery to the pope of the arts practised by himself and the king in the affair of Theutberga and Waldrada, to impose upon the other bishops, as well as on the apostolic see. The archbishop of Treves also, who accompanied him to Rome, made the same confession; but the pontiff would not so far shew his favour to either of those prelates, as to revoke the sentence which he had formerly pronounced against them. It was probably about the same time that Nicholas excommunicated and deposed Rodoald, bishop of Porto. That prelate, conscious of his guilt, had absconded after the council of Metz, and unexpectedly appeared before the pope in St. Peter's church, when he was surrounded by the emperor's troops. Upon this the pope ordered him to continue at Rome, till a council might be convened to enquire into his conduct. Well knowing, however, that it would not bear examination, he withdrew privately from Rome, and after plundering the church of Porto, fled into some unknown country, and was heard of no more. This flight the pope considered to be a confession of his guilt, and passed on him the sentence which we have already mentioned. About the same time, also, happened the dispute between Rothade, bishop of Soissons, and his metropolitan the celebrated Hincmar, archbishop of Rheims, in which the former appealed to the apostolic see. This dispute and appeal involved Hincmar in a controversial correspondence with the pope, for the particulars of which we must refer to the ecclesiastical historians of the times, observing only that the appellant, by blending his cause with the pretended privileges of the Roman see, proved triumphant over his adversaries, and was restored to his bishopric from which he had been deposed by a national council.

In the year 865, the pope sent Arsenius, bishop of Orta in Tuscany, a person of a haughty and imperious temper, in the character of his legate *a Latere*, to see Rothade reinstated in his bishopric; to interpose his good offices for the prevention of the war which threatened to break out between the emperor and the kings of France and Germany; and to determine the business of Lotharius and Theutberga. Having succeeded in the former objects, he proceeded to the court of Lotharius, where he was received with all possible marks of distinction; but these civilities did not prevent him from proceeding to announce without delay the chief design of his mission. At a public audience, therefore, he haughtily informed the king, that he was sent by the sovereign pontiff to remove the scandal which he had given by putting away his lawful wife, and marrying a prostitute in her room; and that he must consent to dismiss the one, and take back the other, or he would that instant pronounce the sentence of excommunication against him. Lotharius was equally provoked and surprised at the boldness of the legate; but apprehending that, were he excommunicated, the kings of France and Germany would embrace that opportunity to invade his dominions, he dissembled his indignation, and promised, upon oath, to yield obedience to the papal mandate. Accordingly, Waldrada was dismissed, and Theutberga reinstated in her dignity. Arsenius, however, had not returned

from his mission to Rome, before Lotharius recalled Waldrada, with whom he continued to maintain a private intercourse, and who governed him and his kingdom with an absolute sway, while Theutberga had but the empty title and bare name of queen. Intelligence of this relapse of the king being brought to the pope, in the month of February 866, he solemnly excommunicated Waldrada, and transmitted to all the bishops of Italy, France, and Germany, the sentence which he had pronounced against her, ordering them to publish it in their respective dioceses. When Lotharius heard of the excommunication of Waldrada, apprehensive lest the same sentence should be extended to himself, he persuaded Adventitius, bishop of Metz, to write to the pope in his favour, denying that he had held any correspondence with Waldrada since the departure of Arsenius; and he also sent his chamberlain with a submissive letter to the same purport, in which he gave the lie to any who should assert the contrary. Notwithstanding that Nicholas was not imposed upon by these letters, he was unwilling to proceed to extremities with Lotharius, lest he should disoblige his brother the emperor; and therefore contented himself with writing letters to the kings of Germany and France, entreating them to interpose their good offices in order to reclaim him. Their efforts, however, had no other effect, than to induce Lotharius to write most submissive letters to the pope; by which means, during the short time that Nicholas lived, he continued to ward off the threatened sentence of excommunication.

We have already seen that, in a council held at Rome in the year 863, pope Nicholas excommunicated Photius, who had supplanted Ignatius in the see of Constantinople, as an usurper. When information of this procedure was brought to the emperor Michael, he sent a letter to his holiness, filled with the severest invectives, reproaches, and menaces; to which Nicholas returned by the messenger who brought it a long reply, still extant, consisting of answers, one by one, to the various articles, or, as he styles them, blasphemies against God and St. Peter contained in it. Soon afterwards he wrote another letter to the emperor, and nominated legates, who were directed to proceed to Constantinople, and to deliver it into his own hands: but as soon as they entered the territories of the empire, their further advance was prohibited by an officer who told them, that the emperor did not want them, and that they might therefore return home. All intercourse being now broken off between Constantinople and Rome, Photius determined to keep no measures with the pope, and proposed to the emperor the assembling of a council at Constantinople, for the purpose of deposing and excommunicating Nicholas with the same solemnity with which the pontiff had deposed and excommunicated him at Rome. The emperor having consented, a council met accordingly by his order, consisting of several bishops under the immediate jurisdiction of the see of Constantinople, and of persons who were called legates from the patriarchal sees of Alexandria, Antioch, and Jerusalem. Before this assembly the pope was arraigned of innumerable crimes, and, being pronounced guilty, was solemnly deposed, as altogether unworthy of the episcopal dignity, and excommunicated, with all who should communicate with him. Photius also wrote a circular letter to the patriarchs and bishops of the east, charging the Roman church with several erroneous doctrines, and various practices repugnant to the canons of the universal church, and exhorting them to concur with him in an Œcumenical council, for the purpose of reforming that corrupted church. The task of answering these charges Nicholas devolved on Hincmar and the Gallican bishops; but in the mean time, a change of affairs in church and state took place, in consequence of the murder of the emperor Michael, and Basil's becoming sole head of the empire. For on the very next day after this event, Basil ordered Photius to be deposed and confined to a monastery; and then sending for Ignatius, he reinstated him in the patriarchal dignity. Of this change an account was immediately sent to Rome; but our pontiff did not live to enjoy the satisfaction which the tidings of it would have afforded him. During the two last years of his life, he was involved not only in a contest with Photius and his partizans in the east, but also with Hincmar and the Gallican bishops, respecting the validity of the ordination of Wulfade, who had been preceptor to Caroloman the son of Charles *the bald*, and other clerks who received their ordination from Ebbo archbishop of Rheims, after he had been deposed in a council held at Thionville. Before this affair was finally determined pope Nicholas died, in the year 867, after he had presided over the Roman church nine years, and between six and seven months. He was a person of considerable abilities and learning, and particularly excelled as a canonist. By some

writers he has been compared to Leo I. and Gregory I. and pronounced equally worthy with them of the surname of *Great*. In ambition it is certain that he did not fall short of them; and he made it the study of his pontificate, to subjugate all other sees to his own, and by depreciating the authority of the princes, to raise his own power above theirs, and that of the church above the state. Hence his successors in the papal see were induced to bestow on him the honours of saintship. He is commended by Anastasius for his charity to the poor, and the magnificent presents which he made to the churches of Rome, particularly that of St. Peter. The public works of his pontificate were, the repairing of an aqueduct which conveyed water to the Vatican basilic, and the rebuilding of the city of Ostia, which was strengthened with new works to resist the sudden attacks of the Saracens. Of his "Letters," nearly a hundred have reached our times, which are inserted in the eighth volume of the "Collect. Concil;" and they were published separately at Rome, in 1542, folio. *Platina & Anastasius de Vit. Pont. Rom. Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri. Bower.*—M.

NICHOLAS II. pope, whose original name was *Gerard*, was a native of Burgundy, and became bishop of Florence. When, in the year 1058, the death of pope Stephen IX. at Florence was known at Rome, a strong party, at the head of whom were the counts of Tusculum, determined to choose for his successor *John Mincius*, bishop of Veletri, and placing him upon the pontifical throne, gave him the name of *Benedict X.* As, however, he had been chosen and consecrated without the knowledge and consent of Henry IV. king of Germany, a deputation was dispatched from some of the chief citizens and clergy of Rome to the empress Agnes, with assurances that they had no concern in that uncanonical election, and that they were ready to acknowledge as pope the person whom the king should be pleased to nominate. This deputation was well received at the German court; and the king nominated the bishop of Florence, as one who was equally acceptable to the Italians and Germans. Rome being now in the possession of Benedict and his party, the cardinals and the rest of the Roman clergy who had retired from the city that they might not be forced to acknowledge Benedict, met at Sienna, where, in October 1058, with the consent of the Roman people, they unanimously elected Gerard to the pontifical dignity. Immediately after his election, he summoned a council to assemble at Sutri, in order to concert the proper measures for expelling Benedict from the seat of the papal government. This council was attended by most of the Italian bishops, and by Godfrey duke of Tuscany, whom the king had ordered to escort the new pope to Rome, and to see him placed on the throne of St. Peter. The council with one voice declared Gerard lawfully elected; and then thundered out a sentence of excommunication against Benedict. That anti-pope, fully sensible of his inability to contest for the tiara against the powerful protectors of his opponent, as soon as he was informed of the sentence pronounced against him, retired into privacy, and relinquished the field to his rival. Information of his retreat having been carried to Gerard, he came to Rome, attended by the bishops of the council and duke Godfrey, where he was received with all possible marks of respect and esteem, and solemnly enthroned in January 1059, when he took the name of *Nicholas II.* A few days after this event, Benedict, being admitted into his presence, threw himself at his feet, acknowledging himself an usurper, and entreating forgiveness, protesting at the same time, that he had never aspired at the pontifical dignity, but had been compelled to accept of it. Moved by his professions of repentance, Nicholas absolved him from the excommunication, but divested him of all his ecclesiastical functions, and obliged him to spend the remainder of his days in the church of St. Mary *the greater* at Rome, where he was admitted only to lay-communion. In the first year of his pontificate, Nicholas convened a council at the Lateran palace, to which all the bishops of Italy, France, and Germany, were invited, in order to take into consideration the best means for suppressing the opinions of the famous Berenger relating to the Eucharist, who, notwithstanding his former recantations of them, still continued to teach them in private, and daily gained many followers. On this occasion, he summoned Berenger himself to attend and maintain his opinions, giving him assurances that no violence should be offered to him. When the council met, the pope presided at it in person, and Berenger is said to have defended his opinions for some time, but, at length, to have made an acknowledgement of his error, and declared his readiness to sign such a confession of faith as the pope and the council should dictate to him. The council,

pleased at his submission, directed cardinal Humbert to draw up a formulary for his signature, containing doctrines directly opposite to those for which he had contended. This he subscribed in their presence; and copies of it were ordered to be sent into all the countries where his doctrine had been propagated, as testimonies to his recantation; but that his recantation was only pretended, we have already seen in his life.

By the same council at the Lateran a decree was passed concerning the election of the pope, confining it to the cardinals, and only leaving to the people, the clergy, and to the emperor, the power of confirming the election which they had made. Several canons were also made in it against simony, incestuous marriages, the marriages of priests, and various abuses which preceding popes had endeavoured, in vain, to extirpate. During the same year in which this council was held, the pope sent Peter Damian, cardinal bishop of Ostia, and Anselm, bishop of Lucca, with the character of his legates, to assist Guido, archbishop of Milan, in correcting several abuses which prevailed in that church, especially simony and the incontinence of priests; and a few days after the council broke up, he set out for Melfi, the capital of Apulia, where he presided in person at a council which passed many severe laws for the same purpose. While he was at Melfi, he received an embassy from the famous Robert Guiscard, the Norman, who had made himself master of the whole of Apulia, and spread his conquests over the greatest part of Calabria. That warrior was sensible of the advantages which he and his nation would derive from the countenance and friendship of the sovereign pontiffs, and entreated for an interview with his holiness, with a view to discuss matters which were of the utmost importance to both parties. To this request Nicholas readily acceded, being equally desirous with the Normans that a good understanding should be established between so warlike a nation and the apostolic see. Robert, therefore, and Richard, count of Aversa, attended by the flower of the Norman nobility, waited on the pope at Melfi, who received them with extraordinary marks of respect and esteem. After a few conferences it was agreed between them, that the pope should absolve the Normans from the excommunication which they had incurred, and confirm to Robert and his heirs the dukedoms of Apulia and Calabria, which he had conquered from the Greeks, and also the island of Sicily, after he should expel the Greeks and Saracens out of it. It was also agreed, that the pope should confirm to Richard of Aversa and his heirs the city and principality of Capua, out of which he had lately driven the lawful prince. On the other hand, Robert and Richard agreed to acknowledge themselves vassals of the apostolic see, to swear an inviolable allegiance to pope Nicholas and his successors, and to pay yearly tribute as a mark of their subjection. "By what authority," says Dr. Mosheim, "Nicholas confirmed the Norman princes in the possession of these provinces, is more than we know; certain it is, that he had no sort of property in the lands which he granted so liberally to the Normans, who held them already by the odious right of conquest. Perhaps the lordly pontiff founded this right of cession upon the fictitious donation of Constantine; or, probably, seduced by the artful and ambitious suggestions of Hildebrand, who had himself an eye upon the pontificate, and afterwards filled it under the adopted name of Gregory VII. he imagined that, as Christ's vice-regent, the Roman pontiff was the king of kings, and had the whole universe for his domain. It is well known that Hildebrand had a supreme ascendant in the counsels of Nicholas, and that the latter neither undertook nor executed any thing without his direction. Be that as it may, it was the feudal grant made to Guiscard by this pope, that laid the foundation of the kingdom of Naples, or of the two Sicilies, and of the sovereignty over that kingdom which the Roman pontiffs constantly claim, and which the Sicilian monarchs annually acknowledge."

From Melfi the pope proceeded to Beneventum, where he held another council; and he then set out on his return to Rome, attended with a numerous body of Normans, who obliged the inhabitants of Præneste, Tusculum, and Nomentum, to submit to the Roman see, from which they had revolted; and these warriors also destroyed the strong holds, and put an end to the power of the many petty tyrants that surrounded the city of Rome on all sides. In the year 1060, Nicholas sent Stephen, cardinal priest, into France, with the character of his legate; where he presided in a council assembled at Tours, with the design of reforming the abuses which prevailed in the Gallican church, and were connived at by the bishops in those parts. In the year 1061, Nicholas held a council in the Lateran palace, at which were present Aldred, archbishop of York, and Guiso and Walter, bishops elect of

Wells and Hereford. Aldred had been translated from Worcester to York, and he undertook the journey to Rome, that he might receive the pall at the pope's hands; who, however, would not grant it, but upon the condition that Aldred should resign the see of Worcester, which he was desirous of retaining with his higher preferment. The two other bishops accompanied him, that they might be ordained by the pope himself, who performed that ceremony in the presence of the council. Soon after this council broke up Nicholas went to Florence, where he died in the same year, after a pontificate of two years, and between six and seven months. According to the testimony of cardinal Damian, he was a man of learning, of a lively genius, and of great resolution in the pursuit of any undertaking on which he had determined. He also says that he was chaste, beyond suspicion, and that his generosity to the poor knew no bounds. There are nine of his "Letters" still extant: one of which, directed to Edward the Confessor, king of England, contains a confirmation of the privileges granted to the church of Westminster; and the rest chiefly relate to the ecclesiastical affairs of France. They may be seen in the ninth volume of the "Collect. Concil." *Platina de Vit. Pont. Cave's Hist. Lit. vol. II. sub sæc. Hild. Dupin. Moreri. Mosh. Hist. Eccl. sæc. xi. par. ii. cap.* 2.—M.

NICHOLAS III. pope, whose former name was *John Cajetan*, was a native of Rome, and a descendant from a branch of the noble family of the *Ursini*. When he was raised to the purple, he was made cardinal deacon of St. Nicholas *in carcere Tulliano*. Upon the death of pope John XXI. at Viterbo in the year 1277, the cardinals shewed little disposition to agree in the choice of a successor; the Italians opposing the election of a Frenchman, and the French of an Italian. It should be observed, that the constitution of Gregory X. concerning the conclave had been revoked by the late pope, and that the cardinals now contented themselves with meeting only once a day on this business, and then returned to their respective habitations. When they had spent two whole months without coming to any resolution, the magistrates of Viterbo, thinking it unlikely that they would come to an agreement so long as they enjoyed their liberty, placed them under confinement in the town-house; and even then a vacancy of more than six months had elapsed, before their choice was declared to have fallen on cardinal Cajetan. Soon after his election, which took place in November, 1277, he repaired to Rome in order to be ordained, as he was only in deacon's orders; and upon his being crowned he took the name of *Nicholas*, from the saint who gave the title to his cardinalate. Before his coronation he wrote to the emperor Rudolph, in order to prevent, if possible, the war which threatened to break out between him and Charles king of Sicily. Charles had been appointed vicar of the empire in Tuscany, by pope Clement IV., during the dispute between the earl of Cornwall and the king of Castile respecting the imperial dignity. As, however, Rudolph was now acknowledged by all king of the Romans, he maintained that the office of vicar of the empire had ceased, and that all the power annexed to it devolved on him. This power Charles refused to relinquish, and Rudolph was preparing to drive him from Tuscany by force of arms. The pope's object, therefore, was to persuade Rudolph to suspend his intended march into Italy, and to refer the subject in dispute to the judgment of the apostolic see. In the year 1278, ambassadors arrived at Rome from the Greek emperor Michael Palæologus and his son Andronicus, to confirm the union agreed upon at the council of Lyons between the Greek and Latin churches. On this occasion Nicholas received them in the most honourable manner, and they swore to all the articles which were subscribed by the former ambassadors at the council above mentioned. They had, indeed, made an effort to obtain the pope's connivance at the Greeks omitting in the symbol the words *and from the son*; but in this design they failed, and the pope expressly commanded his nuncios, who accompanied them on their return to Constantinople, absolutely to insist on the addition of that article to the creed. In the same year, Rudolph confirmed to the pope all the grants made, or which were pretended to have been made, by former emperors to the apostolic see; which thus became possessed of the whole exarchate of Ravenna, and the province of Romandiola, afterwards called the Romagna. He also obtained the concurrence of all the electors of the empire to his diploma of confirmation. In return for this liberality, the pope obliged the king of Sicily to resign the vicariate of Tuscany, declaring that the office was annulled by the lawful election of Rudolph to the dignity of king of the Romans.

By depriving Charles of his power in Tuscany, Nicholas not only rendered an acceptable service to the emperor, but also gratified the

# VERA NICOLAI. IIII. PONT. MAX. EFFIGIES.

Illumina faciem tuam ſuper ſeruum tuum.

hatred which he had conceived to the king of Sicily. One cause of this hatred was the death of a Roman nobleman, who had married a niece of Nicholas while cardinal, whom Charles, as senator of Rome, had caused to be beheaded for taking the part of Conradin against him, though most of the Roman nobility, and among the rest our cardinal himself, had interceded for his life. Another cause was, the king's indignant and haughty rejection of a proposal made by the pontiff, soon after his promotion to the popedom, for a match between his nephew and a daughter of Charles. From this time he omitted no occasion that offered of shewing his enmity to the king, and of joining the emperor against him. He obliged Charles to resign the dignity of senator of Rome, conferred upon him by pope Clement IV.; and then issued a bull, forbidding any emperor, king, prince, duke, marquis, count, or baron, as well as their children, brothers, or nephews, from being thenceforth elected to that office. The same bull ordained, that the senatorial dignity should not be conferred on any person for life, but only for one year; at the end of which another person should be chosen, unless the pontiff for the time being thought fit to continue the former in his dignity. But, notwithstanding this bull, Nicholas got the Romans to choose himself senator for life. So far was he carried by his hatred to king Charles, that, to his indelible disgrace, he became a party in projecting that barbarous and shocking conspiracy formed by John of Procida and Peter king of Arragon to drive Charles out of the island, which is known by the name of the *Sicilian vespers*. Before this conspiracy was ripe for being carried into execution, he died at Suriano near Viterbo, in 1280, after a pontificate of two years and nearly nine months. His moral character is said to have been unexceptionable, and he is commended for his great generosity to the poor, his liberality in building and repairing churches, his encouragement of learning and learned men, and the strictness with which he caused the canons of the church to be observed in all places immediately subject to his see. But, with all his commendable qualities, he carried the practice of nepotism to an extravagant excess, bestowing all the best and most lucrative employments upon his relations, and making it his business to raise and enrich them. He had even formed the design of raising two of his family to the royal dignity; one of whom was to be king of Lombardy, and the other king of Tuscany. He granted many privileges to the religious orders, particularly to the Franciscans; and, in the year 1279, published that famous bull vulgarly called the *Constitution* EXIIT, from the first word in it, which confirmed the rule of St. Francis, and contained an accurate and elaborate explication of the maxims it recommended and the duties it prescribed. By this edict, the pontiff renewed that part of the rule which prohibited all kinds of property among the Franciscans, every thing that bore the least resemblance of a legal possession, or a fixed domain; but he granted to them, at the same time, the use of things necessary, such as houses, books, and other conveniences of that nature, the property of which, in conformity with the appointment of Innocent IV. was to reside in the church of Rome. Nor did he stop here; but prohibited, under the severest penalties, all private explications of this new law, lest they should excite disputes, and furnish matter of contention; and he reserved the power of interpreting it to himself alone, and to his successors in the pontificate. To this pope is attributed a treatise "De Electione Dignitatum;" and five of his "Letters" are given in *Wadingi Anal. Minor. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xiii. par. ii. cap. ii. sect.* 35.—M.

NICHOLAS IV. pope, formerly known by the name of *Jerome of Ascoli*, was descended from parents in humble life, and born at the town whence he took his surname, situated in the Marche of Ancona. He entered at an early age into the order of minorites, and acquired such reputation by his learning and exemplary life, that he was raised to the post of general of the fraternity. Before he attained this honour, pope Gregory X. sent him on a mission to Constantinople, for the purpose of endeavouring to bring about an union between the Greek and Latin churches; and from thence into Tartary, to promote the conversion of infidels. Afterwards he was created cardinal by pope Nicholas III. and was employed by that pontiff and by Honorius IV. in various legations. By Martin IV. he was preferred to the see of Palestrina. Upon the death of Honorius IV. in the year 1287, many of the cardinals who assembled at Rome for the choice of a successor being attacked by disorders occasioned by the excessive heat of the summer months, and six or seven of them dying, the rest determined to retire into the country, and to put off the election to a more wholesome season. Having assembled again

in February 1288, the unanimous voice of the conclave was given in favour of the bishop of Palestrina, who twice declined the dignity to which he was chosen; but was compelled, after being elected a third time, to accept of it. At his coronation, out of gratitude to Nicholas III. who had created him a member of the sacred college, he took the name of *Nicholas* IV. Soon after his election, he interested himself with great zeal in the cause of Charles prince of Salerno, who was kept prisoner by Alphonsus king of Arragon, and he sent legates to that monarch, to treat about the prince's liberty, and also to summon Alphonsus to appear at Rome within a limited time. In the mean while Charles, impatient at his confinement, signed a treaty by which he obtained his freedom upon hard terms, and, after visiting his dominions in Provence, returned into Italy. Hearing that the pope was at Rieti, he repaired thither in the year 1289, and laid before his holiness the terms on which he had been permitted to quit Arragon. These terms Nicholas pronounced null; absolved Charles from his oath to observe them; and crowned him, with great solemnity, king of Apulia and Sicily. In the year 1290, under the mediation of the pope, peace was concluded between the kings of France and Arragon; by one article of which Alphonsus agreed to lend no assistance to his brother James, who had usurped the kingdom of Sicily, and to recall all the Arragonese in his service. This peace was broken in the following year, upon the death of Alphonsus, when James succeeded him on the throne of Arragon, and refused to give his ratification to the treaty which his brother had concluded. At length, in 1292, Nicholas finding that he paid no regard to his repeated admonitions to surrender the island of Sicily to Charles, solemnly excommunicated him three several times, and all the Sicilians who adhered to him. But the pope's assiduous application was paid, not only to political but also to ecclesiastical affairs. Besides maintaining the pretensions and privileges of the church with the most resolute zeal and obstinate perseverance, he dispatched nuncios and missionaries to propagate the catholic faith among the Sclavonians, the Tartars, the Armenians, and other eastern nations, and he addressed letters in defence of it to the emperor of Ethiopia. The object, however, which of all others chiefly occupied his thoughts and laborious efforts, was the desperate state of the Christians in the East, who were now reduced to the greatest extremities of misery and weakness. In 1289, the city of Tripoli being taken by the sultan of Babylon, and the inhabitants either put to the sword or carried into captivity, he raised four thousand foot and five hundred horse at his own expence, and hired twenty gallies of the Venetians to transport them into the East. In 1291, the sultan of Egypt having taken by storm the city of Ptolemais, levelled it with the ground, and cruelly massacred all the Christians who fell into his hands; which so alarmed the inhabitants of Tyre, Sidon, and the other cities in Syria, that, leaving them a prey to the enemy, they transported themselves to the island of Cyprus. Thus was the holy land irrecoverably lost, nothing being left to the Christians in the East, after such an immense waste of treasure and blood, but this island and the lesser Armenia. Nicholas left nothing in his power unattempted to repair those losses, and he endeavoured to set on foot a general crusade. All his efforts, however, were employed in vain; and he felt such extreme mortification at the loss of Palestine, and his inability to unite the christian princes in a league for its recovery, that it greatly contributed to hasten his death, which took place in April 1292, when he had presided over the Roman church four years and between one and two months. Very high commendations are bestowed by the writers of his time, on his humility, good nature, and contempt of all wordly grandeur. As he was a man of great learning himself, he encouraged it in others, employing and rewarding, with uncommon generosity, such as excelled in any branch of literature. He expended large sums in ornamenting Rome with several stately buildings, in widening the streets, in building new churches, and in repairing others. On a magnificent mausoleum which pope Sixtus V. erected to his memory, it is recorded in his praise, that men of probity and men of learning were his only relations. He was the author of "Commentaries" on some of the books of Scripture, and upon the four books of the master of sentences, and several "Sermons;" but none of them have reached our times. His "Constitutio pro Benedictinis" was published at Paris in 1519, octavo; and is inserted, with five others, in the first volume of Cherubini's "Bullarium." Of his "Letters," which are said to fill three large manuscript volumes in the Vatican library, several have been published in the "Annales" of Bzovius and Wadingus, under the years 1288, &c. and in the

# NICOLAVS QVINTVS, PAPA CCXII.
ORIVNDVS EX AGRO GENVENSI.

Niclaus der Fünfft dises Namens/ in der Zahl der Zweyhunderteste vnd zwölffte Bapst: auß dem Gebiet der Statt Genua bürtig.

Eugenium IIII. refert hic Nicolaus. V. (nihil Fœlice Antipapa impediente) Anno Mundi D. CCCCXIX. Christi M. CCCCLVII. Gubernavit Friderico III. Imperatore Germanorum, annos VII. dies XIX.

appendix to the second volume of the last-mentioned annalist. *Platina. Cave's Hist. Lit. vol. II. sub. sæc. Schol. Dupin. Moreri. Mosh. Hist. Eccl. sæc. xiii. par. ii. cap. ii. sect. 15. Bower.*—M.

NICHOLAS V. pope, originally known by the name of *Thomas of Sarzana*, was the son of a poor physician at Sarzana, a small town on the borders of Tuscany and the republic of Genoa, whence he derived his surname. As he early discovered promising talents and a love for learning, he attracted the notice of cardinal Nicholas Albergati, who took him under his protection, and supplied him with the expences necessary for pursuing his studies at the university of Bologna. Here he applied to the different branches of academical learning with extraordinary diligence and success, and acquired the character of being one of the most learned divines, and able disputants of his time. Being introduced to the court of pope Eugenius IV. he recommended himself to the good opinion and esteem of that pontiff, who employed him in all the disputes between the Latins and the Greeks at the councils of Ferrara and of Florence. On these occasions he acquitted himself with very high reputation as a scholar, divine, and man of prudence, and his merits were rewarded, in the year 1445, by his promotion to the bishopric of Bologna. In 1446, he was sent, by pope Eugenius, together with John de Carvajal bishop of Placentia, to the diet held at Frankfort, in order to persuade the German princes to terminate the schism which had long broken the unity of the church, by acknowledging that pontiff; and so well satisfied was the pope with his conduct and that of his coadjutor on this occasion, that, on their return to Rome in the same year, they were both promoted to the purple. Our cardinals had been members of the sacred college little more than two months, when, by the death of Eugenius, a vacancy took place in the apostolic see. On the 6th of March 1447, all the cardinals who were at Rome entered into the conclave for the election of a successor; and on the same day, with one consent, raised cardinal de Sarzana to that dignity. The coronation of the new pope took place on the nineteenth of the same month, when he assumed the name of *Nicholas*, out of gratitude to his benefactor cardinal Nicholas Albergati. Before the death of Eugenius IV. a growing disposition was spreading among the christian states and princes, to terminate the schism in the church that originated in the disputes between that pontiff and the council of Basil, which set up a rival pope in opposition to him, in the person of Amadeus duke of Savoy, who took the title of Felix V. For such a crisis there was need of a pontiff of Nicholas's character for learning and prudence, and who was equally esteemed for his probity and peaceable disposition. Immediately after his elevation to the papal throne, he sent notice of the event to all the christian princes, acknowledging himself to be quite unworthy of the dignity, to which he had been raised, he said, much against his will, and offering cheerfully to resign it, if thought necessary or expedient for the good of the church. As soon as this notice was brought to the emperor Frederic, he immediately acknowledged him, and issued an edict, ordering all the subjects of the empire to obey Nicholas V. as the only true vicar of Christ upon earth. On the other hand, the pope concluded a *concordat* with the emperor, by which the Germans were relieved from some of the burthens which his predecessors had laid upon them.

After the example of the emperor, almost all the christian states and princes united in acknowledging Nicholas for the sovereign pontiff. Among these, Charles VII. king of France particulary distinguished himself, by assembling all the prelates and barons of the kingdom at Lyons, to deliberate about the means of putting an end to the schism. With this view, they resolved to send ambassadors to Felix at Lausanne, to persuade him to resign his dignity; who found him not unwilling to make that sacrifice for the peace of the church, on certain conditions. These conditions they transmitted to Nicholas; who, finding them, as he declared, not only just and reasonable, but equally advantageous to both parties, agreed to them without any hesitation. The principal of them were, that Felix should hold the first place in the college of cardinals, and be perpetual legate of the holy see in Germany; that so long as he lived he should be allowed to wear the pontifical habit; that all excommunications, suspensions, &c. inflicted by either party should be revoked; that the cardinals of both parties should retain their dignities, and the other possessors of ecclesiastical dignities or offices, of both obediences, should enjoy them undisturbed; that all collations, indulgences, and other graces, granted on both sides, should be confirmed; and that within the term of seven months, Nicholas should assemble a general council within the dominions

of the king of France. After Nicholas and Felix had mutually issued bulls confirming these terms, in April 1449 the latter renounced, in due form, the pontifical dignity, in the presence of the remaining fathers of the council of Basil, which had been transferred to Lausanne; and they unanimously elected Nicholas in his room. Thus, by the moderation of both parties, an end was put to this schism, and Nicholas was universally acknowledged the true and lawful pope. In the following year, the sixth jubilee was celebrated at Rome; and though the city was crowded with pilgrims during the whole year, by the prudent regulations which Nicholas adopted they were furnished with all necessary supplies upon reasonable terms, and all disorders and quarrels were prevented. However, an unforeseen accident happened, which gave him great concern. One day as the crowd was passing over the bridge of St. Angelo, it unexpectedly broke down; by which means two hundred persons were either drowned or trampled to death. In the year 1452, the emperor Frederic and the empress Eleonora, attended by the flower of the German nobility, came to Rome, where they were received with the greatest marks of respect and esteem, and crowned by the pope with all the usual solemnities. In the year 1453, Nicholas received the afflicting intelligence of the capture of Constantinople by Mahomet II. From this time he spent the remainder of his pontificate, in endeavours to allay the civil wars and commotions which took place in Italy, to reconcile the christian princes who were then at war with one another, and to unite them in one league against the enemies of the christian name. The ill success which attended these endeavours is represented by the contemporary writers to have contributed, by preying upon his spirits, to hasten his death, which took place in 1455, eighteen days after he had completed the eighth year of his pontificate. He was eminent for his virtues, and particularly for his probity, disinterestedness, moderation, benevolence, meekness, and peaceableness. His genius and erudition were very considerable, and he distinguished himself by his love of learning, and his ardent zeal for the propagation of the liberal arts and sciences. These he promoted by the encouragement which he granted to the learned Greeks, who came from Constantinople into Italy; by sending proper persons all over Europe, to purchase, at any rate, the fairest and most correct copies of the Greek and Latin authors; and by sparing no expence in causing the Greek writers to be translated into the Latin language. Such exertions entitle him to be classed amongt he first restorers of learning in the West. Instead of accumulating wealth, as most of his predecessors had done, he applied the revenues of his see to such noble uses as we have mentioned, and to other objects of beneficence, charity, and utility. He employed and preferred only men of merit; observed the canons himself with the utmost strictness, while he exacted the same strict observance from others; abolished many abuses which his predecessors had either encouraged or connived at; and was only prevented by death from pursuing the plan of a general reformation. Six of his "Letters" may be seen in the thirteenth volume of the "Collect. Concil;" and several others in Bzovii "Annal." under the years 1447, &c. Wadingi "Annal Minor." volume V.; and the "Roman Bullary." *Platina. Cave's Hist. Lit. vol. II. Append. sub. sæc. Synod. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xv. par. ii. cap. ii. sect.* 15.—M.

NICHOLAS, surnamed the *Grammarian*, patriarch of Constanstinople in the eleventh century, whose remains are held in esteem by the Greek church, was raised to that dignity in the year 1084, according to most writers; though Riccioli and Baronius place that event under the year 1089. He was a man, says Zonaras, not unskilled in literature, though his acquaintance with it was not profound. He died in the year 1111. Two of his "Synodal Decrees," relating to marriage, another on canonical obedience, and a long letter which he addressed to the emperor Alexius Comnenus, intended to prove that it is not lawful to take away bishoprics from metropolitans, are inserted, in Greek and Latin, in Leunclav. "Jus Græc. Rom." lib. III.; and "Synodal Answers" to various questions proposed to him by different monks, residing out of Constantinople, in Greek and Latin, may be seen in "The Works of Theodore Balsamon," published at Paris in 1620. *Cave's Hist. Lit. vol. II. sub. sæc. Hild. Dupin. Moreri.*—M.

NICHOLAS of Clairvaux, a monk of the Cistercian order in the twelfth century, was the disciple and secretary of St. Bernard, who afterwards quitted the monastery whence he derived his surname, and removed into Italy, where he died in the monastery of Montiramey, about the year 1180. He was the author of a volume of "Letters," published by John Pickard, a canon regular of St. Victor at

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Paris, and inserted in the twenty-second volume of the "Bibl. Patr." They abound in wit, and are written in a very pleasing style; and if they do not contain any thing remarkable, relating either to doctrinal topics, or matters of church discipline, they serve to throw light on the history of the times. He was also the author of a volume of "Discourses," dedicated to Henry count of Campania, which are given in the third volume of the "Bibl. Cisterc." and Baluze has published two additional "Letters" of his, in the second volume of his "Miscellan." *Cave's Hist. Lit. vol. II. sub. sæc. Wald. Dupin. Moreri. Nouv. Dict. Hist.*—M.

NICHOLAS, Eymericus, a famous Spanish inquisitor-general in the fourteenth century, was born at Girone in Catalonia, about the year 1320. He embraced the monastic life in the order of St. Dominic, and, after distinguishing himself as a preaching friar, was made inquisitor-general of the kingdom of Arragon in the year 1356, by pope Innocent VI. In the year 1371, he came to Avignon, and was created his chaplain, and judge of heresies, by pope Gregory XI. He died at Girone in 1393, having held the post of inquisitor-general during nearly forty-four years, and when he was about the age of eighty. He was the author of an extraordinary work, entitled "Directorium Inquisitorum," divided into three parts. The first part treats concerning articles of faith: the second concerning the punishments of heretics, inflicted by the canon laws and decretals; the difference between heresy and error; the different kinds of heresies; of those who are subject to the jurisdiction of the inquisition; and of such crimes as are beyond its cognizance. The third part describes the manner of carrying on the processes before the tribunals of the holy office, the power and privileges of the officers, and the witnesses, criminals, and the manner of executing judgment upon them. This work was first printed at Barcelona in 1503, and afterwards at Rome in 1578, with the corrections and commentaries of Francis de Penna, in folio; since which time it has gone through more than one edition. It was made considerable use of by Limborch, in drawing up his "History of the Inquisition;" and it abundantly justifies that author in the darkest shades which he has given to his picture of that horrid tribunal. *Cave's Hist. Lit. vol. II. sub. sæc. Wickl. Dupin. Moreri.*—M.

NICHOLAS, Henry, a German mystic in the sixteenth century, and founder of the fanatical sect known by the name of *the House or Family of Love*, was a native of Munster; but we have no account of the time either of his birth or of his death. He resided a long time at Amsterdam, and some time at Embden. He first drew the notice of the public about the year 1540, and pretended that he had a commission from Heaven, to teach men that the essence of religion consisted in the feelings of *divine love*; that all other theological tenets, whether they related to objects of faith, or modes of worship, were of no sort of moment; and, consequently, that it was a matter of the most perfect indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love. He was, as he pretended, greater than Moses and Christ, because Moses had taught mankind to *hope*, Christ to *believe*, but he to *love*; which last being of more worth than both the former, he was consequently greater than both these prophets. For this reason, he said, that Moses abode in the court of the sanctuary, Christ had the ministration of *faith* in the holy place, and he himself that of *love* in the *most holy place*: so that he was not like John the Baptist, a forerunner of Christ, but Christ was rather a type of him. He talked in incoherent terms of his *humanity*, and of the existence of his *deity*; as, likewise, of the kingdom of Israel which was to be raised and established in the time of his ministry; applying to his own person those prophecies of scripture which related to Christ. He had many disciples in Holland, chiefly from the fanatical branches of the sect of anabaptists; and his notions spread to England, where his followers had private assemblies for devotion, and felt the severity of government under the reign of queen Elizabeth. Nicholas was the author of "The Looking-glass of Righteousness;" "The Gospel of the Kingdom;" "The Earth of Peace," &c. The most learned of all the authors who wrote against the *Family of Love*, was Dr. Henry More, in his "Grand Explanation of the Mystery of Godliness," book vi. chap. 12—18; to which we refer those readers who wish for further particulars concerning the tenets of these enthusiasts. *Brandt's Hist. Reform. in the Low Countries, vol. I. book iv. Mosh. Hist. Eccl. sæc. xvi. par. ii. cap. iii. sect. 25. Neal's Hist. Purit. vol. I. ch. v. Nouv. Dict. Hist.*—M.

NICHOLLE DE LA CROIX, Lewis-Anthony, a French ecclesiastic and geographical writer of some merit in the eighteenth century, was born at Paris in the year 1704, and died there in 1760, at the age of fifty-six. His moral character is highly spoken of, and his knowledge is said to have been extensive. He published a French version, from the Italian of Ballerini's "Method of Study, deduced from the Works of St. Augustine," 1760, 12mo.; "Modern Geography," 1756, reprinted with considerable augmentations in 1763, in two volumes, 12mo. by Barbeau des Bruyères, which has met with much success, and is said to be instructive, perspicuous, and methodical; and "An Abridgment of Geography, for the Use of Young Persons," 12mo. which is a compendium of the preceding work. *Nouv. Dict. Hist.*—M.

NICHOLLS, Frank, M. D. an ingenious anatomist and physiologist, was born in London in 1699. He received his school education at Westminster, and afterwards entered at the university of Oxford, where he followed the physic line, and was elected reader of anatomy. After visiting Paris for improvement, he settled in London, and gave anatomical lectures with success and reputation. He was admitted into the Royal Society in 1728, and took the degree of M. D. at Oxford in 1729. He married a daughter of the celebrated Dr. Mead in 1743; and, on the death of sir Hans Sloane, he succeeded him as one of the king's physicians. He spent the latter part of his life in literary retirement, and died in 1779 at the age of eighty. Dr. Nicholls was eminent for his skill in making anatomical injections, and to him is attributed the invention of eroded preparations of the viscera. He published the following works: "Compendium Anatomico-œconomicum, ea omnia comprehendens quæ ad corporis humani œconomiam pertinent," 1736, quarto; in this compendium of anatomy he introduces various hypotheses of his own relative to the action of the muscular fibres, the evacuation of the bladder, the motion of the heart, &c. "De Anima Medica Prelectio," 1750, quarto, republished in 1773; in this piece, which is written in very elegant Latin, he endeavours to support the hypothesis maintained by Helmont, Stahl, and others, of a vital soul or principle acting spontaneously and rationally in the preservation of health and the cure of diseases. To the second edition is added, "An Enquiry concerning the Motion of the Heart and the Circulation of the Blood," illustrated by engravings, in which the ingenious author endeavours to establish a succession and synchronism of motions in the heart different from that laid down by Harvey. Dr. Nicholls also inserted several papers in the Philosophical Transactions, of which the most remarkable is an account of the appearances in the body of the late king, whose death was occasioned by the remarkable circumstance of a rupture of the right ventricle of the heart. *Life of Dr. Nicholls by Dr. Laurence. Halleri Bibl. Anat.*—A.

NICHOLS, William, a clergyman of the church of England and various writer in the seventeenth and early part of the eighteenth century, was born at Dorington in Buckinghamshire, in the year 1664. At the age of fifteen he was sent from the grammar-school to the university of Oxford, where he was entered a batler or commoner of Magdalen-hall. Afterwards he removed to Wadham-college, and took the degree of B. A. in 1683. In the following year he was admitted probationer fellow of Merton-college; and he proceeded M. A. in 1688. About this time he received holy orders, and was appointed chaplain to Ralph earl of Montague. In 1691, he was presented to the rectory of Silsey, near Chichester in Sussex. During the following year he was admitted to the degree of bachelor of divinity; and to that of doctor in the same faculty, in 1695. He spent the greatest part of his life in writing pious and practical works, defences of Christianity, and, in particular, defences of the doctrines and discipline of the church of England, together with illustrations of its liturgy and articles. Notwithstanding his zeal for the church, however, his services were so far overlooked, even by those who professed to be the great patrons of orthodoxy, that he complained, in a letter to the earl of Oxford, of his being obliged to submit to the drudgery of editing Mr. Selden's works, in order to obtain a little money with which to purchase the books necessary for carrying on his liturgical labours. He died in the year 1712, about the age of forty-eight. He was the author of "An Answer to an heretical Book, called, 'The Naked Gospel,' which was condemned and ordered to be burnt by the Convocation of the University of Oxon, &c. with some Reflections on Dr. Bury's new Edition of that Book," 1691, quarto; "A short History of Socinianism," printed with

the preceding; "An Essay on the Contempt of the World," 1694, octavo; of which a second edition appeared in 1704, with a preface addressed to the deists, and vicious libertines of the age; "The Duty of Inferiors towards their Superiors, in five Discourses, &c. to which is prefixed, a Dissertation concerning the divine Right of Princes," 1701, octavo; "An Introduction to a devout Life, by Francis Sales, Bishop and Prince of Geneva; translated and reformed from the Errors of the Romish Edition: to which is prefixed a Discourse of the Rise and Progress of the spiritual Books in the Romish Church," 1701, octavo; "A Conference with a Theist, in five Parts," 1703, octavo; of which a third edition was published in 1723, in two volumes, octavo, with the addition of "Two Conferences, one with a Machiavelian, and the other with an Atheist," all carefully revised and prepared for the press by the author; "The Religion of a Prince; shewing that the Precepts of the Holy Scriptures are the best Maxims of Government," 1704, octavo; "Defensio Ecclesiæ Anglicanæ," 1707, 12mo; an English translation of which, by the author, was published after his death, 1715, 12mo; "A Comment on the Book of Common Prayer, and Administration of the Sacraments," &c. 1710, folio; "A Supplement" to that Work, 1711, folio; "Historiæ Sacræ Libri VII. ex Antonii Cocceii Sabellici Eneadibus Concinnatum in usum Scholarum et Juventutis Christianæ," 1711, 12mo.; "A Commentary on the first fifteen, and Part of the sixteenth, Articles of the Church of England," 1712, folio, &c. In the year 1712, a volume of "Manuscript Letters," in correspondence between the author and Jablonski, Ostervald, Weistein, &c. in the Latin language, was presented by his widow to the archbishop of Canterbury, and is preserved in the library at Lambeth. *Wood's Athen. Oxon. vol. II. The Author's Works. Encyc. Britan.*—M.

NICOLAI, JOHN, a learned French Dominican monk who flourished in the seventeenth century, was born at Monza, a village in the diocese of Verdun, near Stenay, in the year 1594. When only twelve years old he was placed in a convent of Dominicans; and he took the vows at the age of sixteen. Afterwards he was sent to Paris, where he distinguished himself by his literary acquirements, and was admitted to the degree of doctor of divinity by the faculty of the Sorbonne, in the year 1632. For twenty years he filled, with high reputation, the chair of professor of divinity in the house belonging to his order in St. James's-street, of which he was elected prior in 1661. He died in 1673, at the age of seventy-eight. He spent a considerable portion of his time in commenting on the works of St. Thomas Aquinas, whose principles he attempted to reconcile with such as differ widely from the genuine notions of the Augustinian school: hence his criticisms have been warmly contested by the followers of St. Thomas and St. Augustine. In 1657, he published "S. Thomæ Aquinatis Expositio continua super Quatuor Evangelistas," &c. in folio, with numerous notes; and he proceeded to publish the other works of that doctor, in succeeding years, till at length he edited the whole, in nineteen volumes, folio. He also published the "Pantheologia" of father Rainier of Pisa, which is a theological dictionary, having the subjects arranged in alphabetical order. With the corrections and supplementary matter of father Nicolai, it made its appearance at Lyons in 1655, in three volumes, folio; and again, at the same place, in 1670, in three volumes, folio, with new additions. Father Nicolai was also the author of "Galliæ Dignitas adversus præposterum Catalaniæ assertorem vindicata," &c. 1644, quarto, written by way of reply to father Mesplede's "Catalania Galliæ vindicata;" a translation into indifferent French verse of the allegorical Latin poem by Charles Beys, entitled, "Ludovici XIII. Justi noncupati, Galliæ et Navarræ Regis, triumphalia monumenta," 1649, folio, for which performance the court gave him a pension of six hundred livres; "Festivus Fratrum prædicatorum S. Jacobi pro natali regio plausus," &c. 1661, quarto; "De Jejunii Christiani et Christianæ abstinentiæ vero ac legitimo ritu &c. Dissertatio;" four "Dissertations," in Latin, on the subject of baptism, as practised in the ancient churches, written in controversy with father de Launoy; and various "Dissertations," "Theses," &c. in controversy with M. M. Arnauld and Nicole, concerning which further particulars may be seen in the first of our authorities. In the "Bibliotheque" of the writers belonging to the order of St. Dominic, a treatise is attributed to him, entitled "De ritu Antiquo et hodierno Bacchanaliorum," which Gronovius has given with his name, in the seventh volume of his "Antiq. Græc." This work was separately printed at Helmstadt in 1679; but it is believed to have been the production of a JOHN NICOLAI, who was

for a considerable time professor at Tubingen, and published many other dissertations in antiquities, and among the rest, one, entitled "Joannis Nicolai Libellus de Luctu Christianorum, seu de Artibus ad Sepulturam pertinentibus," &c. 1739, octavo. *Moreri. Nouv. Dict. Hist.* —M.

NICOLAI, Melchior, a learned German Lutheran divine and professor in the seventeenth century, was born at Schorndorf in the duchy of Wirtemberg, in the year 1578. His father, who was a counsellor of that city, sent him to pursue his studies at Stutgard, and afterwards at the convent of Blaubevern. Here he was seized with an illness, which prevented him from applying to his books for so long a time, that his father entertained thoughts of bringing him up to some trade; but from this design he was dissuaded by his friends, and when his son's health was sufficiently re-established, he sent him to the university of Tubingen. Here he distinguished himself by the diligence of his application, and in 1598 was admitted to the degree of M. A. In the year 1601, he was made deacon of Weiblingen, and after five years was appointed to the office of pastor in the same church; the duties of which he discharged with great fidelity and acceptance for ten years. At the end of that period he was made dean of Marbach; and two years afterwards was nominated by the duke of Wirtemberg professor extraordinary of divinity in the university of Tubingen, and constituted inspector of the ducal stipendiaries. In 1619, he received the degree of doctor of divinity, and about three years afterwards was presented to the abbey of Ahussen. In 1624, he was made abbot of Lorch, and appointed at the same time a counsellor of the duchy. Three years afterwards he was presented to the abbey of Adelberg, and nominated superintendant-general of all the churches in that district. In 1729, he was obliged to resign his preferment at Adelberg, in consequence of an imperial edict, which decreed that all the abbies in the country of Wirtemberg should be delivered up to ecclesiastics of the Roman catholic religion. Upon this he was recalled to Tubingen, where he was made professor in ordinary of divinity; and in 1638, after the death of Luke Osiander, he succeeded him in the offices of vice-chancellor and superintendant, which he retained till the year 1650. He was then removed to Stutgard, where he was appointed provost of the whole duchy of Wirtemberg, privy-counsellor to the duke, and visitor of the university, schools, and convents. He died in 1659, in the eighty-first year of his age. He was the author of "Consideratio theologica quatuor Questionum de profundissima κενωσει Jesu Christi," 1622, quarto; "Jubar Cœlestis Veritatis," 1652, quarto; "Aphorismi Theologici;" "Compendium didacticum et Elenchticum," 1655, octavo; "Sola Fides justificans, ex prælectionibus in Epistolam ad Galatas demonstrata," 1650, quarto; and a variety of controversial works in Latin and German, many of which are enumerated in *Freheri Theatrum Vir. Erud. Clar.* and in *Moreri.*—M.

NICOLAI, Philip, a celebrated German Lutheran divine, who flourished towards the close of the sixteenth and in the early part of the seventeenth century, was born at Mengershusen in the county of Waldeck, in the year 1556. His father, who was minister of that place, finding that he possessed a strong inclination for learning, gave him able masters, under whom he made a rapid proficiency in elementary knowledge; and when he was of a proper age, supported him at a considerable expence, while pursuing his academical studies in the principal German universities. In 1576, he was called to the exercise of the ministry at his native place; and in 1583, he was presented to the abbey of Hardeck. Three years afterwards his enemies found means to eject him from this preferment, for reasons of which we have no account; and his next situation appears to have been that of a domestic chaplain to some family at Cologne. In 1587, the count of Waldeck gave him the appointments of his chaplain and confessor. Being desirous of taking the degree of doctor of divinity, in the year 1590 he went to the university of Marpurg, where he passed through the requisite exercises for that purpose with great credit, but was prevented from graduating by an express order of the landgrave of Hesse, unless he would first retract what he had advanced in a treatise which he had published against the fundamental doctrines of Calvinism. Disdaining to injure his conscience by submitting to such a requisition, he was for the present deprived of the honour to which he aspired. However, in 1594, he was admitted to that degree by the university of Wittemberg, with great applause. Two years afterwards, he settled in the pastoral office at Unna in Westphalia. In 1601, he accepted of an invitation from the senate of Hamburg, to become pastor of the church of St. Catherine in that city, and spent the remainder of his life in that

relation, greatly esteemed as a man, and admired as a preacher. He died in the year 1608, at the age of fifty-three. He published an edition of "the Greek Testament," in octavo; "Commentariorum de regno Christi, Vaticiniis propheticis et Apostolicis accommodatorum, lib. II." octavo; "Tractatus de Cœna Domini;" "Theoria Vitæ Æternæ," quarto; "Commentariorum de rebus Antiquis Germanicarum Gentium lib. VI.;" and a multitude of "Theses," "Dissertations," "Sermons," doctrinal, practical, and controversial treatises, in the Latin and German languages. After his death, his works were collected together, and republished; the Latin pieces forming two volumes, folio, and the German four volumes, of the same size. *Freheri Theatrum Vir. Erud. Clar. Witte Dict. Biog.* —M.

NICOLAUS DAMASCENUS, a philosopher and historian, was in great esteem in the age of Augustus, by whom, as well as by king Herod, he was admitted to an intimate friendship. He was a native of Damascus, of the peripatetic sect, and extensively learned. Many of his writings are mentioned by Suidas and others, of which only a few fragments are come down to our times. A history of Assyria of his composition is quoted, which appears to have been part of an universal history in many books, referred to by Suidas, Josephus, and Athenæus. Some passages of this are cited by Josephus; who also impeaches his veracity with respect to the account of Herod, written during the life of that prince. Strabo quotes from him some matters relative to India. Henry de Valois published at Paris in 1634, in Greek and Latin, the collections from different works of this author made by Constantine Porphyrogenitus, and brought from the isle of Cyprus by Peiresc. Joseph Scaliger had previously published two of his fragments at the end of his treatise "De Emendat. Temporis." *Vossii Hist. Græc. Moreri.* —A.

NICOLE, Francis, a very celebrated French mathematician who flourished in the eighteenth century, was born at Paris, in the year 1683. He early discovered a strong attachment to mathematical studies; which induced M. Montmort to take upon him the care of his education. Under the instructions of such an able tutor, Nicole made a most successful progress, and became intimately conversant with the higher geometry. The first circumstance which brought him into public notice in the scientific world, and at once established his claim to extraordinary genius and skill, was his detecting the fallacy of a pretended quadrature of the circle. This quadrature a M. Mathulon so confidently believed that he had discovered, that he deposited the sum of three thousand livres in the hands of a public notary at Lyons, to be paid to any person who, in the judgment of the Academy of Sciences, should demonstrate his solution to be erroneous. Roused by this challenge, M. Nicole undertook the task, and exposed the author's paralogism so satisfactorily, that the Academy had not the least difficulty in coming to a decision on the subject. Their judgment was, that M. Nicole had clearly proved, that the rectilineal figure which Mathulon had given as equal to the circle, was not only unequal to it, but that it was even greater than the polygon of thirty-two sides circumscribed about the circle. The prize which was awarded to M. Nicole, he presented to the hotel-dieu of Lyons. In the year 1707, the Academy nominated our author assistant mechanician; in 1716, adjunct; in 1718, associate; and pensioner in 1724. He retained his pension till his death, which took place in 1758, when he was about seventy-five years of age. Though a profound geometrician, he was not so absorbed in science as to be indifferent to the customs and manners of the world, but mixed with the best company, and was himself a lively and amiable companion. His works are all inserted in the different volumes of the "Memoirs of the Academy of Sciences," for the years annexed to each article. They consist of, "A general Method for determining the Nature of Curves formed by the rolling of other Curves upon any given Curve," 1707; "A general Method for rectifying all Roulets upon right and circular Bases," 1708; "A general Method of determining the Nature of those Curves which cut an Infinity of other Curves given in Position, cutting them always in a constant Angle," 1715; "Solution of a Problem proposed by M. de Lagny," 1716; "Treatise of the Calculus of finite Differences," 1717; "The Second Part of the Calculus of finite Differences," 1717; "The Second Section of the same Work," 1723; "Addition to the two foregoing Articles," 1724; "A new Proposition in Elementary Geometry," 1725; "A new Solution of a Problem proposed to the English Mathematicians, by the late M. Leibnitz" (see

his article, and that of Sir Isaac Newton), 1725; "Method of Summing an Infinity of new Series, which are not summable by any other known Method," 1727; "A Treatise on the Lines of the third Order, or, the Curves of the second Kind," 1729; "Examination and Resolution of some Questions relating to Play," 1730; "Method of determining the Chances at Play," of the same date with the preceding; "Observations upon the Conic Sections," 1731; "The Manner of generating, in a solid Body, all the Lines of the third Order," 1731; "The Manner of determining the Nature of Roulets formed upon the convex Surface of a Sphere, and of determining which are geometric, and which are rectifiable," 1732; "Solution of a Problem in Geometry," 1732; "The Use of Series in resolving many Problems in the inverse Method of Tangents," 1737; "Observations on the irreducible Case in Cubic Equations," 1738; "On the Trisection of an Angle," 1740; another article "On the irreducible Case in Cubic Equations," 1741; "Addition to the preceding Article," 1743; another paper upon the same subject, 1744; and "Determination by Incommensurables and Decimals, of the Values of the Sides and Areas of the Series in a double Progression of regular Polygons, inscribed in and circumscribed about a Circle," 1747. *Nouv. Dict. Hist. Hutton's Math. Dict.* —M.

NICOLE, Peter, a celebrated French divine in the seventeenth century, was born at Chartres, in the year 1625. As he exhibited early indications of a lively genius, a happy memory, and a docile disposition, his father, who was a good classical scholar, took delight in undertaking the province of his tutor. So rapid was his proficiency, that at the age of fourteen he was well grounded in the Latin and Greek languages, and had read the best authors of profane antiquity, which he found in his father's library, or could borrow from his friends. Having laid this foundation, in 1642 Peter was sent to Paris, for the purpose of pursuing his academic studies. After going through his course of philosophy, in 1644 he was admitted to the degree of M. A.; and then entered upon his course of divinity at the Sorbonne. While he was pursuing this course, he learned the Hebrew language, and entered into a strict intimacy with the celebrated solitaries of Port-Royal, whose distinguishing principles he adopted. He now devoted a part of his time to the instruction of the young pupils in their seminary; by which means he perfected himself in the Greek and Latin languages, and acquired an uncommon facility at writing in the latter. After he had finished the usual three years in the divinity class, in 1649 he took the degree of bachelor in that faculty, and sustained the probation thesis, called the *Tentative*, with very distinguished reputation. He then prepared himself to proceed licentiate; but the disputes which at that time agitated the faculty of divinity at Paris, on the subject of the *five propositions* deduced from the writings of Jansenius, determined him to content himself with his bachelorship. Having now more of his time at his own command, his engagements with the gentlemen of Port-Royal became more frequent and close; till at length he took up his abode in their community, where he continued for several years, and assisted the celebrated Arnauld in writing the numerous pieces which he published in defence of the bishop of Ypres and his principles. In 1664, he and M. Arnauld went to reside with M. Varet at Chatillon, near Paris, where our author employed his pen in writing both against the Calvinists and relaxed casuists. From time to time he left this retreat, and resided at Port-Royal, at Paris, and other places. About the commencement of the year 1676, being urged to enter into holy orders, he consulted his friend Pavillon, bishop of Alet, on that subject, who seems to have given his opinion in consonancy with the wishes of the author's other friends; but, it being necessary that he should obtain the consent of the bishop of Chartres before he could be ordained, that prelate, who was prejudiced against the opinions of M. Nicole, by his refusal obliged him to remain in the situation of a simple clerk. From this time he continued undisturbed at Paris till, in the year 1677, a letter which he wrote to pope Innocent IX. in favour of the bishops of St. Pont and Arras, and against the relaxed casuists, drew down on his head a storm which obliged him to withdraw into retirement. He first went to Chartres, where his father was at the point of death, and, after settling his temporal affairs secretly, took refuge for a short time with his friend M. de Buzenval, bishop of Beauvais. In 1679, he found it necessary to retire out of the kingdom; when he went first to Brussels, afterwards to Liege, and from thence to Orval, and other places. Before the end of the year, a letter which he wrote to M. de Harlay, arch-

bishop of Paris, facilitated his return into his native country; and sometime afterwards, his friend M. Robert, canon of the church of Paris, obtained the archbishop's leave for his living privately at Chartres, where he went by the name of M. de Bercy, and occupied himself diligently in his studies. In 1683, the same friend obtained the prelate's permission for his return to Paris, where he spent the remainder of his life in adding to his numerous list of publications. During some of his last years he entered the lists in two celebrated disputes, concerning monastic studies, and quietism; defending the sentiments of Mabillon in the former, and those of Bossuet in the latter, with temperance and dispassionate argument. In 1693, finding his infirmities greatly increasing, he resigned a small benefice which M. de Buzenval had given him within the jurisdiction of Beauvais; and, after languishing for two years longer, he fell a sacrifice to a stroke of apoplexy in 1695, when about seventy years of age.

M. Nicole spent his whole life in unaffected simplicity of manners, and was so little conversant with the customs of the world, that he frequently amused the solitaries of Port-Royal with his innocent mistakes and peculiarities. His piety was ardent; and few philosophers ever possessed greater candour of mind. In conversation he was peculiarly interesting and agreeable, and has been called a second Fontaine. At the same time his genius was profound; he excelled in metaphysics; his judgment was solid; and his share of erudition very considerable. Among other branches of study to which he had been attached, were the classics and belles lettres, and he had acquired a happy manner of imitating the style of the best Latin authors, particularly that of Terence. We have already spoken of the facility with which he wrote in this language. He is also entitled to the praise of being one of the most polished and correct writers in his native tongue. Among his numerous productions are "Moral Essays," in fourteen volumes, 12mo. including three volumes of "Letters," and five volumes of "Moral Reflections on the Epistles and Gospels throughout the Year;" "Theological Instructions," in nine volumes, 12mo. consisting of two volumes "On the Sacraments," two "On the Creed," one volume "On the Lord's Prayer," two volumes "On the Decalogue," and two containing "A Treatise on Prayer;" "A Treatise on Human Faith," 1664, quarto, the joint production of M. M. Nicole and Arnauld; "The Perpetuity of the Faith of the Catholic Church respecting the Eucharist," 1670, 1672, and 1674, in three volumes, quarto, in which he had some assistance from M. Arnauld; "Well grounded Prejudices against the Calvinists;" "A Treatise on the Unity of the Church," which is a masterly work on the catholic side of the question; "The pretended Reformed convicted of Schism," together with other controversial pieces against the Protestants; "Imaginary and visionary Letters," 1657, in two volumes, 12mo. intended to refute and expose the reveries of Maret de St. Sorlin; several treatises "On general Grace," collected together in four volumes, 12mo. with the writings of Arnauld, Quesnel, and other divines who combated that system; a learned Latin preface to Lancelot's "Epigrammatum Delectus," 1659, 12mo.; a Latin version of Pascal's "Provincial Letters," with notes, under the assumed name of Wendrock, 1658, 12mo. the fourth edition of which, published in 1665, was revised by Pascal; and a vast number of articles in defence of Jansenius and Arnauld, and against the relaxed casuists, of which the reader may find a correct list in the seventh edition of *Moreri. Nouv. Dict. Hist.* Under his article in *Bayle*, there are two curious notes, the object of which is to shew, that his arguments against the Protestants have a tendency to confirm those who have a bias in favour of scepticism; and that, in undertaking the refutation of M. Jurieu's "New System," he has not attacked his adversary's work in the weakest parts.—M.

NICOLOSIO, John Baptist, a Sicilian geographer of merit, who died at Rome in the year 1670. He was well skilled in the mathematics and geography, and by his scientific works recommended himself to the notice and esteem of pope Alexander VII. The principal of these are, "Hercules Siculus, sive Studium Geographicum," &c. in two volumes; "Guida allo Studio Geographico;" "La Theorica del Globo Terrestre;" "Orbis Descriptio," in ten large maps; "A Description of the Dominions of the Church;" "A Description of the Kingdom of Naples;" "Maps and Charts, with Notes," illustrative of the "History of Alexander, by Quintius Curtius," &c. *Nouv. Dict. Hist.*—M.

NICOLSON, William, an English prelate, distinguished for the knowledge of the history and antiquities of his country, was born about 1655 at Orton in Cumberland, in which

county his father was a parish rector. He studied at Queen's college, Oxford, and soon after quitting the university, was sent by sir Joseph Williamson, secretary of state (probably his relation) to travel on the continent. From his observations in this tour he was enabled to draw up a copious description of Poland, Denmark, and Germany, printed in Pitt's Atlas, 1680-81. On his return from his travels, he took the degree of M.A., became fellow of his college, and was made chaplain to the bishop of Carlisle, who gave him a prebend and an archdeaconry, with a vicarage in his diocese. In 1696 he published the first part of his "English Historical Library," a work intended to give a short view and character of most of our national historians whose writings are extant either in print or manuscript. It was followed by a second part in 1697, and a third in 1699; and all the parts were published together, corrected and augmented, in 1714, folio. In 1702 he published a "A Scottish Historical Library" of the same kind; and in that year he was promoted to the bishopric of Carlisle. An attack having been made upon his English Library by Atterbury, then preacher at the Rolls, in his work on the rights, powers, and privileges of an English convocation, Dr. Nicolson replied to it in "A Letter to the Rev. Dr. White Kennet," 1702. In 1717 he was engaged in an unpleasant dispute respecting something he was reported to have said in relation to the famous sermon of Dr. Hoadly, then bishop of Bangor, which occasioned the Bangorian controversy; and in the course of discussion, bishop Nicholson and Dr. White Kennet publicly and positively contradicted each other as to an occurrence between them. This circumstance is thought to have occasioned the bishop's removal to Ireland, where he was translated to the see of Londonderry in 1718. His enquiries in that country gave rise to his "Irish Historical Library," printed at Dublin in 1724. He manifested his attention to the interests of his see by erecting a building in the palace-garden for the preservation of the records and other manuscripts relating to it. In January 1726 7 he was translated to the archbishopric of Cashell; but before he could take possession of it, he died at Londonderry in the February following. The three Historical Libraries, with the Letter to Dr. Kennet, were published together in an edition called the third, *Lond.* 1736, folio. They form a valuable work to the students of national history, though they are not without considerable errors and omissions, especially in the Irish part, on account of the author's ignorance of the Irish language. Besides this performance, by which the bishop is principally known, he published some occasional sermons, and some papers on antiquarian subjects. He left in manuscript a History of Cumberland, from which large materials have been taken for the History and Antiquities of that county, published by Jos. Nicolson, esq. and Richard Burn, LL.D. in 1778. The style of this writer is extremely bald and vulgar. *Biog. Britan. Monthl. Rev.* —A.

NICOMEDES, an ancient geometrician, celebrated for having been the inventor of the curve called *conchoid* or *conchiles*, which serves equally for the resolution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients, in the construction of solid problems, as appears from what Pappus says. Newton also approved of it for trisecting angles, or finding two mean proportionals, or for constructing other solid problems; as may be seen in what he advances on the linear construction of equations, towards the end of his "Universal Arithmetic." That Nicomedes flourished not long after the time of Eratosthenes, may be concluded from his passing jokes on that geometrician, on account of the mechanism of his *mesolabe*; and also from the circumstance that Geminus, who lived in the second century B. C. wrote upon conchoids, of which Nicomedes was then allowed to be the inventor. These facts are sufficient to overthrow the hypothesis of those writers, who have assigned to him so late a date as the fourth or fifth century of the Christian æra. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* under the article CONCHOID.—M.

NICON, a saint in the Greek and Roman calendars, lived in the tenth century, and acquired the surname of *Metanoite*, from the frequent introduction into his discourses of the Greek word μετανοεῖτε, or repent. When very young, against the consent of his parents, he entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity, by the excessive rigour with which for a long time he practised the austerities of the cloister. In the year 961, he was sent on a mission into Armenia, for the

purpose of converting to the Christian faith the inhabitants of that and the neighbouring countries; in which his labours are said to have been eminently successful. From Armenia he went to the island of Crete, where his zeal in preaching is also said to have been attended with wonderful effects; which would have been better entitled to credit if the relations of them had not been intermixed with legendary tales of the numerous miracles which he performed. Afterwards Nicon retired to Lacedemon; whence he was called to Corinth, where the superstitious people were persuaded that his prayers would have the efficacy of putting a stop to the incursions of the savage Bulgarians into their country. He died in the year 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his "Annales," under the years 961—998. To this Nicon is attributed a curious and interesting little treatise in the Greek language "On the impious Religion of the most wicked Armenians," which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin, in the twenty-fifth vloume of the "Bibl. Patr." and is also given in Cotelerius's "Patr. Apostol." volume II. in a note to Const. Apostol. lib. II. cap. 24, p. 235, 236. To this piece is prefixed, in the "Bibl. Patr." a fragment, in Latin, of a letter to a monk, "On unjust and precipitate Excommunications," which has also been attributed to our author. That letter, however, must have been written by a later Nicon, since mention is made in it of Nicholas the *Grammarian*, who was patriarch of Constantinople in 1084. There was also another Nicon, a monk of Palestine, who under the reign of the emperor Constantine Ducas, about the year 1060, collected a "Pandect of Interpretations of the Divine Commands," in two books, which has never been published, though said to be well worthy of being given to the world. It is still preserved in several libraries, and, among others, in that which was the king's library at Paris. When speaking of it Cotelerius says, "Ornat bibliothecam regiam optimus liber, qui collectus est ex divinis scripturis, sacris canonibus, testimoniis sanctorum patrum, aliisque monumentis ecclesiasticis, nec non legibus civilibus." Further particulars concerning it may be seen in *Fabricii Bibl. Græc. vol. X. lib. v. cap.* 42. *Cotelerii Patr. Apostol. vol. I. Not. ad Clement. Homil XII. sect.* 25. *Moreri.*—M.

NICON, a distinguished prelate of the Greek church, whom some of the Russians still abhor as antichrist, and others adore as a saint, was born in 1613, of obscure parents, in a village belonging to the government of Nishnei Novogorod. He received at baptism the name of Nikita; but this, when he became a monk, he changed into Nicon. Educated in the convent of St. Macarius, where his studies were directed almost entirely to the holy scriptures, and influenced by the exhortations of his preceptors, he imbibed at a very early period the strongest attachment to a monastic life; but being thwarted in his inclination, by the authority of his father, he entered into the married state, and being thus precluded from admission into a convent, he was ordained a secular priest. With his wife he spent ten years; first as a parish priest in some country village, and afterwards at Moscow in the same capacity; but having lost three children, whom he tenderly loved, his disgust for the world and propensity to solitude returned with redoubled violence; and having persuaded his wife to take the veil, he entered into the monastic order. He chose for his retreat a small island of the White Sea, inhabited only by a few persons, who formed a kind of ecclesiastical establishment, as remarkable for the austerity of the rules, as for the solitude of the situation. Twelve monks occupied separate cells, about a mile and a half distant from each other, and from the church, which stood in the centre of the island. These lonely anchorites assembled every Saturday evening in the church, where they assisted in the performance of divine service during the whole night, and the next day till noon, and then retired to their respective habitations. This practice was repeated on certain festivals; at other times each recluse occupied his cell undisturbed by mutual intercourse. Their food was bread, and fish which they caught themselves, or procured from the neighbouring continent. Such was the situation to which Nicon retired as congenial to the gloomy state of his own mind, and where he contracted that cloistered pride which gave an alloy to his virtues, and proved the greatest defect in his character when raised to an exalted station. After a short residence in this island he accompanied the chief of the ecclesiastical establishment to Moscow, to raise a collection for the purpose of building a new

church; but he had scarcely returned from this expedition when, at the instigation of the chief, whom he had offended during the journey, he was compelled by the other monks to retire from the island. He embarked, during tempestuous weather, in an open boat with only one person; and after being tossed about, in continual danger of perishing, was at length driven upon an island near the mouth of the Onega. From this island he repaired to a monastery on the continent, and was admitted into the society; but instead of inhabiting an apartment in the convent, he constructed a separate cell on an adjacent island, where he lived upon the fish which he caught with his own hands, and never visited the monastery but during the time of divine service. In consequence of this recluse and rigid way of life, he was held in high esteem by his brethren; and on the death of the superior was unanimously elected to fill the vacant dignity. In this capacity he continued three years; at the end of which, being induced by some family affairs to visit Moscow, he was accidentally presented to the czar Alexey Michaelovitch, who, captivated with his talents and learning, detained him at Moscow under his immediate protection. In the course of less than five years he was successively created archimandrite or abbot of the Novopatskoi convent, archbishop of Novogorod, and patriarch of Russia; promotions which he deserved by his extraordinary qualities, allowed even by his enemies; undaunted courage, irreproachable morals, exalted charity, comprehensive learning, and commanding eloquence. While archbishop of Novogorod, to which dignity he was raised in 1649, he gave a memorable instance of firmness and discretion. During a popular tumult, the imperial governor, prince Feodor Kilkof, took refuge in the archiepiscopal palace against the fury of the insurgents, who, bursting open the gates, demanded with threats of speedy vengeance that the governor should be instantly delivered up to them. Nicon, instead of complying with their demand, advanced boldly into the midst of them, and exhorted them to peace. The populace, inflamed to madness by his appearance, attacked him with stones, dragged him by the hair, and insulted him with every species of violence and indignity. Being conveyed to the palace in a state of insensibility, he was recovered by immediate assistance; but regardless of the danger from which he had just escaped, he persisted in his resolution either to appease the tumult or perish in the attempt. With this view he repaired to the town house, where the insurgents were assembled; and by a firm but pathetic address having persuaded them to disperse, tranquillity was instantly restored. This calm, however, was of no long duration: the tumult thus allayed by the spirit and eloquence of Nicon being again fomented by the ringleaders, broke out into open rebellion; many of the inhabitants threw off their allegiance to the czar, and proposed to deliver up the town to the king of Poland. But Nicon continued his efforts, and his exhortations proving at length successful, many of the deluded multitude flocked around him, intreating him to intercede for them with their enraged sovereign; and though the remainder of the insurgents blocked up the avenues to the town, he contrived, at the hazard of his life, to send information to the czar. Being invested by a commission from Moscow with full powers, he finally quelled the rebellion, and without much severity; for though to him was committed the trial of the rebels, the leader of the sedition was the only person who suffered death: ten of his most mutinous adherents were knooted and banished, and a few were condemned to a short imprisonment. On this occasion Nicon nobly forgave the outrages committed against himself, and executed the important office entrusted to him with as much judgment as lenity. Animated by this spirit, he gained the respect of the inhabitants, and conciliated their affection by acts of unbounded charity. He built and endowed alms-houses for widows, old men, and orphans; exerted himself to relieve the indigent; was the zealous protector of the lower classes against the oppression of the great, and during a severe famine appropriated the revenues of his see to alleviate the distresses of the poor. Nicon was no less conspicuous in the vigilant discharge of his patriarchal office, to which he was appointed in 1652, when in the thirty-ninth year of his age. He established schools for the instruction of priests in the Greek and Latin languages, and enriched the patriarchal library with rare ecclesiastical and classical manuscripts, brought from a convent at Mount Athos. Having found, by a careful revisal of the holy scriptures and a collation of the various editions of the Old and New Testament, that there were many errors in the printed copies of the Bible and Liturgy used for divine service, he prevailed upon the czar to sum-

mon a general council of the Greek church at Moscow, in which it was determined that the most ancient Sclavonian version of the Bible was exact, and that the numerous errors which had crept into the later copies should be corrected. He superintended the printing of a new edition of the Sclavonian bible, which was become exceedingly rare. He removed from the churches the pictures of deceased persons, to which many of the Russians offered blind adoration; he abolished some ceremonies which had been carried to superstitious excess, and did more towards a reformation of the church than the united efforts of all his predecessors. Nicon was no less distinguished for his talents in a civil capacity; and being consulted by the czar on all occasions, he soon became the soul of his councils, and gained a complete ascendency in the cabinet. The influence which, from the superiority of his genius, he thus obtained in the czar's councils, has induced Voltaire, in his erroneous account of this patriarch, to assert that "he wished to raise his own chair above the throne; and that he not only usurped the right of sitting close to the czar in the senate, but pretended that neither peace nor war could be made without his consent." This idle assertion has been adopted by the compiler of the article Russia, in "*The Universal History*;" but nothing can be more void of foundation. Having now attained to the highest summit of grandeur to which a subject could arrive, he fell a victim to popular discontent, and to the cabals of a court. The removal of the painted images from the churches gave offence to a large party among the Russians, superstitiously addicted to the worship of their ancestors; the correction of the errors in the Liturgy and Bible, the abolition of some ceremonies, and the admission of a few others, introduced perhaps without due deference to the prejudices of his countrymen, occasioned a schism in the church; and many persons, averse to all innovation, formed a considerable sect, under the appellation of Old Believers, who, rising in several parts, occasioned much disturbance to the state. All these circumstances were ascribed to Nicon by his enemies, who were become at this time numerous; for he had excited the hatred of an ignorant and indolent clergy by the establishment of Greek and Latin seminaries; he had raised the envy and jealousy of the prime minister and courtiers by his predominance in the cabinet; and by the haughtiness of his deportment he had offended the czarina and her father, who were implacable in their resentment. All these parties uniting into one great combination, Nicon hastened his fall by a supercilious demeanour, which occasionally bordered on arrogance; by trusting solely for support to the rectitude of his conduct and the favour of his sovereign, and by disdaining to guard against what he considered as the petty intrigues of a court. The only thing which seemed wanting to complete his disgrace was the loss of Alexey's protection; and this was at length effected by the gradual but secret insinuations of the czarina and her party, who finally availed themselves of an unsuccessful war with Poland, of which the patriarch is said to have been the principal adviser. Nicon, finding himself excluded from the presence of his sovereign, and disdaining to hold the highest office in the kingdom when he had lost the confidence of his master, astonished the public by a voluntary abdication of the patriarchal dignity, in the month of July 1658. He was permitted, however, to retain the title of patriarch, while the duties of the office were performed by the bishop of Novogorod; and he chose for the place of his residence, after this event, the convent of Jerusalem, which had been built and endowed by himself. On his arrival he re-assumed his recluse way of life, and practised the most rigid mortifications. The hermitage he inhabited is thus described by an author who visited the spot, in the beginning of the last century: "A winding staircase, so narrow that one man could hardly pass, leads to the little chapel of about a fathom in the square, in which the patriarch used to perform his solitary worship. The room in which he lived was not much larger; in it hung a broad iron plate with a cross of brass fixed to a heavy chain, weighing above twenty pounds, all which the said patriarch wore about his neck for twenty years together. His bed was a square stone, two ells in length and scarcely one in breadth, over which was spread nothing but a cover of rushes. Below, in the house, was a small chimney in which the patriarch used to dress his own victuals." Nicon, however, did not waste his whole time in the performance of useless austerities; he employed himself in compiling a regular series of Russian annalists from Nestor, the earliest historian of that country, to the reign of Alexey Michaelovitch. After comparing and collating numerous manuscripts, he

digested the whole collection, in chronological order, into a work which is called sometimes, from its author, "The Chronicle of Nicon;" and sometimes, from the place where it was begun and deposited, "The Chronicle of the Convent of Jerusalem." This compilation, the labour of twenty years, is justly esteemed by the best Russian historians, as a work of the greatest authority; and was considered by the venerable author as of such importance to the history of his country, that, in the true spirit of enthusiasm, he begins the performance by anathematizing all those who should attempt to alter the minutest expression. The innocent manner in which he passed his time could not protect him from the persecution of his enemies, who were apprehensive that while he retained the name of patriarch he might be reinstated in his former dignity. Repeated complaints were therefore urged against him, and new crimes were invented to render him still more obnoxious. He was accused of disrespectful expressions in regard to the czar, in a letter written to the patriarch of Constantinople, and of holding a treasonable correspondence and receiving bribes from the king of Poland. The czar, continually beset by the patriarch's enemies, was prevailed on to proceed to the most violent measures. He convoked, in 1666, a general council of the Greek and Russian clergy at Moscow, who, after a short deliberation, formally deposed Nicon from the patriarchal office, and banished him to a distant convent. The principal cause assigned for this measure was, that Nicon by a voluntary abdication having meanly deserted his flock, was unworthy to fill the patriarchal chair. In conformity to this sentence, Nicon was degraded to the condition of a common monk, and imprisoned in the convent of Therapont, in the government of Bielozoro. His confinement was for some time exceedingly rigorous, because, conscious of his own integrity, he persisted in a denial of his guilt, and refused to accept a pardon for crimes which he had never committed; but on the death of Alexey in 1676, Feodor, his successor, permitted Nicon to remove to the convent of St. Cyril, where he enjoyed complete liberty. In 1681 he obtained permission to return to the convent of Jerusalem, that he might end his days in that favourite spot; but expired upon the road near Yaroslaf in the sixty-sixth year of his age, having survived his deposition fifteen years. His remains were conveyed to the convent of Jerusalem, and buried with all the solemnities usual at the interment of patriarchs. *Muller Nachricht von Novogorod; L'Evesque Hist. de la Russie. Coxe's Travels in Poland, Russia, Sweden, and Denmark.*—J.

NIEREMBERG, John Eusebius de, a learned Spanish Jesuit and voluminous writer in the seventeenth century, was descended from a noble Tyrolese family, and born at Madrid in the year 1590. Being designed by his father for the legal profession, he was sent to study jurisprudence at the university of Salamanca; but he there conceived a disgust at the world, and determined to embrace the religious life. After his father had in vain attempted, by entreaties, and promises of honourable secular posts and dignities, to divert him from his resolution, he reluctantly gave consent that his son should follow the inclination of his mind; and, accordingly, John Eusebius entered the society of Jesus, in the year 1614. During his noviciate, and after he had taken the vows, he distinguished himself by the diligence of his application to his studies, and the excessive mortification and rigorous discipline to which he subjected himself. Natural history, divinity, and the sacred Scriptures, were the subjects to which his chief attention was devoted. His zeal frequently carried him on missions into the Toledo mountains, where he is said to have been eminently successful in promoting the interests of religion, by the eloquence of his instructions and the ardour of his piety. He filled the chair of natural history in the royal school at Madrid, for fourteen years, with very high reputation; and afterwards, during three years, read lectures illustrative of the sacred Scriptures. At the same time he was held in high estimation as a director of consciences, and was attended in his confessional by vast numbers of distinguished characters, in the highest ranks. During the last sixteen years of his life, he was affected by complaints which kept him in incessant pain, and entirely disabled him for active exertions and studious pursuits; but he sustained his afflictions with admirable fortitude and submission, till released by death in 1658, when he was about the age of sixty-eight. He was the author of a prodigious number of works, in the Latin and Spanish languages, several of which have been translated into French, and some into Arabic. The following are some of the principal of such as form a long list in the first of our authorities:

"De Arte Voluntatis, lib. VII." 1621, octavo; "De Adoratione in Spiritu et Veritate, lib IV." 1631, octavo; "Historia Naturæ maximè Peregrinæ, lib XVI" 1635, folio; "De Origine Sacræ Scripturæ lib. XII in quibus multa Scripturæ Loca Explanantur, et Antinomitates ex Sacra Profanaque Eruditione Eruuntur," 1641, folio; "Stromata Scripturæ Sacræ, in quibus enarrantur Vitæ variorum, &c." 1642, folio; "Doctrinæ Asceticæ, seu Spiritualium Institutionum Pandectæ, &c." 1643, folio; "Theopoliticus, sive brevis Elucidatio et Rationale divinorum Operum, &c." 1641, octavo; "Homiliæ Catenatæ ex vetustis patribus S. S. Doctoribus, et eruditis Scriptoribus" 1646, folio; "Hieromelissa Bibliotheca de Doctrina Evangelii, Imitatione Christi, et Perfectione Spirituali," printed in 1661, folio; "Succus Prudentiæ Sacro politicæ, &c. 1659, 12mo; "Silva Catechistica;" and "Sylloge Axiomatum, et, Institutionum Spiritualium Christianæ Philosophiæ," both printed in 1661, in quarto, &c. *Sotvelli Bibl. Script. Soc Jesu. Moreri.* —M.

NIEUHOFF. See THEODORE, king of Corsica

NIEUWENTYT. BERNARD a celebrated Dutch philosopher and mathematician in the seventeenth and early part of the eighteenth century, was the son of a minister at Westgraafdyk in North Holland, where he was born in the year 1654. He afforded early indications of a good genius, and a love of learning, which his father took care to encourage, by giving him the advantages of an excellent education. He was desirous of becoming acquainted with all the branches of knowledge; but he had the prudence and sagacity to proceed gradually in his acquirements, and to make himself master of one science, before he directed his attention to another. It was his father's wish that he should be educated to his own profession; but when he found that his son was disinclined to such a destination, he very properly suffered him to follow the bent of his own genius. The first science to which young Nieuwentyt particularly directed his study was logic, in order to fix his imagination, to form his judgment, and to acquire a habit of right reasoning; and in this science he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. In the next place, he engaged in the study of the mathematics, with the various departments of which he became intimately conversant. He then entered upon the study of medicine, and the branches of knowledge more immediately connected with that science; and he afterwards went through a course of reading on jurisprudence. In the study of all these sciences he succeeded so well, as deservedly to acquire the character of a good philosopher, a good mathematician, and an able just magistrate. From his writings it also appears, that he did not permit his various subjects of enquiry to divert his thoughts from a due attention to the great and fundamental principles of natural and revealed religion. He was naturally of a grave and serious disposition; but at the same time a very affable and agreeable companion. So engaging were his manners, that they concilated the esteem of all his acquaintance, by which means he frequently drew over to his opinion those who differed widely from him in sentiment. With such a character, he acquired great credit and influence in the council of the town of Purmerende, where he resided; and also in the states of that province, who respected him the more, because he never engaged in any cabals or factions, but recommended himself only by an open, manly, and upright behaviour. Had he aspired after some of the higher offices of government, there is no doubt but that his merits would have secured to him the suffrages of his countrymen; yet he preferred to such honours the cultivation of the sciences, contenting himself with being counsellor and burgomaster, without courting or accepting any other posts, which might interfere with his studies. He died in 1718, at the age of sixty-three, having been twice married. He was the author of various works, among which are, "Considerationes circa Analyseos ad quantitates Infinitè parvas applicatæ Principia, &c." 1694, octavo, in which he proposed some difficulties on the subject of the analysis of infinitesimals; "Analysis Infinitorum, seu Curvilineorum proprietates, ex Polygonorum deductæ," 1696, quarto, which is a sequel to the former, and attempts to remove those difficulties; "Considerationes Secundæ circa Calculi Differentialis Principia, et Responsio ad Virum nobilissum G. G. Leibnitium, &c." 1696, quarto, occasioned by an attack of Leibnitz on the author's "Analysis," in the Leipsic "Journal" for 1695; "A Treatise on the new Use of the Tables of Sines and Tangents," 1714; "The proper Use of the Contemplation of the Universe, for the Conviction of Atheists and:

Unbelievers," 1715, quarto, of which a French translation was published at Paris, in 1725, quarto, entitled, "L'Existence de Dieu démontrée par les Merveilles de la Nature," and also an English one at London, in 1716, in three volumes, octavo, under the title of, "The religious Philosopher, or, the right Use of contemplating the Works of the Creator;" a "Vindication" of it in a Dutch Journal, entitled, "Bibliothèque de l'Europe," for the year 1716, in defence of the preceding work against a criticism of M. Bayle, in his "Nouvelles de la République des Lettres;" "A Letter to M. Poitevin de Lesmanis, on his Article concerning Newton," inserted in the "Nouvelles Litt. du 22 Avril 1719;" and about a month before his death, he put the finishing hand to an excellent refutation of Spinoza, which was published in Dutch at Amsterdam, in 1720, quarto. *Moreri. Nouv. Dict. Hist. Martin's Biog. Philos. Hutton's Math. Dict.*—M.

NIGER, C. Pescennius, a distinguished competitor for the Roman empire, was descended from an equestrian family settled at Aquinum. Having received an education conformable to the small property which he inherited, he entered into the military service, and passed through the different degrees of rank in a manner that procured him the commendation of the emperor Marcus Aurelius. Under Commodus he signalized himself in a war with the barbarians in the vicinity of the Danube; and likewise served against the revolted deserters in Gaul with so much success, that Septimius Severus, at that time governor of the province of Lyons, recommended him to the emperor as a man necessary to the state. He was afterwards raised to the consulate at the particular request of the troops serving under him; and he was in possession of the important government of Syria at the time of the death of Commodus, A. D. 192. The fullest testimony is given by historians to his excellence as a military commander. At a time when the soldiery had been accustomed to licentious indulgence, he revived the primitive discipline in all its severity; and he particularly restrained them from those outrages against the peaceable part of society which men with arms in their hands are always ready to perpetrate. His soldiers were never permitted to exact from a subject of the empire either wood, oil, or personal services. He punished theft with the utmost rigour. It is related that he once condemned ten soldiers to death for stealing a fowl, and was with difficulty persuaded by the murmurs of the army to commute the punishment for a tenfold restitution, and various ignominious privations during the rest of the campaign. To every thing like luxury and effeminacy in his troops he was a declared foe. He would not suffer a single baker to follow the army, and even ventured entirely to interdict the use of wine. To the demand for that liquor from the troops quartered on the Egyptian frontier, he replied, "Have you not the water of the Nile?" and when some of his men, who had been beaten by the Arabs, imputed their misfortune to the want of wine to support their strength, he reminded them, that their enemies drank nothing but water. He rendered all these severities tolerable to his soldiers, as well by the care he took to protect them against the exactions and injustices of their officers, as by the example he himself gave of submission to all the rules of discipline which he had laid down. Nothing could be more abstemious and hardy than his manner of living in the field; and he could boldly appeal to his assembled army whether he was ever distinguished from those who served in the ranks, except by the circumstance of command. Whether or no he compensated himself in private for his public austerities is left in doubt by historians. He was not merely a soldier, but had thought maturely upon subjects of civil administration, concerning which he had given advice to the emperors under whom he served. One of his ideas was truly enlightened: this was, that the counsellors in the provincial courts of justice should have fixed salaries assigned them, instead of being left dependent on the proconsuls or governors; for a judge (said he) ought neither to give nor to receive.

Such were the character and situation of Niger, when after the murder of Pertinax by the pretorians, those insolent and degenerate troops set up the empire to public sale, and found a purchaser in the contemptible Didius Julianus. It could not be expected that generals at the head of powerful armies should acquiesce in such a prostitution of the imperial dignity: and Niger, esteemed by the Roman senate and people, respected by his troops, and beloved by the province which he had governed with mildness and equity, ventured to declare himself a candidate for the empire, A. D. 193. The army readily concurred in his design, and

in conjunction with the citizens of Antioch, near which capital he then lay, saluted him emperor with loud acclamations. All the eastern provinces recognized his elevation, and the surrounding satraps sent their congratulations. He received offers of assistance from the kings and governors in alliance with the empire; but he declined all foreign aid, in the confidence that he should meet with sufficient support from the subjects of Rome. This confidence was the cause of his ruin. Instead of immediately marching to secure the capital, he wasted his time at Antioch in feasts and shows, and proved by his conduct that a man may appear highly respectable in an inferior situation, who wants talents and energy for the highest post. A formidable competitor had in the mean time declared himself. This was Septimius Severus, who was then at the head of the legions in Illyria, and who possessed all the vigour and policy requisite for such a contest. He marched to Rome, put an end to the short-lived reign of the wretched Didius, broke the mutinous and guilty pretorians, and procured an acknowledgment of his imperial title by the overawed senate. He temporized with Clodius Albinus, commander of the army in Britain, from whom he expected a competition; and then left the capital to oppose his formidable rival in the east.

Niger, on the intelligence of the advance of Severus, resolved to spare him the trouble of meeting him in Asia; and having solicited those foreign aids which he at first refused, came in person to Byzantium. Proceeding into Thrace, he met a body of the troops of Severus at Perinthus, by whom he was foiled in his attempt to become master of that town. He then retreated to Byzantium, and commenced a negotiation with his rival, which was probably insincere on both sides, and proved fruitless. Severus in the mean time sent the best part of his army into Asia, where, near Cyzicus, they encountered Æmilianus, the general of Niger, and entirely defeated him. This disaster obliged Niger to re-cross the Hellespont; and putting himself at the head of his forces in Bithynia, he met the army of Severus in the defiles between Nicæa and Cius. After an obstinate conflict, Niger was overcome, and fled beyond mount Taurus. He had previously fortified with great care the passes of this ridge between Cappadocia and Cilicia, and leaving them under a strong guard, he went to Antioch to levy new forces. A violent storm and torrent, however, at length overthrew the barriers raised on Taurus, and the enemy penetrated into Cilicia. Niger again faced them near Issus, on the very spot in which Alexander gained a celebrated victory over Darius. He was again unfortunate, and sustained a bloody defeat, in which he lost 20,000 men. He fled from the field to Antioch, which he found full of consternation. Without stopping, he continued his flight, intending to take refuge among the Parthians; but being overtaken by the pursuing cavalry, he was killed before he could reach the Euphrates. This is the common account, but Spartian asserts that he was dangerously wounded, and being brought before Severus, died in his presence. His death occurred in the beginning of the year 195. The sanguinary victor wreaked his vengeance upon his wife and children, who, after being banished, were massacred, together with all of his name and family. *Univ. Hist. Crevier.*—A.

NIGIDIUS FIGULUS, Publius, one of the most learned men of ancient Rome, was the contemporary and friend of Cicero, and a professed advocate for the doctrine of Pythagoras. Cicero gives him the character of an accurate and penetrating enquirer into nature, and ascribes to him the revival of that philosophy, which had formerly flourished for several ages in the Pythagorean schools, both in Italy and Sicily. He was also a considerable proficient in mathematical and astronomical learning, and, after the example of his master, applied the knowledge of nature to the purposes of imposture. He held frequent disputations with Cicero and his friends on philosophical questions. His attachment to science and philosophy, however, did not prevent him from engaging in civil affairs, and filling the posts of prætor, and senator. To his assistance Cicero acknowledged himself much indebted in defeating Catiline's conspiracy; and he also received important services from him in the time of his adversity. In the civil war between Pompey and Cæsar, he attached himself to the party of the former; and, upon Cæsar's accession to the supreme power, he was banished from Rome, and died in his state of exile. After his time the Pythagorean doctrine was much neglected; few persons being now able to decypher, with accuracy, the obscure dogmas of this mysterious sect. Nigidius wrote several books upon various subjects, but only fragments of them have reached modern times, which may be seen in the third book of Janus

Rutgers's "Variæ Lectiones," and Anthony Riccboni's "Comment de Hist. &c." *Aulu Gellii Noct. Attic. Pas im. Cicero de Universitate, cap. i. Epist. Fenil. lib. iv. ep. xiii. Bayle. Moreri. Enfield's Hist. Phil. vol. II. book iii. chap.* 1.—M.

NIFO, Agostino, (Lat. *Niphus*) a celebrated philosopher and man of letters in the fifteenth and sixteenth centuries, was a native either of Jopoli in Calabria, or Sessa in the Terra di Lavoro. He received his education chiefly at Tropea in Abruzzo; and quitting his father's house, which was rendered uncomfortable to him by a mother-in law, he went to Naples, where he undertook the instruction of youth. He accompanied some of his scholars to Padua, where, in 1492, he was chosen professor extraordinary of philosophy. He afterwards was advanced to the professorship in ordinary, and to the first chair. During his abode at Padua, he had imbibed from Niccolo Vernia the opinion of Averrhoes concerning the unity of spiritual substance, and that there is only one soul and intellect which animates all nature. This he maintained in a treatise, "De Intellectu & Dæmonibus," which brought upon him a formidable attack from the theologians, under which he might have sunk, had not Barazzi bishop of Padua kindly interposed, and induced him to correct some of the offensive passages of his work. To give further proof of his orthodoxy, Nifo published a refutation of the opinion of Pomponazzi on the immortality of the soul. Leaving Padua, he resided some time at Sessa, where he married, and had several children; and he regarded this place so much as his home, that he usually styled himself *Suessanus*. His reputation now spread throughout Italy, and he was successively invited to various schools of learning. The prince of Salerno engaged him to teach philosophy for some time in that city. About 1510 he appears to have held a chair in the university of Naples. In 1513 he was invited to Rome by Leo X., who regarded him with particular favour, honoured him with the title of count Palatine, and conferred upon him the extraordinary privilege of using the name and arms of the Medici. For the good graces of this pontiff he was probably indebted not only to his philosophical acquisitions, but to his jocular and facetious turn in conversation, and to a levity which rendered him a happy subject of ridicule to the wits of that court. He was a professor at Rome in the college of Sapienza, and for some time he occupied a chair at Bologna. In 1519, he removed to Pisa, where he was offered a salary of seven hundred gold florins. The prince of Salerno drew him again to that city in 1525, in which, or at Sessa, he appears to have passed the remainder of his days. The time of his death is uncertain; for whilst some fix it in 1537, others adduce a dedication of his to Paul III. in 1545, as a proof he was then living. There seems, however, to be good evidence that he died at Sessa, in January 1538. Nifo was a man of a mean and forbidding aspect, with the rustic pronunciation of his country, but full of pleasantry when animated in company. He was free and not very decorous in manners, and made himself ridiculous in his old age by his amorous extravagances, either real or affected. He lived much among the great, and seems to have been in easy circumstances; he possessed a fine and valuable library. This author wrote a great number of works, relative to the peripatetic philosophy, astronomy, medicine, rhetoric, ethics, politics, &c. which are all at present consigned to oblivion, so that a catalogue of them would be superfluous. Commentaries and translations of the works of Aristotle and Averrhoes compose the greater part. Some are on lighter topics, and in two of them he has transgressed the bounds of decency. It is to his praise that he refuted the impostures of astrologers, and was the first to deliver Europe from the terrors of a deluge which they had predicted for the year 1524. *Tiraboschi. Bayle. Roscoe's Leo X.*—A.

NIHUSIUS, Barthold, a German catholic divine and titular bishop, who acquired reputation by his writings in the seventeenth century, was born at Wolpe, in the duke of Brunswick's territories, in the year 1589. He was educated in the Lutheran religion, and, after studying for some time in the colleges of Verden and Goslar, went to the university of Helmstadt about the year 1607. His circumstances, however, being very narrow, he was under the necessity of entering into the service of Martinus, professor of logic, who allowed him some hours every day for study, and also gave him the advantage of his instructions. By the progress which Nihusius made, he reflected credit on his talents and industry, and obtained a recommendation to the patronage of the bishop of Osnaburgh, who allowed him a pension. He took his degree of master of philosophy in the year 1612, and afterwards

chiefly supported himself for some years, by giving private lectures to rich scholars in the university. In the year 1616, he was appointed tutor to two gentlemen, whom he attended to the university of Jena; and when the term of his engagement with them expired, he obtained a similar employment, with a handsome stipend, at the court of Weymar. Here he conceived a disgust against the Lutheran church, owing, it is said, to some affronts which he received, or his being disappointed of preferment, and he retired to Cologne, where he became a convert to the Roman catholic religion about the year 1622. His first employment was that of director of the college of proselytes; and he afterwards entered the lists in defence of the catholic cause, against Horneius and Calixtus, two celebrated protestant divines at Helmstadt. For an account of the articles which he published in this controversy we refer to Bayle. About the year 1626, he returned to the country of Brunswick to be director of a convent of nuns; and in 1729, he was made abbot of Ilfield. From this abbey he was driven by the Swedes in 1633; when he withdrew into Holland, where he was still a resident in the year 1649. Returning afterwards into Germany, he was made suffragan of the archbishop of Mentz, with the title of bishop of Mysia; and he died in the exercise of this office in 1657, when he was in the sixty-eighth year of his age. He was the author of "Tractatus Chorographicus de nonnullis Asiæ Provinciis, ad Tygrim, Euphratem, et Mediterraneum ac rubrum Mare;" "Comment. Logic. de Enunciationibus et Syllogismis Modalibus;" "Epigrammata," &c.; but his principal works were controversial, and are enumerated by *Bayle. Moreri. Witte Diar. Biog.*—M.

NINUS, the reputed founder of the Assyrian monarchy, would merit a high place among kings and conquerors, were the records of his actions within the limit of authentic history. But as the only voucher for his existence and the events of his reign is Ctesias of Gnidus, whose credit for veracity stands very low among critics, he can at best claim a place only among the semi-fabulous heroes. It is perhaps too much to doubt, with the writers of the Universal History, whether such a person ever lived, or to suppose that he has been confounded with the Egyptian Sesostris; but great deductions must be made from the narrative of Ctesias and his transcribers, to reduce his history to the standard of probability. He is represented as the son of Belus, and the chronology of that author requires placing the commencement of his reign as far back as B.C. 2059. Being of a very martial and ambitious disposition, he trained up a vast number of his subjects to the use of arms; and having made an alliance with Ariæus, king of the Arabians, he marched into the district of Babylonia (the capital of that name not being as yet founded) and easily subdued it. He then invaded Armenia, the king of which, on making his submission, he left upon the throne as his vassal. He next overthrew and put to death the king of Media; and placing a confidential governor over that country, he proceeded to the conquest of the rest of Asia, all of which, except Bactria and India, he reduced to his dominion. Returning to Assyria, he founded the mighty city of Nineveh, which is described as surpassing in magnitude all other capitals mentioned in history. He again took the field for the purpose of conquering Bactria, which had before resisted his arms; and the troops which he mustered on this occasion are stated at nearly two millions. He defeated the king of the country in the field, but made little progress in the siege of his strong capital. At this juncture, the husband of the famous Semiramis, who was a chief officer in the army of Ninus, impatient of the absence of his beloved spouse, sent for her to the camp before Bactra. This lady, who was as much distinguished for her understanding as her beauty, and moreover possessed a masculine courage, perceiving that the siege was feebly conducted, took a body of men with her, and climbing the rock upon which the citadel was seated, entered it, and thus gave the Assyrians the opportunity of becoming masters of the town. Ninus, first admiring her valour, was afterwards captivated by her beauty, and endeavoured to persuade her husband to resign her to him. He resisted as long as he was able, and finding at length that he must yield her by force, he killed himself. Ninus immediately raised the widow to his bed and throne, and had by her a son named Ninias. He brought back immense spoils from Bactria, and died after a reign of fifty years, leaving Semiramis regent of his wide dominions.

Such is the history or legend of Ninus as recorded by Ctesias, and admitted by various writers of antiquity. If such events might in general have been credible at a later period of the world, the date assigned to them, which is

somewhat earlier than the birth of the patriarch Abraham, seems to render them entirely incompatible with the received system of chronology. *Diodrus Siculus. Univers. Hist.*—A.

NITHARD, a historian of the ninth century, was the son of Angilbert abbot of St. Riquier, and of Bertha, daughter of the emperor Charlemagne. He was born before the year 790, and was probably educated at the court of his grandfather. It is supposed that he succeeded his father in the post of duke or count of the maritime coast, and that, in this quality, he served in the armies of Charlemagne. He was much attached to Louis le Debonnaire, and likewise to his son Charles the Bald, king of France. By this prince he was deputed in 840 to his brother the emperor Lothaire, in order to accommodate the differences between them; and in 842 he was one of the commissioners of Charles in regulating the partition of territory with Louis of Germany. The ill success of his endeavours to preserve peace between these brothers disgusted him with the court, from which he retired, and is thought to have embraced the monastic life in the abbey of St. Riquier; though others suppose that he continued to serve in the army, and was only buried in that monastery. Nithard was the author of a valuable work containing the history of the divisions between the sons of Louis le Debonnaire. It was divided into four books, of which the three first were written in 842; the fourth is lost. His Latin style is obscure and embarrassed, but his narrative is methodical, and he was well informed in all he relates. This history was first published by M. Pithou in his "Annalium & Historiæ Francorum Scriptores coetanei," 1594; and afterwards more correctly by Duchesne and Bouquet in their collection of French historians. It was translated into French by Cousin in his "History of the Western Empire." *Moreri.*—A.

NIVELLE DE LA CHAUSSE'E, Peter Claude, an estimable dramatic writer, was born at Paris in 1692, of an ancient and respectable family. He received his early education at the Jesuit's college, and studied rhetoric and philosophy at Plessis. Though the nephew of a farmer-general, with the career of wealth and honours open before him, he rather chose to indulge his taste for literature. He wrote verses, which obtained the applauses of the friends to whom they were shown; and he early contracted an acquaintance with La Motte, who encouraged him in the cultivation of his talents. When that eminent author, however, published his Fables, Nivelle was one of his critics; and on the publication of La Motte's system of prose-poetry, he attacked him more warmly in his "Epitre de Clio a M. de Bercy," a poem which was much applauded. By the advice of his friends, he next turned his thoughts to dramatic composition, and produced a comedy entitled "La Fausse Antipathie." This piece was sufficiently successful to encourage him to proceed, and his next comedy, "Le Préjugé à-la Mode," was received with an applause that surpassed his expectations. This was followed by "L'Ecole des Amis," and by the tragedy of "Maximian." His reputation had now gained him admission into the French academy, and had also made him an object of that envy which seems more than ordinarily active among the French men of letters. He therefore chose to bring out his next comedy of "Melanide," as the work of a young unknown author. By this artifice he eluded opposition, and obtained a success well merited by the performance, which is reckoned his master-piece. His "Ecole des Meres" is, indeed, by some preferred to it; and his "Gouvernante" is the favourite with others. Of all these works it is, according to d'Alembert, the peculiar and distinguishing character that they form a school of morals, that they breathe virtue and inspire the love of it. On this account, though they were by no means devoid of comic humour and lively action, they were ridiculed by his rivals under the title of cit-tragedies, and crying-comedy. Piron, jealous of the success of Melanide, in the same year that his own Metromanie appeared on the stage, threw out many sarcasms on the sermonizing strain of this author, and said one day to a friend, "You are going, then, to hear father La Chaussée preach?" This jest was not forgotten; and Nivelle, though otherwise a man of amiable dispositions, opposed the election of Piron when a candidate for a seat in the academy. He tried his powers in other departments of the drama, and composed a kind of romantic pastoral, entitled "Amour pour Amour;" and even farces and pieces of low humour, probably in order to prove that it was not for want of comic powers that his former pieces had so serious a cast. His fame is, however, entirely founded upon his grave comedies; for in the single tragedy which he attempted, he was

judged to fall short of the strength and elevation requisite for that species of composition. This meritorious writer died of a pulmonary disorder in 1754, at the age of sixty-two, having displayed in his last moments the tranquillity of a sage, conscious of the worthy use he had made of the faculties bestowed upon him. His theatrical works were published at Paris in five volumes, 12mo. 1763. *D'Alembert Eloges Acad. Nouv. Dict. Hist.*—A.

NIVELLE, Gabriel Nicholas, a French priest in the eighteenth century, and esteemed writer in the Jansenist controversy, was born at Paris, about the year 1687. Feeling an early inclination for a life of retirement and study, he entered the seminary of St. Magloire, belonging to the congregation of the Oratory, where he continued till that community was dispersed in 1723. Afterwards he was nominated prior commendatory of St. Geréon, in the diocese of Nantes. In the year 1730, he was imprisoned for four months in the Bastile, on account of his opposition to the bull *Unigenitus*. He died in 1761, at the age of seventy-four. He was the author of "An Account of the Proceedings in the Faculty of Theology at Paris, on the Subject of the Constitution *Unigenitus*," in seven volumes, 12mo; "The Cry of the Faith," 1719, in three volumes, 12mo; and "The Constitution *Unigenitus* submitted to the Judgment of the Universal Church, or, a General Collection of the Acts of Appeal, &c." 1757, in four volumes, folio. This work is more voluminous than the "Roman History," and contains historical prefaces by the editor, observations which connect the separate parts so as to form one general whole, and analyses of some large works which it was not thought proper to admit into it in their entire state. In the king's library at Paris, there was a manuscript catalogue drawn up by him, of all the works written on the subject of Jansenism and the constitution *Unigenitus*, till the year 1738. *Nouv. Dict. Hist.*—M.

NIVERNOIS, Louis-Jules Mancini, duke of, a statesman and polite writer, was born at Paris in 1716. After serving some time in the army, he was nominated embassador to Rome, and then to Berlin, where he made himself very acceptable to the great Frederic. In 1763 he was entrusted with the important negotiation of the definitive peace at London. On all these occasions he maintained the character of a prudent and enlightened minister, who united amenity of manners with the dignity of his station. After his return to Paris he devoted himself entirely to letters, and made himself advantageously known by several ingenious publications in prose and verse, which gave him admission to the French Academy, and that of Inscriptions. In his prose works he displayed a spirit of philosophy, and the principles of good taste and sound criticism. His verses are distinguished for facility, elegance, and ingenuity; and his lighter pieces almost rival those of Voltaire in ease and vivacity. His most considerable performance was a collection of "Fables," many of which are equal to those of La Motte, which they resemble in general character. This amiable nobleman lived to be a sufferer from the revolution, and was committed to prison in the tyrannical reign of Robespierre. He recovered his liberty on the fall of that monster, and died in 1798, at the age of eighty-two. His works were published collectively in eight volumes, octavo, 1796. *Nouv. Dict. Hist.*—A.

NIZZOLI, Mario, an elegant scholar of the sixteenth century, was born in 1498, in or near Brescello in the duchy of Modena: Of his education nothing is known; but it appears that about 1522 he was invited to reside with the count Gianfrancesco Gambara of Brescia, a munificent patron of letters. To this nobleman Nizzoli acknowledges the highest obligations for supporting him by his liberality, and favouring his literary studies; and their connexion appears to have lasted nearly twenty years. His work entitled "Thesaurus Ciceronianus" was undertaken at the instance of this patron, and printed for the first time in his house, in 1535. Nizzoli was for sometime private tutor to the marquis di Soragna, and was next professor of eloquence in the university of Parma. He was in this situation during his angry controversy with Majoragio (see his article) concerning the merits of Cicero, and he there wrote his work "De veris Principiis et vera ratione Philosophandi," published in 1553. From Parma he removed in 1562 to Sabionetta, where prince Vespasiano Gonzaga had founded a new university. To this institution he was appointed director and professor, by a patent which speaks very honourably of his learning and morals. At its opening, Nizzoli delivered a Latin oration, which was printed in the following year. How long he resided at Sabionetta, or where he spent the remainder of his life, does not appear. In an inscription to his

memory at Brescello dated in 1576, he is said to have died at the age of seventy-eight. Nizzoli was one of the most elegant Latin writers of his time. His "Thesaurus Ciceronianus," several times re-published with additions, and entitled "Apparatus Latinæ Locutionis," is acknowledged to be a very useful work, though criticised by Henry Stephens. In his work on "The true Principles of Philosophising" he vehemently attacked the peripatetic doctrines, and particularly exposed the barbarisms of the scholastics, to which, from his great love of Ciceronian purity, he was a bitter enemy. Of this performance a new edition was given by Leibnitz, with an illustrative preface. *Moreri. Tiraboschi. Brucker.*—A.

NOAH, the patriarch and prophet, was the son of Lamech, a descendant from Seth the third son of Adam, and born in the year 2948 B. C. In his days a general corruption of manners prevailed among the human race, and the descendants both of Cain and of Seth in general, seemed to vie with each other in impiety, injustice, and every species of immorality. Noah, however, had the fortitude to preserve himself uncontaminated by the evil examples which surrounded him, and to secure the divine approbation by his piety and virtue. Affected by the wretched depravity in which his fellow men were sunk, he undertook the office of a public preacher, and endeavoured by his exhortations and admonitions to reform their morals, and to restore true religion among them. His labours proving in vain, and their wickedness having arrived at the highest pitch, God determined to exhibit a signal testimony of his displeasure against vice, and sentenced them to destruction by an universal deluge. But, as Noah had "found grace in the eyes of the Lord," God was pleased to select him and his family, for the purpose of perpetuating the human species, and of preserving the various classes of living creatures from becoming extinct by that dreadful catastrophe. With this view, Noah was divinely directed to build an ark, or vessel of three decks or stories, divided into apartments, and sufficiently capacious to contain his family, a pair of all unclean animals, or, probably, such as were not fit for food, and seven pair of all the clean species, which might serve for human sustenance, together with the provision requisite for their support during the period of the threatened judgment. This vessel he was ordered to cover with bitumen, both within and without, to keep out the water. When it was completed and furnished with the proper necessaries, and all the animals were collected, seven days before the deluge Noah was directed to enter the ark, with his family, and the animals to be properly settled against that event. At length the dreadful day arrived which was to display the commencement of the divine vengeance on a guilty world; when the fountains of the great deep broke up, which able modern naturalists suppose to have been a preternatural eruption of water from the southern ocean, and an uncommon torrent of rain began to descend, and continued for forty days, till the tops of the highest mountains were overflowed, and a general destruction brought upon mankind and all living creatures, those only excepted which were preserved in the ark. This tremendous ruin of the old world took place in the year 2349, B. C. when Noah was six hundred years of age. After the flood had prevailed an hundred and fifty days, the waters began gradually to subside, and in the seventh month after the commencement of the deluge, the ark which had hitherto floated on their surface rested on the mountains of Ararat, supposed to be the mountains which go by that name in Armenia. In the tenth month the tops of the mountains were visible; and forty days afterwards Noah sent out of the ark a raven and a dove, the latter of which only returned to him, for want of food. Seven days afterwards he sent forth the dove a second time, which returned in the evening, with the leaf of an olive tree in its bill, shewing that what had been the cultivated districts of the earth were now emerging from the inundation. After the expiration of other seven days, he sent forth the dove a third time, which returned to him no more, thereby indicating that the earth was in a proper state to afford nutriment to the animals which he had preserved. Noah now made the necessary preparations for quitting the ark, which he left on the first day of the six hundred and first year of his age, with his wife, his three sons, Shem, Ham and Japheth, and their wives, and the animals which were to stock the new world. The first thing which he did upon his landing, was to erect an altar, on which he offered a burnt-sacrifice of every clean beast and of every clean fowl, by way of thanksgiving for the merciful deliverance which he had experienced. With this expression of his gratitude the divine Being was well pleased, and blessed Noah and his family; commanding them to multiply and re-

plenish the earth, giving them power over all living creatures, and a permission to eat of them as freely as of the produce of the ground. However, they were forbidden to eat the blood of animals, or to shed that of man. At the same time God gave them a gracious assurance, that he would not again destroy the earth by a flood, directing them to consider the phenomenon of the rainbow as a token of this promise. After coming down from the mountains of Ararat, Noah applied himself to the cultivation of the ground, and he also planted a vineyard. From the grapes of this plantation he afterwards expressed wine, the first making of which is by some ascribed to him. However, he does not appear as yet to have been aware of its strength; for having been tempted by its agreeable taste to drink of it too freely, he became completely inebriated, and fell asleep in an indecent and naked posture. In this situation he was seen by his son Ham, who, instead of reverently covering his father's nakedness, went out to his brethren Shem and Japheth, and endeavoured to divert them at the expence of their venerable parent; but those worthier sons of the patriarch, influenced by true filial piety and respect, took a mantle on both their shoulders, and, going backwards, concealed their father's shame. When Noah awoke, and was informed of the conduct of his respective sons, filled with indignation at the undutiful part which Ham had acted, he pronounced an imprecation against him, declaring that Canaan, his youngest son, and who was probably most dear to him, should be the servant of Shem and Japheth; while he poured out his best blessings on both the latter, for their proper behaviour on that occasion. This imprecation and these blessings were prophetical, and remarkably fulfilled in the posterity of the sons of Noah; many of the descendants of Ham, who peopled Africa, having been reduced to a state of slavery, and all the most illustrious nations of Asia and Europe springing from the descendants of Shem and Japheth. Noah died in 1998 B. C. in the nine hundred and fiftieth year of his age. Numerous traditions, some of them highly absurd, have been propagated concerning this patriarch by the oriental Christians, the Jews, and the Mahometans, several of which may be found in the last of our authorities, and in D'Herbelot's "Bibl. Orient." *Genesis v.—ix. 2 Peter ii. 5. Ancient Un. Hist. vol. I. book i. ch. 1. Blair's Chron. Tab.*—M.

NOAILLES, Lewis-Anthony de, an illustrious French prelate and cardinal in the seventeenth and former part of the eighteenth century, was the second son of Anne, the first duke de Noailles, and born in the year 1651. He received an education worthy of his high birth, and distinguished himself not only by his literary improvement, but by the ardour of his piety from his early years. Being inclined to the clerical profession, he pursued his studies at the university of Paris, and after taking the degree of licentiate at the Sorbonne, with great reputation, was admitted to the degree of doctor in the same faculty in the year 1676. Apprized of his merit, in 1679 the king presented him to the see of Cahors; from which he was translated, in the following year, to that of Chalons on the Marne. In both these situations he distinguished himself by the zeal and fidelity with which he discharged the duties of his pastoral function, by his diffusive charity, and bright example of the other christian virtues. When, in the year 1695, the archbishopric of Paris became vacant by the death of Francis de Harlay, Lewis XIV. fixed upon the bishop of Chalons for his successor, who at first hesitated to accept of that dignity; representing to his majesty, that he should meet with enemies among all parties at Paris, as he was determined not to make himself a party in the quarrels of the Jesuits, and should oppose the sentiments of the Jansenists. Being assured, however, of the king's support, he undertook the new charge, and steadily pursued the same course which he had followed in his other sees, shewing himself the vigilant and affectionate pastor of his flock, and publishing excellent rules for the reformation of the clergy. Among other objects that engaged his zeal, was the rooting out of quietism, which was gaining ground in his diocese. With this view he proceeded against the persons who entertained those notions by judicial sentences; and he also drew his pen against them. In 1697, he published "Pastoral Instruction on the Subject of Christian Perfection, and the inward Life, against the Illusions of false Mystics." He, likewise, published a "Pastoral Letter" against the Jansenists, containing a condemnation of a book written by the abbé Barcos, entitled, "An Exposition of the Catholic Faith on the Subject of Grace." The Jesuits, however, were not satisfied with what he wrote against their opponents, remembering that in the year 1685, when bishop of Chalons, he gave his approbation to father Quesnel's "Moral Reflec-

tions," which were favourable to some of the notions of the bishop of Ypres, and finding that he still continued to patronize that work. They, therefore, determined to direct their attack against the archbishop, and one of their society, father Doucin, gave the signal of war by publishing, in 1693, the famous problem, "Whom are we to believe? M. de Noailles, Archbishop of Paris, while condemning the 'Exposition of Faith;' or, M. de Noailles, Bishop of Chalons, while approving the 'Moral Reflections?'" The publication of this piece gave rise to an enmity between the Jesuits and the archbishop, which was displayed on both sides, on various occasions, during the remainder of our prelate's life. In the year 1700, he presided at an assembly of the clergy, in which he procured one hundred and twenty-seven propositions to be condemned, extracted from the works of different casuists, many of whom were Jesuits. Afterwards he presided in several general assemblies, ordinary and extraordinary, of the clergy of France.

During the year 1700, at the instance of the king, M. de Noailles was preferred to the dignity of cardinal; and in the same year he assisted at the conclave in which Clement XI. was elected pope. In 1701, the famous *case of conscience* was proposed for resolution, "Whether the sacrament ought to be administered to a person who had signed the *formulary*, while he was firmly convinced that the pope and the church were mistaken with respect to a matter of fact?" This question was resolved in the affirmative by forty doctors of the Sorbonne, who had adopted the distinction invented by the celebrated Arnaud, acknowledging the *right* of the Roman pontiff to condemn the *five propositions* attributed to Jansenius, (see his article) but maintaining that they were not bound to believe the *fact*, that those propositions were to be found in Jansenius's book, in the sense in which they had been condemned; and who also maintained, that in matters of *fact* the pope was fallible, especially when his decisions were merely personal, and not confirmed by a general council. On this occasion the Jesuits asserted, that faith and confidence in the papal decisions relating to matter of *fact*, had no less the characters of a well-grounded and *divine faith*, than when these decisions related merely to matters of *right*. While the opposite parties, were warmly agitating these points, cardinal de Noailles issued an ordinance in the year 1703, condemning the resolution of the case of conscience by the doctors of the Sorbonne, maintaining, at the same time, the acknowledgment of the *right* on the ground of *divine faith*, and that of the *fact* on the ground of *human faith*. Others of the bishops united with the Jesuits in their opinion on this subject. With the hope of terminating the quarrels to which their difference in sentiment gave rise, in the year 1705, pope Clement XI. published a bull, by which he enjoined the admission of the *fact*, without any explanation of the principle on which it was founded. This bull was received by the assembly of the clergy in the same year, but with a clause of explanation which, having been suggested by cardinal de Noailles, drew on him the displeasure of the pope. The cardinal, however, enjoined subscription to it on the nuns of Port-Royal; who signed it with the clause of reserve, that in so doing they did not violate the pacification of Clement IX. This manner of receiving it not proving satisfactory, the king requested of the pope a bull for the suppression of that monastery; and under this authority the archbishop, who had often called that place "the abode of innocence and piety," gave orders in 1709 for its being rased to the foundations, and dispersed the nuns among the different religious houses at Paris. In the preceding year the pope had issued a decree against the "Moral Reflections;" but the parliament of Paris refusing to register it, as inconsistent with the privileges of the Gallican churches, it was not received in France, notwithstanding that some of the bishops condemned that work without making mention of the decree. Alarmed at the success which that book met with, the Jesuits engaged Lewis XIV. to solicit the condemnation of it at the court of Rome, by a formal bull. In the mean time father le Tellier, the king's confessor, who was a member of that order, and personally hostile to cardinal de Noailles, threw the whole church of France into confusion, by assuming the freedom of directing mandatorial letters to all the bishops, requiring their signatures to a condemnation of Quesnel's work. Exasperated at this interference with his metropolitan rights, the cardinal applied to the king for justice; but without being able to obtain that protection which his majesty had formerly promised him. Thus circumstanced, he determined to vindicate the authority of his see against the encroaching disturbers of the peace of his church, and interdicted the

whole order of Jesuits from officiating either as preachers or confessors.

While such as we have seen were the ecclesiastical proceedings in France, pope Clement XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous bull *Unigenitus*, in which Quesnel's work was condemned, and an hundred and one propositions contained in it pronounced heretical. The dissentions and tumults excited in France by this edict, were violent in the highest degree. A numerous body of bishops being assembled at Paris, some declared their readiness to accept it, purely and simply; others were willing to receive it with certain modifications and restrictions; while others, with the cardinal de Noailles at their head, unmoved at the authority of the pontiff and the resentment and indignation of Lewis XIV. by avowing their unqualified rejection of it, and appealing from the bull to a general council, made a noble stand against the despotic proceedings of the court of Rome. Upon this the king, who was governed by his confessor, prohibited the cardinal from appearing at court, and sent the bishops who joined him to their dioceses. Exiled from Versailles, the cardinal found himself surrounded at Paris with a large body of persons of all ranks, both among the clergy and laity, some of whom were eminently distinguished by their piety and erudition, who united with him against Rome and the court. But their opposition was overborn by the persecution of their enemies: many of them being obliged to fly for refuge into foreign countries; while a considerable number, by the terrors of penal laws, and by various acts of tyranny and violence, were forced to receive the papal edict. At length the strong hand of despotism bowed the parliament and the Sorbonne into submission, and the bull *Unigenitus* was registered among the laws of the state. The triumph of the cardinal's enemies, however, was not of long duration; for upon the death of Lewis XIV. in 1715, the duke of Orleans, regent of the kingdom, recalled M. de Noailles to court, and placed him at the head of the council of conscience; and he also sent le Tellier into exile. The bishops who had opposed the bull now boldly resumed the contest with their adversaries, and appealed, and reappealed to a future council. The whole kingdom becoming agitated with this controversy, the regent enjoined silence on both parties, but without effect; and in vain were negociations carried on between the courts of France and Rome, for the purpose of restoring peace to the church by an amicable adjustment of their differences. Soon afterwards, however, the financial projects of Mr. Law, and their consequences, by engrossing the attention of the public, diverted mens minds from religious quarrels, and restored a temporary peace to the religious world. In this state of things the cardinal avowed a change in his sentiments, and retracted his appeal to a general council. In 1728, he received the bull *Unigenitus* without any reserve or qualification; and he died in the following year, at the advanced age of seventy-eight. His learning, in general, was very respectable; and he had paid particular attention to the study of the sacred scriptures, the fathers, and divinity, positive and moral. Of society he was an useful and amiable member; in conversation he was interesting and entertaining; and he had a heart sensible to friendship, and full of candour, frankness and benevolence. So numerous were the objects of his charitable attention, that they swallowed up the whole of his large income; and when after his death his moveables were disposed of and his expences paid, his remaining property did not amount to more than five hundred livres. In right of his archbishopric of Paris he was duke of St. Cloud and peer of France; and he was also commander of the order of the Holy Ghost, patron of the house and society of the Sorbonne, and superior of the college of Navarre. He published some other pastoral "Letters" and "Instructions," besides those which have been mentioned in the preceding narrative. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xvii. sect. ii. par. i. cap.* 1. *& sæc. xviii.*—M.

NOBLE, Eustache le, a copious and very miscellaneous writer, remarkable for the vicissitudes of his life and fortune, was born in 1643 of a distinguished family at Troyes. Brought up to the law, he rose by his talents to the post of procureur-general in the parliament of Metz. He was in the height of reputation when he underwent a charge of having forged acts of court for his own emolument. Being committed to the Chatelet, he was condemned to an amende-honorable, and banishment for nine years. From this sentence he appealed, and was transferred to the Conciergerie. In that prison was then confined Gabrielle Perreau, known by the name of la belle Epiciere, whom her husband had shut up for misconduct. Le Noble became fond of h[illegible], and undertook to be her advocate; and a co[illegible]nexion ensued between them, the consequen[illegible]

of which caused the woman to be sent to a convent to lie in. She afterwards made her escape, and le Noble, who found means to get out of the Conciergerie, joined her, when they passed some time together, frequently changing their abode through fear of discovery. Le Noble was at length retaken and remanded to prison, where he was tried on the former charge, and in 1698 was condemned to the same amende and banishment for nine years. Three children, the fruit of his licentious connexion, were adjudged to him for maintenance. He, however, obtained permission to remain in France, on the condition of ceasing to execute any judiciary office. His misfortunes produced no amendment of his life, which continued as dissipated and irregular as ever, till his death in 1711, at the age of sixty-eight. He was reduced to such a state of indigence, that he was buried at the charge of the parish, though his works are said to have produced above one hundred thousand crowns to his printers. These have been collected in nineteen volumes, 12mo. They may be divided into three classes: First, the serious, consisting of historical and political pieces, and even of works relative to religion; of these, his "Entretiens Politiques sur les affaires du tems," a periodical publication, was highly popular at its first appearance, on account of its keen and lively sallies and low pleasantries. Secondly, the romantic, comprizing a number of works, half history, half romance, in which there are some interesting passages, but in general they are trivial and slight effusions. Thirdly, the poetical, consisting of translations, fables, tales, comedies, epistles, &c. These have very little merit as poems, but the application of some of them to the purpose of pasquinade gave them temporary popularity. When it is considered that this man wrote most of his works in prison, or under the pressure of urgent necessities, their variety and facility may be admired; but they betray all the incorrectness, the want of judgment and solidity, that might be expected from the circumstances of their composition. *Moreri. Nouv. Dict. Hist.*—A.

NOBREGA, Manoel da, the head of the first Jesuits that ever set foot in South America, a country wherein that order has done more good and less evil, than in any other part of the world.

He was a Portuguese by birth, studied first at Coimbra, afterwards at Salamanca, then returning to Coimbra graduated in canon law, his master, Martin Aspilcueta Navarro, a man of great eminence in his day, pronouncing him the best of all his pupils. Nobrega's father held the rank of *Desembargador;* one of his uncles that of *Chancellor mor;* both were in favour with the king. With such connections, and with his own personal talents, any thing seemed open to his ambition; but failing to obtain some university preferment which ought to have been awarded him, he rejected the world, as the world had done him, and entered in this fit of disgust the newly established order of Jesuits in 1544.

During one of his preaching peregrinations an adventure happened to him at Santiago, which may be worth repeating. He and his companion, who, as usual, subsisted upon alms, had been remarkably unsuccessful one day in their begging trade; for a woman in the market place had burlesqued Nobrega's sermon with such effect, that they were ashamed to show their faces there. Thoroughly hungry, having fasted the whole day for want of food, they repaired at night to the hospital, and got into a room where a party of travelling beggars were eating and carousing. These fellows took them by their dress for gentlemen of the profession, and one of them cried out, "Sit down, comrades, and eat, and you shall be judges between us, for we are in a grand dispute which is the best beggar." Nobrega and his companion, who were half starved, looked upon the food before them, in their own language, as a God-send, and fell to without farther pressing, while the rogues, one after another, laid open all the tricks of their trade. One who thought himself the cunningest kept back till the rest had finished, and then he began his story. "Ah!" said he, "you don't know how to beg! mind my way now. I never ask alms, but I go up to a door, and give a great groan, saying, 'Blessed be Mary the mother of God, or blessed be such a saint.' They who are in the house come out, hearing this groan, to see what is the matter, and then I begin with as feeble a voice as I can, 'O sir, great is the mercy which God has shown me! You must know that I was a slave in Turkey, and the dog of a Turk, my master, led me a terrible life to make me renounce Christ, swearing that I should die by his hands if I did not renegade. O dog, I used to answer, I will never renounce the faith of our Lord; for our lady (or Santiago, or any other saint who may suit the place where I am begging) will deliver me.' And truly, brethren, so it happened to me, sinner as you see me here! for, one night when I lay loaded with chains in a dungeon, commending myself to the saint's mercy (bless-

ed be God's majesty) I found myself at day-break safe in a christian country, and here I now am, on a pilgrimage to his holy church.' Every body gives me noble alms when they hear this." And then he turned to Nobrega, "Well brother, have not I won the wager?" Nobrega by this time had made so good a supper, that he did not longer think it necessary to keep his patience. "Thieves and enemies of God," cried he, "who steal the alms of the poor, you all deserve to be hanged, and I shall accuse you to the magistrate!" At this unexpected threat away they all ran out of the hospital as fast as they could.

When it was determined that jesuit missionaries should be sent to Brazil, Simam Rodriguez, who had established the order in Portugal, would fain have gone himself; but this not being permitted, he nominated Nobrega to be the head of the mission. His five companions were P. Leonardo Nunèz, P. Juan de Aspilcueta Navarro, P. Antonio Peres, and the lay brethren Vicente Rodriguez, and Diogo Jacome. They set sail with Thomé de Sousa, the first governor-general of Brazil, on the first of February 1549.

These men immediately began that system of kindness and conciliation towards the natives of South America from which the Jesuits never deviated, and on which they established their memorable empire in Paraguay. Nobrega was as able a statesman as he was a missionary. Thomé de Souza and his successors consulted him and were directed by him in all affairs of importance, and to him it is owing that the French did not succeed in establishing themselves in Rio Janeiro, and dividing Brazil with the Portuguese, or ejecting them from it. He was nominated vice-provincial of Brazil in 1550, and provincial in 1553, when that country was made a separate province. He died in 1570, on the eighteenth of October, a remarkable day to him, for it was his birth-day, and on that day also he entered the company. He was only fifty-three at his death, but fairly worn out with the fatigues of a missionary life.

Nobrega was assuredly an able and excellent man, and there are few lives in ecclesiastical biography that will better bear examination than his. One miracle is recorded of him, which, if the record be true, discovers considerable ingenuity. Thomé de Sousa would never eat of the head of any bird, beast, or fish, in honour of John the Baptist's head. Nobrega on their voyage endeavoured to persuade him that this was a foolish superstition. One day, after a vain argument upon the subject, he said to him, "Order a hook and line to be thrown out, and see what God will determine concerning it." This was done, and to the astonishment of all present, when the hook was drawn up, the head of a fish without a body was hanging on it. The governor was convinced; the Jesuits record the story as a miracle, and if the reader do not give them the credit of having invented it, he may admire Nobrega's slight of hand. *Baltazar. Tellez. Sim. Vasconcellos.*—R. S.

NOCETI, Charles, an Italian Jesuit who flourished in the eighteenth century, was born at Pontre-Moli, but in what year we are not informed. After taking the vows, and completing his academical studies, he was appointed professor of divinity in the college belonging to the society of Jesus at Rome. Afterwards he was made coadjutor to father Turano, penitentiary of St. Peter; and he was appointed one of the examiners of bishops. He died at Rome in the year 1759. He was the author of "Veritas Vindicata," in two volumes; which is a criticism on the "Theologia Christiana" of father Concina, and has excited considerable attention among the Italian divines. Noceti also cultivated an acquaintance with the Muses, and acquired some reputation by publishing a volume of "Eclogues," and poems "On the Rainbow," and "On the Aurora Borealis." *Nouv. Dict. Hist.*—M.

NOETUS, after whom his followers were called *Noetians*, is classed by the orthodox fathers among the heretics of the third century. Basnage places him about the year 240; Fabricius about 245. Epiphanius, in his work against heresies, says that he was of Ephesus in Asia; but in his summary or recapitulation, he says that he was of Smyrna. In his larger work he says, that he "taught a doctrine not held by the prophets, or apostles, or the church after them. For such was his pride, that he dared to say, that the father suffered. And with the like arrogance he said that he himself was Moses, and his brother Aaron." For persisting in these notions, he was expelled out of the church, together with those who were of the same opinion with him. St. Augustine ascribes to him the notion, "that Christ was also the Father himself and the Holy Ghost;" and in his article of the Sabellians, he says, that they "are reckoned to have borrowed their opinion from Noetus. Nor do I know any good reason why Epiphanius should make two heresies of them, for their opinions seem to be the same; only Sabellius

was better known than Noetus; for very few, at that time, knew any thing of the Noetians, but Sabellians were often mentioned." Theodoret says, that he "was of Smyrna. He revived the heresy which one Epigonus first published, and Cleomenes maintained after him. The sum of their heresy is this: that there is one God and father, the creator of all things, not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible, begotten and unbegotten; unbegotten from the beginning, begotten when he pleased to be born of a virgin; impassible and immortal, and again passible and mortal. For when he was impassible, they say, he willingly suffered on the cross. Him they call both son and father, as occasion offers." After quoting these several statements of the ancient fathers, Beausobre, adverting to the charge preferred against the Noetians of maintaining that the father was born, and suffered, and died, and was Christ, declares, "that this is so absurd, and so manifestly contrary to many texts of the New Testament, that it appears scarce possible it should be maintained by any reasonable man; which makes him suspect, that this was not the opinion of those persons, but a consequence, which the orthodox drew from their principles." The charge brought against him by Epiphanius, of pretending that he was Moses, and his brother, Aaron, the same candid critic thinks to be "An extravagance, that is not at all credible, and that renders the rest of the history more than suspected. The truth," says he, "is this: Noetus and his brother pretended to defend the doctrine of the unity of God taught by Moses and Aaron, and to be sent to cleanse the church from the heathen error of the plurality of Gods." Upon the whole, we think that a comparison of the different testimonies of ancient writers will render it probable, as the judicious Lardner modestly expresses himself, that Noetus, and others who agreed with him, believed in one divine person only, and denied a distinct and proper personality of the word and spirit; or, in other words, that the Noetian was the same with the Sabellian creed. *Epiphanii Hæres. LVII. num. i. & Anaceph. num. xi. Augustin. de Hær. num. xxxvi. Theodoret. Hær. Fab. lib. iii. cap.* 3. *Basnag. Ann.* 239. *num. iii. Beausobre Hist. de Manich. par. ii. lib. iii. ch.* 6. *Dupin. Lardner's Cred. part ii. vol. IV. chap.* 41.—M.

NOGAROLA, Lewis, an Italian man of letters, was descended from an illustrious family, and born at Verona towards the commencement of the sixteenth century. He applied with great success to the study of the Greek language, and acquired a high reputation by the various Latin versions of books written in that tongue, which he gave to the public. In 1545, he was appointed one of three commissioners to whom was committed the care of supplying Verona with provisions in a time of scarcity; and soon afterwards he was sent to the council of Trent, where he gained much applause by a discourse pronounced by him before that assembly, which was committed to the press. In 1554, he was one of the ambassadors deputed by the city of Verona to compliment that excellent philosopher and celebrated statesman Francis Venieri, on his exaltation to the dignity of doge of Venice; on which occasion Nogarola was made a knight of that republic. After his return to his native city, in the year 1555, he was appointed president of the jurisdiction over the work-people in the silk manufactories. He accompanied Guy Ubaldi, duke of Urbino, when he went to Rome, to take the command of the troops in the states of the church, to which he had been nominated by pope Julius III. He died at Verona in the year 1559. In the year 1532, he published at Verona, in quarto, a Latin translation of a work attributed to St. John Damascenus, which had appeared in Greek during the preceding year, on the subject "De iis qui in fidem dormierunt." In 1549, he published at Venice, "Apostolicæ Institutiones in parvum Libellum collectæ," quarto, to which he annexed his discourse delivered before the council of Trent. In 1552, he printed at the same place, in quarto, a Latin treatise relating to the periodical increase of the Nile, from a scarce work printed at Milan in 1526, in quarto, under the title of "Timotheus, sive de Nilo," &c. This work was followed by "Platonicæ Plutarchi Quæstiones in Latinum versæ, & Annotationibus illustratæ," printed at Venice in 1552, quarto. After this he undertook the translation of a work of Ocellus Lucanus, "De universa Natura," from a manuscript sent to Rome by Basil Zanchi, a Bergamese poet; but ill health retarded his progress in this work, which he was not able to finish before the year 1558. It made its appearance at Venice in 1559, and was reprinted at Heidelberg in 1598, and at Cambridge in 1671. A new translation of this work was printed at Bologna in 1646, by Charles Emmanuel Vizzani, in which he has

inserted the learned notes of Nogarola. Our author also published a Latin "Letter to Adam Fumano, Canon of Verona, on the Persons of illustrious Italian Families who have written in Greek;" which is given in the Venice edition of the work of Ocellus, in the "Opuscula Mythologica," &c. published at Cambridge in 1671, and in the "Supplementi et Observationes ad Vossium de Historicis Græcis et Latinis," by John Albert Fabricius, published at Hamburg in 1709. The other works of Nogarola are, "Scholia ad Themistii Paraphrasim in Aristotelis Librum Tertium de Anima," Venice, 1570, with a Latin translation of that work; "Disputatio super Reginæ Britannorum Divortio," quarto; and "Oratio pro Vincentinis ad Maximilianum." *Moreri. Nouv. Dict. Hist.*—M.

NOIR, JOHN LE, a celebrated French divine and able, though an intemperate, defender of the principles of Jansenius in the seventeenth century, was the son of a counsellor of the presidial court of Avignon, the date of whose birth is not known. Possessing excellent natural abilities, which were improved by a liberal education, he was ordained priest, and acquired very high reputation at Paris, la Flèche, Belesme, and various other cities, by his qualifications as a preacher. In reward of his merit, he was promoted to a canonry and prebend in the cathedral church of Seez. Jealous of his fame, and hostile to him on account of his having adopted the augustinian doctrine of grace, the Jesuits left no means unattempted of injuring his credit, and even directed against him the fury of a number of fanatics who appeared in Normandy. These fanatics assembled at Argentan, where le Noir was preaching a course of Advent and Lent sermons, and having erected an image of the virgin at the crossing of two streets, chanted litanies before it every evening, into which were introduced the words, "Virgo extirpatrix Jansenistarum." Under the feet of this image was the figure of a large black serpent, by which they meant to designate the prebendary of Seez. Some time afterwards they came in procession to Seez, with a fanatical licentiate of divinity at their head, and as soon as they entered the city the men began to chant, after the manner of the litany, "Lord, deliver us from the Jansenists;" to which the women added in turn, "Good Lord, deliver us." The civil power, however, now thought proper to interfere, and after committing the ring-leaders to prison, dispersed the rest. Before the prisoners could obtain their liberty, besides being enjoined a severe penance, they were obliged to wait on the prebendary of Seez at his house, and ask his pardon. After this M. le Noir had a contest with his bishop, who advanced a claim of first-fruits on the incumbents dependent upon his chapter. This claim our prebendary resisted with unbending firmness, as well as some other exactions attempted by his diocesan; and he exerted great spirit in exposing and checking abuses which had the sanction of the bishop's licence. Provoked at his intrepid opposition to his designs, the bishop of Seez obtained a *lettre de cachet* in the year 1663, by which M. le Noir, under the pretence that he had in his sermons advanced erroneous notions, was for a time exiled to Fougeres in Britanny. In 1665, the manner in which the bishop endeavoured to enforce submission to the *formulary* occasioned new quarrels between him and his canons; which provoked M. le Noir to publish charges of various errors against that prelate. Among others, one was founded on his refusal to pay any attention to our prebendary, when he denounced to him a catechism published in his diocese, by the Sieur Enguerran, under the title of "Le Chretien Champêtre," in which it is stated, "That there are four divine persons who are the proper objects of the devotion of the faithful; namely, Jesus Christ, St. Joseph, St. Anne, and St Joachim." On account of this refusal, M. le Noir accused the bishop judicially of favouring the propagators of such errors, and of holding several notions which he believed to be heretical. On this subject he published several pieces, in which he overleaped all the bounds of moderation in the language which he applied to the bishop of Seez, and also to his metropolitan Harlay, archbishop of Rouen, whom he represented to be in collusion with his suffragan. Afterwards he opposed the bishop of Seez when about to take possession of the archbishopric of Rouen, upon the translation of Harlay to the see of Paris. The process against his diocesan was referred by the king's council to the ecclesiastical judges, before whom it lay many years. In 1682, he opposed the election of Harlay, archbishop of Paris, to the office of president in the assembly of the clergy, under the plea that he had not yet cleared himself from the suspicion of heresy, and was, consequently, ineligible by the canons. In the following year M. le Noir was arrested, and committed prisoner to the Bastille, where

a process was carried on against him before special commissaries, who pronounced him guilty of publishing defamatory writings, and adjudged him to make the *amende honorable* before the metropolitan church of Paris, and then to be sent to the galleys for life. The first part of this sentence was executed upon him; but the punishment of the galleys was commuted for imprisonment. He was first confined at St. Malo's; afterwards for five years in the citadel of Brest; and lastly at Nantes, where he died in 1692. He was the author of "A Collection of Requests, or Cases, &c." in folio, relative to the treatment of the Jansenists, which display a passionate eloquence, with an uncommon knowledge of law, and will be found useful by the ecclesiastical historian; "The Guide to the Cloister," translated from a work attributed to St. Bernard; "The indisputable Advantages of the Church over the Calvinists, in the Controversy between M. Arnauld and the Minister Claude," 1673, octavo; "The new Political Light, or, the new Gospel of Cardinal Palavicini, revealed by himself in his History of the Council of Trent," 1676, 12mo. which occasioned the suppression of a French translation of that history which was about to be published; "The Heresy of the Episcopal Dominion established in France," 12mo; "The courtly Bishop," 12mo.; "Protest against the Assemblies of the Clergy in 1681," quarto, &c. *Moreri. Nouv. Dict. Hist.*—M.

NOLDIUS, Christian, a learned Danish divine and able professor of theology in the seventeenth century, was born at Hoybia, in Scania, in the year 1626. When he was of a proper age, he was sent to be instructed in grammar learning at Lunden; whence he was removed, in 1644, to the university of Copenhagen. Here he distinguished himself by the progress which he made in his academical studies, and was enrolled among the citizens of the metropolis. In 1650, he was nominated rector of the college at Landscroon; and in the following year took his degree of M. A. In 1654, he resigned his charge at Landscroon, determined on travelling into foreign countries for further improvement. He first visited the most celebrated universities of Germany, and obtained introduction to an acquaintance with some of the most eminent divines, and other distinguished literary characters in that country. Afterwards he visited Holland, England, and France, and in 1657, returned to his native country to settle his family affairs. Having accomplished this business, within three months he set out for Holland a second time, and pursued his studies nearly three years in the universities of Francker and Leyden. In 1660, he accepted the post of tutor and governor of the sons of the lord of Gerstorff, grand master of the palace to the king of Denmark; and four years afterwards, he was ordained minister, and was called to fill the divinity chair in the university of Copenhagen. To this post the king was pleased to add the honourable one of rector of that seminary. Noldius died in 1683, at the age of fifty-seven. He was a man who was incessantly occupied in his studies; and subjects requiring the most profound research, had for him peculiar attractions. He is said to have been one of the first who ventured so far to oppose the popular notion of demonology, as to maintain that devils could not work miracles for the purpose of introducing or countenancing vice. He was the author of "Concordantiæ particularum Hebræo Chaldaicum," &c. an excellent and much esteemed work, of which the best edition is that of Jena, in 1734, quarto; "Sacrarum Historiarum et Antiquitatum Synopsis;" "Leges distinguendi, seu, de Virtute et Vitio Distinctionis Opus; "Historia Idumæa, seu, de Vita et Gestis Herodum Diatribe;" "Logica;" a "new Edition of Josephus's History, &c." *Freheri Theatr. Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

NOLLET, John Anthony, a French ecclesiastic and celebrated natural philosopher in the eighteenth century, was born at Pimprè, in the diocese of Noyon, in the year 1700. His parents, who were persons of reputable character though of humble fortunes, as they could not make him wealthy, determined to bestow on him the advantages of a good education. With this view they sent him to the college of Clermont in the Beauvoisin, and afterwards to Beauvais, where he laid a good foundation of grammar learning; which encouraged them to send him to Paris, in order to go through a course of philosophy at that university. It was their wish that he should embrace the ecclesiastical profession; and young Nollet adopted, without repugnance, the choice which they made for him. From a very early age he had shewn a taste for the study of natural philosophy, which had not yet become his ruling passion; he was therefore enabled to check himself in a pursuit which was likely to interfere with the studies more appropriate to his destined character, and gave

himself up entirely to the study of scholastic theology. Having completed his academical course, and passed with reputation through the usual examinations, in 1728 he was admitted to deacon's orders, and soon became a licenced preacher. This new occupation, however, did not wholly divert his attention from the subjects of his early enquiries, and they insensibly claimed more and more of his time. At length, his inclination for the sciences became irresistible, and he gave himself up to the study of natural philosophy with an ardour to which the kind of privation in which he had so long lived gave augmented force. It was now his good fortune to become known to M. du Fay and M. Reaumur, and under their instructions his talents were rapidly developed. By the former he was received as an associate in his electrical researches; and the latter resigned to him his laboratory. He was also received into a Society of Arts, established at Paris under the protection of the count de Clermont. In the year 1734, he accompanied M. M. du Fay, du Hamel and de Jussieu, on a visit to England, where he had the honour of being admitted a foreign member of the Royal Society, and he profited so well of this visit, as to institute a friendly and literary correspondence with some of the most celebrated men in this country. Two years afterwards, he made a tour to Holland, where he formed an intimate connection with s'Gravesande and Musschenbroek. Upon his return to Paris, he resumed a course of experimental philosophy which he commenced in 1735, and which he continued to the year 1760. These courses of experimental physics gave rise to the adoption of similar plans in other branches of science, such as chemistry, anatomy, natural history, &c.

In the year 1738, the count de Maurepas prevailed upon cardinal Fleury to establish a public professorship of experimental philosophy at Paris, and the abbé Nollet was the first person who received that appointment. During the following year, the Royal Academy of Sciences appointed him adjunct mechanician to that body; and in 1742, he was admitted an associate. In the year 1739, the king of Sardinia being desirous of establishing a professorship of physics at Turin, gave an invitation to the abbé Nollet to perform a course of experimental philosophy before the royal family, with which he complied. From Turin he took a tour to Italy, where he collected some good observations concerning the natural history of the country. In the year 1744, he had the honour of being called to Versailles, to give lessons in natural philosophy to the dauphin, at which the king and royal family were frequently present. By the excellence and amiableness of his personal character, as well as by his scientific talents, he recommended himself to the confidence of his illustrious pupil, who continued as long as he lived to express the greatest esteem for our philosopher. It is to be lamented that his liberality did not prompt him to better the mediocrity of his tutor's fortune. In the year 1749, the abbé Nollet took a second journey into Italy, whence wonderful accounts had been circulated throughout Europe, of the communication of medicinal virtues by electricity; which seemed to be supported by numerous well attested facts. To examine into these facts, and to be assured of their truth or fallacy, was one grand motive with our author in passing the Alps at this time, and in visiting the gentlemen who had published any accounts of those experiments. But though he engaged them to repeat their experiments in his presence, and upon himself, and though he made it his business to get all the information which he could concerning them, he was soon convinced that the pretended facts were deceptions or exaggerations, and that no method had been discovered, by means of which the power of medicine could by electricity be made to insinuate itself into the human body. But these wonders were not the only objects which engaged our abbé's attention in this visit to Italy: for his enquiries were extended to all the branches of natural philosophy, the arts, agriculture, &c. On his return to France through Turin, the king of Sardinia made him an offer of the order of St. Maurice; which he thought it his duty to decline, not having the permission of his own sovereign for accepting it. In the year 1753, the king established a professorship of experimental philosophy at the Royal College of Navarre, and nominated the abbé Nollet to fill that post. In the year 1757, the king bestowed on him the *brevet* of master of natural philosophy and natural history to the younger branches of the royal family of France; and in the same year appointed him professor of natural philosophy to the schools of artillery and engineers. Soon after this last preferment, he was received a pensionary of the Royal Academy of Sciences. This celebrated and laborious natural philosopher died in 1770, in the seventieth year of his age, regretted by

the enlightened public, as well as the numerous friends whose attachment he had secured by the amiableness of his manners and the goodness of his heart; and more especially regretted by his poor relations, to whose relief and comfort he always paid the most affectionate attention. Besides the Royal Society of London, and the Royal Academy of Sciences at Paris, he was a member of the Institute of Bologna, the Academy of Sciences at Erfurt, and other philosophical societies and academies.

In addition to a multitude of papers inserted in the different volumes of the "Memoires" of the Academy of Sciences, from the year 1740 to the year 1767, both inclusive, the abbé Nollet was the author of "Lessons on Experimental Philosophy," in six volumes, 12mo.; "A Collection of Letters on Electricity," 1753, in three volumes, 12mo.; "An Essay on the Electricity of Bodies," 12mo.; "Enquiries into the particular Causes of Electric Phænomena," 12mo.; and "The Art of making Philosophical Experiments," in three volumes, 12mo. From the articles just enumerated, as well as an anecdote already related in his life, it appears that the abbé Nollet paid particular attention to the study of electricity; and it must be acknowledged, notwithstanding the mistakes which he fell into upon the subject, that his indefatigable industry and curious experiments contributed materially to the improvement of that science. We cannot, therefore, better conclude this article, than by laying before our readers, from Dr. Priestley's interesting "History" of electricity, a short view of the abbé's theory, and our historian's remarks upon it. "The favourite observation of Mr. Nollet, on which he built his darling theory of affluences and effluences was, that bodies not insulated, plunged in electric atmospheres, shewed signs of electricity. He observed a sensible blast from the hand of a person not electrified, in the above mentioned circumstances, also the attraction and repulsion of light bodies by them, the appearance of flame, the diminution of their weight by increased evaporation and perspiration, and almost every other appearance and effect of electricity. Moreover, observing that his globe contracted a foulness while it was whirling, even when rubbed with a clean hand, he had the curiosity to collect a quantity of the matter which formed that foulness; and finding that, when it was put into the fire, it had the smell of burnt hair, he concluded that it was an animal substance; and that it had been carried by the affluent electricity from his own body to the globe. The only mistake of this ingenious philosopher in these experiments, and which was the source of many others, which, in the end, greatly bewildered and perplexed him was, that the electricity of the body, which was plunged in the atmosphere of an electrified body, was of the same nature with that of the electrified body. Had he but preserved the distinction, which Mr. du Fay had discovered, between the two electricities, and imagined that the body electrified, and that which was plunged in its atmosphere were possessed of two different and opposite electricities, he might have been led to the great discoveries made by Mr. Canton, Dr. Franklin, and Mr. Wilcke, which arose from that single observation; and he would have avoided a great deal of debate and contention, which has not ended to his advantage.—The far greater number of philosophers suppose, and with the greatest probability, that there is a fluid *sui generis* principally concerned in the business of electricity. They seem, however, though perhaps without reason, entirely to overlook sir Isaac Newton's ether; or if they do not suppose it to be wholly unconcerned, they allow it only a second and subordinate part to act in this drama. And among those who suppose a fluid *sui generis*, there is a great diversity of opinions about the mode of its existence, and the manner of its operation. The ingenious abbé Nollet, whose theory has been more the subject of debate than all the other theories before Dr. Franklin's, supposes that, in all electrical operations, the fluid is thrown into two opposite motions; that the *affluence* of this matter drives all light bodies before it by impulse, upon the electrified body, and its *effluence* carries them back again. But he seems very much embarrassed in accounting for facts where both these currents must be considered, at the same time that he is obliged to find expedients to prevent their impeding the effects of each other. To obviate this great difficulty, he supposes, that every excited electric, and likewise every body to which electricity is communicated, has two orders of pores, one for the emission of effluvia, and the other for the reception of them. A man of less ingenuity than the abbé could not have maintained himself in such a theory as this; but, with his fund of invention, he was never at a loss for resources upon all emergencies, and in his last publication appears to be as zealous for this strange hypothesis as at the first. He more

than once requested a deputation of the members of the Academy of Sciences, to be witnesses of some experiments, in which, he thought, there was a visible effluence of the electrical effluvia from the conductor, both to the globe at one of its extremities, and to any non-electric presented to it at the other; and their testimony was signed and registered in proper form. But it does not seem to the honour of Mr. Nollet, or those gentlemen of the Academy, to be so very positive in a matter which does not admit of the evidence of sense. The abbé's confidence upon this subject is very remarkable. These effects, says he, well considered, and reviewed a thousand times, in the course of thirty years, in which I have applied to electricity, make me say with confidence, that those pencils of rays are currents of electric matter, which fly from the conductor towards the excited globe. This is so evident, that I would freely appeal to the ocular testimony of any unprejudiced person, who should see the experiment which I have recited. But, says he, the fact in question is contrary to a system of electricity, which some persons persist in maintaining. They have the assurance to tell me, that the matter of the luminous pencil, in my experiment, moves in a direction quite opposite to that which I suppose, that it proceeds from the excited globe, and is from thence thrown upon any non-electric within its reach. In another place, he says, that the principle of simultaneous effluences and affluences is by no means a *system*, but a *fact* well proved. The abbé Nollet proposes an hypothesis to explain the difference between common electricity and the electric shock. All the effects of common electricity, he says, plainly shew, that the electric matter is animated with a progressive motion, which really carries it forwards; whereas the remarkable case of the electric shock appears to be an instantaneous percussion, which the contiguous parts of the same matter communicate to one another, without being displaced. Sound and wind, he says, are motions of the air; but would a philosopher be permitted to take the one for the other, in measuring their velocity or extent? But this comparison is by no means just. It must be acknowledged, that far the greater part of the abbé Nollet's arguments in favour of his doctrine of effluences and affluences are very unsatisfactory, and that his method of accounting for electrical attraction and repulsion, with other phænomena in electricity, by means of it, is more ingenious than solid. It is a great pity that this truely excellent philosopher had not spent more time in diversifying facts, and less in refining upon theory. But it is in some measure the natural fault of a disposition to philosophize." *Nouv. Dict. Hist. Hutton's Math. Dict. Priestley's Hist. and present State of Electricity, passim.*—M.

NOLLIN, Dennis, a French biblical critic who flourished in the early part of the eighteenth century, was originally educated to the bar, and acquired reputation in the character of an advocate of the parliament of Paris. However, he soon relinquished the legal profession, and directed his whole attention to the study of the sacred Scriptures. He spared neither pains nor expence in collecting such works as might assist him in becoming acquainted with them; and his library is said to have contained a greater number of editions of the bible, of translations, and of commentaries on the Scriptures, than had ever before belonged to an individual. This valuable and curious collection, of which a catalogue was printed, he left at his death to be disposed of for the benefit of the poor of his parish. That event took place in the year 1710. He was the author of "A Letter from N. Indes, a Divine of Salamanca, proposing a Method for correcting the Greek Septuagint Version, with an Illustration of some difficult Passages," 1708, 12mo. On this work father de Tournemine published "Reflections," inserted in the "Memoires de Trevoux" for the month of June 1709; to which our author published "An Answer" in that periodical work, for the month of January 1710; which was followed by a "Reply" of father de Tournemine, in the same work. M. Nollin also published "A Letter to M. l'Abbé B. relative to the new Edition of the Septuagint by John-Ernest Grabe," inserted in the "Supplement du Journal de Savans," for the month of December 1710; "Two Dissertations, one on the French Bibles to the Year 1541, and the other, illustrative of a literary Phænomenon;" and "A Critical Letter on an anonymous Dissertation, and the Letters of M. Richard Simon, respecting the Antiquities of the Chaldeans and Egyptians," 1710, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

NONIUS, Marcellus, a grammarian and peripatetic, was a native of Tibur, now Tivoli, and is supposed to have lived about the fourth century. He wrote a work entitled "De Proprietate Sermonis," now extant. Several editions of it have been published, of

which the best is that by Josias Mercier, *Paris*, 1614, octavo. This author has little claim to the praise of accurate learning or judgment, and is chiefly valuable for the passages which he cites from authors no where else to be met with. *Baillet. Moreri.*—A.

NONNIUS. See NUNNEZ.

NONNUS, a Greek poet who flourished in the fifth century, was a native of Panopolis in Egypt. He was the author of two works, so different in their subject that they have by some been adjudged to different authors, but critics generally agree that they belong to the same. His "Dionysiacs," a poem of forty-eight books, contains a history of the birth, adventures, victories, and apotheosis of Bacchus, and comprehends a vast miscellany of heathen mythology and erudition. It is wild and rhapsodical in its plan, and inflated in its diction; and although it has been extravagantly commended by some critics, a sounder judgment has pronounced it characterised by the false taste which accompanied the declining age of literature. The other work of Nonnus is a metrical "Paraphrase of the Gospel of St. John." In the matter of his explanations he chiefly follows Chrysostom, and it is thought that he has rather obscured than elucidated his author. Of his style very different judgments have been formed; for while Du Pin charges it with being turgid and dithyrambic, like that of his Dionysiacs, others have praised its clearness and attic elegance. This work is valuable as affording some important various readings, which have been collected by editors of the New Testament. It is remarkable that he omits the incident of the woman taken in adultery. The "Dionysiacs" of Nonnus were first printed at *Antwerp* in 1569. They were re-printed with a Latin version by Eilhard Lubin at *Hanau* in 1605, and afterwards by Cunæus in 1610. Of his "Paraphrase" there have been a number of editions, of which the best is that of Dan. Heinsius, *L. Bat.* 1627. *Vossii Poet. Gr. Baillet. Moreri. Bibliogr. Dict.*—A.

NOODT, GERARD, a learned jurist, was born in 1647 at Nimeguen. He was educated at his native city, in the university of which he studied in the various branches of literature and science. He particularly attached himself to jurisprudence under the professor of law, Peter de Greve, and in the third year of his course sustained two public disputations. He afterwards visited the universities of Leyden, Utrecht, and Franeker, at the last of which he took the degree of doctor of law in 1669. After his return to Nimeguen he was chosen ordinary professor of law, at the age of twenty-four. In 1679 he was placed in the chair of law at Franeker; and after twice declining an invitation from Utrecht, he at length accepted the professorship of law in that university in 1684. In Utrecht he married; and soon after, in 1686, removed to the same station at Leyden, which was his final residence. He was twice rector of that university, and died there in 1725, at the age of seventy-eight. Gerard Noodt was a man of a pacific and tranquil disposition, extremely laborious, and animated with a truly philosophical spirit. He suffered patiently all objections to his opinions from his students; and in cases where no satisfactory solution of difficulties could be found, he chose rather frankly to confess his ignorance, than to rest in dubious explanations. His writings, upon some of the most important topics of jurisprudence, were published collectively by himself in a quarto volume at Leyden in 1713, and afterwards with additions, in 1724, folio. A more correct and complete edition was given at Leyden in two volumes, folio, in 1735, with the author's life by M. Barbeyrac. Their style is pure, but somewhat obscure on account of its conciseness. His two treatises, "De Jure Summi Imperii & Lege Regia," and "De Religione ab Imperio, Jure Gentium, libera," were translated into French by Barbeyrac, and published separately, the latter, under the title of "Discours sur la Liberté de Conscience." In the first of these treatises the author supports republican principles of government; in the second he carries toleration in matters of religion to the fullest extent. *Moreri. Nouv. Dict. Hist.*—A.

NORBERT, a saint in the Roman calendar, and founder of the *Premontré* order of Augustinian monks, was descended, on his father's and mother's side, from some of the most illustrious families of Germany, and born at Santen, a village belonging to the duchy of Cleves, in the year 1082. He was educated in the palace of Frederic, archbishop of Cologne, and was afterwards called to the court of the emperor Henry V. to whom he was related. Having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was made a canon of his native place, as well as promoted to several other benefices. Afterwards the emperor created him his almoner, and offered him the investiture of the bishopric of Cambray,

S. NORBERTUS.

*Germanus, natus Xanctis, Archiepiscopus Magdeburgensis, in Premonstrato candidum, et exemptum ordinem suum instituit sub Regula S. Augustini, dein approbatum, et pro Canonico regulari declaratum ab Honorio II. Anno. 1127. obiit Anno. 1134. die 6. Junii. ætat. 49.*

*C. Weigel. exc.*

which he refused. He was distinguished by a pleasing person, agreeable manners, wit, and vivacity, which rendered his company much sought after; and, from frequently mixing with the gay and dissipated courtiers, he was insensibly corrupted by their bad examples, and disgraced his profession by partaking in their irregularities and vices. Being seized, however, with compunction, he had the fortitude to divorce himself from his seducing connections; resigned his different preferments; sold his patrimony, and distributed the proceeds among the poor. He now zealously devoted himself to the office of preaching, wandering about from city to city, and from country to country, for the purpose of combating heretics, and reforming the vicious and profligate. Having in the course of his rambles arrived at Laon in Picardy, Bartholomew, bishop of that see, to whom he had been formerly known, bestowed on him a sequestered dale, named *Premontré*, to which he retired in the year 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot. Hither he attracted vast crowds by the popularity of his sermons, and gained many disciples, who submitted to his code of discipline, formed on the regulations of St. Augustine, with the severe injunction of perpetual silence, and permission to have only one frugal meal each day. This order was confirmed in 1126, by pope Honorius II. Soon afterwards Norbert succeeded in founding eight other monasteries, which adopted his discipline. In the mean time he was sent for to Antwerp, to combat a fanatic of the name of Tanchelin, who, if we are to believe his enemies, under the pretence of introducing reformation into the church, gave full scope to the indulgence of his ambition and sensuality. In the year 1127, having taken a journey into Germany, the people and clergy of Magdeburg, by their importunity, prevailed upon him to accept of the archbishopric of their city. His introduction of a reform, however, into the chapter of this see, met with an obstinate opposition, which was at length obliged to yield to his steady perseverance. In the year 1131, he was present at the council of Rheims, which confirmed the election of pope Innocent II.; and he accompanied the emperor Lotharius to Rome, when he advanced with an army to expel from the seat of papal government Anacletus II. the rival of that pontiff. He died at Magdeburg in 1134, when only fifty-two years of age. Pope Gregory XIII. placed him in the catalogue of saints, in the year 1584. None of his writings are extant, excepting a short moral discourse, in the form of an exhortation to the monks of his order, which may be seen in the twenty-first volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub. sæc. Wald. Valerii And. Bibl. Belg. Dupin. Moreri. Nouv. Dict. Hist.*—M.

NORBERT, a capuchin friar in the eighteenth century, famous for his adventures and his hostility to the Jesuits, was the son of a weaver at Bar-le-Duc, of the name of *Parisot*, where he was born in the year 1697. He embraced the monastic life at the abbey of St. Michael, in the year 1716; and in 1734, when the provincial went to Rome, to assist at the election of a general of the order, he was selected to accompany him, in the capacity of secretary. In this employment he acquitted himself with such ability, that he attracted the notice and secured the favour of some of the cardinals, who obtained for him the post of attorney-general of the foreign missions. In the year 1736, we find him at Pondicherry in the East Indies, where he was well received by M. Dupleix the governor, who made him parish-priest of that city. Here he quarrelled with the Jesuits, by whose intrigues he was deprived of that living; upon which he removed from the East Indies to America. In this country he exercised the ministerial functions for two or three years, and in 1744 returned to Rome. Father Norbert now employed himself in drawing up an account of the religious rites of the Malabar Christians; and that he might not be interrupted by the intrigues of the Jesuits, he withdrew to Lucca, where he completed and published his work, in two volumes, quarto, under the title of "Historical Memoirs relative to the Missions into the Indies." This work, though the style of it is faulty and inelegant, abounds in curious facts, and excited a great sensation at its first appearance, by discovering the means made use of by the missionaries of the society of Jesus in order to encrease their number of converts, by permitting them to retain with their new principles the superstitions and prejudices which they had imbibed in their childhood. This discovery highly exasperated the Jesuits against him, and was so much disapproved of by many of his own community, that, to avoid the effects of their resentment, he found it necessary to retire to Venice, whence he went to Holland, and from that country to England, where he established within three miles of London, two

manufacteries of tapestry, one in imitation of the tapestry of the Gobelins, and the other of that of Chaillot. Afterwards he removed into Prussia, and from thence into the duchy of Brunswick. Here he received, in 1759, a brief from the pope which permitted him to assume the habit of a secular priest. Taking the name of the abbé *Platel*, he now went to France, which he soon quitted, and repaired to Portugal. In this country his quarrel with the Jesuits, and their hatred to him, recommended him to the court, which bestowed on him a considerable pension. Having completed in this asylum his great work against the Jesuits, he revisited France, where he committed it to the press, in six volumes, quarto. Afterwards he re-entered the order of Capuchins at Commercy; but it was not long before he again quitted their community, and took up his abode at a village in Lorrain, where he finished his wandering life in 1770, when he was about eighty-three years of age. Those who knew him in his latter days give him the character of a good man, notwithstanding that his portrait is drawn in very different colours by the fathers of the society of Jesus. *Nouv. Dict. Hist.*—M.

NORDBERG, Joran, doctor of theology, and chaplain to Charles XII. king of Sweden, was born at Stockholm, in the year 1677. After completing his education at the university of Upsal he entered into holy orders, in 1703; and being appointed chaplain extraordinary to the artillery, joined the Swedish army, then encamped before Thorn, and remained with it during the campaigns in Poland and Saxony till the year 1709. In the course of that period, he formed an acquaintance with the most celebrated of the German literati at Dantzic, Breslau, Leipsic, Wittenberg, and Halle; and was promoted to be first chaplain to the royal life-guards and chaplain to the court. After the unfortunate battle of Pultowa he was taken prisoner by the Russians; but was indulged with permission to remain in the same place with count Piper, the Swedish minister, also a captive, whom he accompanied in all the removals he experienced during his long confinement. Being exchanged in 1715, he returned, through Finland, to Stockholm, and next year repaired to his sovereign at Stralsund, and afterwards attended him to Scandinavia, and in his expedition to Norway. About the end of the above year he was appointed to the living of St. Clara and St. Olaus at Stockholm, and in 1731 was selected to compose a history of Charles XII. a task which he executed in a very ample manner, partly from his own knowledge, and partly from information communicated to him by various persons who had accompanied the northern hero in his campaigns. The manuscript, during the progress of the work, was submitted to the revision of queen Ulrica Eleonora, the king's sister; who corrected it in several places, and made additions to it with her own hand. It then underwent a further examination by a commission nominated for that purpose; and having received its sanction, was published at Stockholm in 1740, in two volumes, folio, and afterwards translated into German and French. In the latter years of his life Nordberg suffered very much from bad health, and died at Stockholm in 1744. He was always held in great esteem by his sovereign, and after his death he enjoyed the favour of the queen his successor. As he possessed, in an eminent degree, the art of living in the great world, he was enabled, by his behaviour, to gain the love and respect of those with whom he had any intercourse. His conversation, however, was more agreeable than his style, which is dry and tedious; and his literary labours, in general, display more industry than talents. His other works, besides his history, consist chiefly of funeral sermons, of which he seems to have written a great many. *Gezelii Biographiska Lexicon.*—J.

NORES, Jason de, a man of letters of the sixteenth century, was born at Nicosia in the isle of Cyprus of a distinguished family, said to have come originally from Normandy. In his youth he studied at Padua, where he graduated. After his return to Cyprus, hearing of the death of his friend Trifon Gabrielli, a learned man whose house he had frequented at Padua, he put into Latin the commentaries on Horace's Art of Poetry which he had taken from the mouth of Trifon, and published them at Venice in 1553, with the addition of a brief compendium of Cicero's three books De Oratore. When Cyprus fell into the hands of the Turks in 1570, De Nores retired to Venice with the loss of all his property, and lived there for some years, probably supported by the liberality of some of the nobles. In 1577 he was appointed by those of his nation to plead for them before the doge, and not only obtained for them a settlement in the city of Pola with many privileges, but procured for himself an appointment to the chair of moral philosophy at Padua. He there wrote the greatest part of his works, and con-

tinued to exercise his professional charge till his death in 1590. His days were shortened by grief for the banishment of his son Peter, who had killed a noble Venetian in a quarrel. This son, however, afterwards rose to distinction in the court of Rome.

Jason de Nores wrote several works both in Latin and Italian, besides that already mentioned. Their subjects are philosophical, geographical, cosmographical, political, and rhetorical. They display a large fund of erudition, with clearness and method, and are written in a good style. As he was much attached to the principles of Aristotle, both in philosophy and letters, he made an attack upon the Pastor Fido of Guarini at its first appearance, which gave occasion to a long and warm controversy. *Moreri. Tiraboschi.*—A.

NORIS, Henry, a very learned Italian cardinal in the seventeenth century, was a descendant of a family originally from Ireland, and born at Verona in the year 1631. His father, Alexander Noris, was a man of letters, and well known by his writings, particularly his "History of Germany." Perceiving that his son Henry gave early indications of an excellent understanding, a love for learning, and great quickness of apprehension, he determined to do justice to his promising talents, by giving him the advantages of a good education. The task of initiating him in the elements of grammar he undertook himself, and was amply recompensed by the satisfaction which he received from observing the rapid progress of his pupil. Afterwards he engaged an able professor of Verona to be his tutor. When Henry had arrived at the age of fifteen, he was admitted a pensioner at the Jesuit's college at Rimini, where he went through his course of philosophy. It was here that he first began to study the writings of the fathers, particularly those of St. Augustine. Having determined to embrace the ecclesiastical life, he took the habit in the convent of the hermits of St. Augustine at Rimini, and applied with incessant assiduity to the study of all the branches of sacred and profane literature, and antiquities in general, proposing to himself, as his model, the illustrious Onuphrius Panvinus, who had flourished in the preceding century. When the term of his noviciate expired, the high character for erudition which he had acquired in his community, induced the general of the order to send for him to Rome, where he might pursue his studies with still greater advantage. Here he spent his days, and sometimes his nights, in close and unwearied application, usually studying fourteen hours a day; and his improvement fully answered the expectations of his superior. While he was at Rome, and when he was at the age of twenty-six, he began his "History of Pelagianism;" but his progress in it was necessarily rendered so slow by the numerous employments which were assigned him, that many years elapsed before he could give it to the public: for his extraordinary talents and acquirements occasioned his being appointed to teach philosophy and theology in different seminaries belonging to his order. At first he was sent to Pezaro; afterwards to Perusia, where he took the degree of doctor of divinity; and he was removed from thence to Padua, where he finished his "History of Pelagianism," which was printed at Florence in the year 1673. Being desirous of obtaining a more permanent establishment, the duties of which would interfere the least with his favourite studies, father Noris had now recourse to his particular friend the learned Magliabecchi; on whose recommendation the grand duke of Tuscany invited him to Florence in the year 1674, where he honoured him with the title of his chaplain, and appointed him professor of ecclesiastical history in the university of Pisa. This employment perfectly coincided with his wishes, and he retained it many years, possessing not only the esteem and friendship of the many learned men who at that time adorned Tuscany, but also the protection and favour of the cardinal prince Leopold, and that of Cosmo III. In the mean time his "History of Pelagianism" had attracted considerable notice in the learned world, and while it was highly applauded by one party, it excited the most violent censures of others. Being attacked by various writers, the author published replies to their strictures, till at length the controversy grew so warm, that the tribunal of the inquisition took cognizance of it. There the work was examined with the utmost rigour, and pronounced free from any passages which called for condemnation. It was afterwards twice reprinted, and the author was honoured by pope Clement X. with the title of *qualificator* of the holy office. This distinction rendered him the object of jealousy to his opponents, who renewed their attack on his history with great virulence and gross personalities: on which account it was a second time submitted

to the ordeal of the inquisition, in the year 1676, and received the same favourable judgment as before.

From this period father Noris was suffered to remain in peace for sixteen years, during which he continued to teach ecclesiastical history at Pisa, pursued his various studies with indefatigable ardour, and presented the public with some of the fruits of his labours. Among other subjects, the science of medals engaged his attention, and in 1675, he published "Dissertatio Duplex de duobus Nummis Dioclesiani et Licinii, cum Auctuario Chronologico de votis decennalibus Imperatorum et Cæsarum," in quarto. He also published several pieces in Chronology, of which the most learned is entitled, "Epochæ Syro-Macedonum parænesis ad Joannem Harduinum," 1689. This was followed by "A Dissertation on the paschal Cycle of the Latins." In the year 1681, he had given to the public, "Cænotaphia pisana Caii et Lucii Cæsarum, Dissertationibus illustrata." While he was at Rome, our author became known to queen Christina of Sweden, who entertained a great esteem for him, and professed to read his different productions, as they made their appearance, with the greatest attention and satisfaction. She made several efforts to engage him to return to Rome, which were seconded by the influence of Popes Clement X. and Innocent XI.; but, for a long time, he found the means of declining these invitations, without giving offence at the papal court. At length, in the year 1692, pope Innocent XII. pressed him so strongly that he could no longer resist; and upon his arrival at Rome he was appointed sub-librarian of the Vatican. This preferment, which was a step towards the highest dignities in the gift of the papal see, excited anew the jealousy of his adversaries, who published additional pieces against his writings; which determined his holiness to select some eminent divines, who had not distinguished themselves by taking either side in the former controversy, to whom he committed the re-examination of the writings of father Noris, with instructions to send him their report. So weighty was the testimony which they gave in his favour, that the pope immediately made him councellor to the inquisition. But this decision did not prevent the famous father Hardouin from commencing a fresh and warm attack upon our author, under the assumed title of a scrupulous doctor of the Sorbonne; to whose strictures father Noris replied in the year 1695, in a work entitled, "Dissertatio de uno ex Trinitate in Carne passo," &c. So well satisfied was pope Innocent XII. with the manner in which he repelled the attack of his opponent, that, in December 1695, he raised father Noris to the dignity of cardinal. After this he was present in all the congregations, and at consultations about affairs of moment; by which means his time was so occupied, that he bitterly complained to his friends of the interference of the duties of his high station with his studies. In the year 1700, our cardinal was nominated librarian of the Vatican. Two years afterwards, he received directions from his holiness to apply himself to the reformation of the calendar; but while he was employed on this work, the attack of an incurable dropsy proved fatal to him in 1704, at the age of seventy-three. He was, unquestionably, one of the most universally learned men of his time, and was peculiarly well informed in sacred and profane history. His genius was lively and penetrating, his powers of memory very considerable, and his judgment cool and steady. In his writings his style is sufficiently correct and pure, and it is frequently elegant. He was a member of the academy of the *Arcades*, in which he was distinguished by the name of *Enerates Agoretico*. Among his principal works, exclusive of those already noticed, are "Dissertatio historica de Synodo quinta Œcumenica;" "Vindiciæ Augustinianæ;" "Apologia Monachorum Scythiæ ab Anonymi Scrupulis Vindicata;" "Anonymi Scrupuli circa Veteres Semi-Pelagianorum Sectatores evulsi ac eradicati;" "Responsio ad Appendicem Auctoris Scrupulorum;" "Janseniani Erroris Calumnia sublata;" "Somnia Francisci Macedo;" "Traso, seu miles Macedonicus, Plautino sale Perfrictus;" a "History of Investitures;" a "History of Godeschal 'and his Opinions'" &c. The whole of them were collected together, and published at Verona 1729—1732, in five volumes, folio. *Dupin. Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. de l'Italie, vol. V. liv. xiii. art. ii. sect.* 32.—M.

NORRIS, John, a learned English platonic philosopher and mystic divine in the seventeenth and early part of the eighteenth century, was the son of a clergyman who was first minister of Collingbourne-Kingston, and afterwards rector of Aldbourne in Wiltshire, and born about the year 1657. He was educated in grammar-learning at Winchester

school; whence he was sent, in 1676, to Exeter college in the universty of Oxford. Such was the progress which he had already made in classical literature, that he was able to devote the greater portion of his time to the other departments of academical study, and particularly to philosophy. Not contented, however, with the systems taught by the tutors of the university, he went directly to the fountain-head, and read attentively the works of Plato, Xenophon, and Aristotle. Of these celebrated ancient philosophers, Plato was his favourite, whose writings he studied with extraordinary diligence, and whose peculiar notions he eagerly imbibed. In 1680, he took the degree of B. A. and soon afterwards was elected fellow of All-Souls-college. This situation perfectly corresponded with his wishes, and he here indulged his genius in pursuing Plato through all his most abstracted speculations. As he was of a devout and melancholy temper, he was easily led, from the principles of that philosophy, into the visionary refinements of the mystic theology; and, after reading Malebranche's "Search after Truth," he became a zealous disciple of that French philosopher, and commenced a professed idealist. The first thing which led his turn of thinking to be taken notice of in the university, was his translation of Robert Waryng's "Effigies Amoris," &c. under the title of "The Picture of Love unveiled," 1682, 12mo. which is a philosophical rhapsody, founded on the Platonic notion that love is the sole principle in nature. In the same year he also published a translation from the Greek of "Hierocles upon the Golden Verses of Pythagoras," octavo. His next piece was sent into the world in 1683, and entitled, "An Idea of Happiness," &c. quarto. In this treatise, which is strongly tinctured with enthusiasm, after laying down the position that happiness consists only in the fruition of God, he proceeds to explain the nature of that fruition, and, asserting the insufficiency of a virtuous life to that purpose, as the word virtue is understood by the stoics, peripatetics, and other moralists, he takes the word in that sense which frequently occurs in the Pythagorean and Platonic writings, in contemplation and the *unitive* way of religion. This, in contradiction to moral virtue, they call divine virtue. According to their ideas, the former is a state of proficiency, the latter of perfection: in the former is a state of difficulty and contention, in the latter ease and security: the former is employed in mastering the passions, and regulating the actions of common life, the latter in divine meditation, and the extasies of seraphic love. This treatise was followed, in the same year, by a Latin piece against the Calvinists, entitled, "Tractatus adversus Reprobationis absolutæ Decretum, nova Methodo et succinctissimo Compendio adornatus, et in duos Libros digestus," octavo. About the same time, upon the pretended discovery of the Rye-house Plot, he thought proper to draw his pen in defence of party politics, and published a piece entitled, "A Murnival of Knaves, or, Whiggism plainly displayed, and burlesqued out of Countenance," quarto. In 1684, Mr. Norris was admitted to the degree of M. A. and soon afterwards entered into holy orders. In the year last mentioned came out his volume of "Poems and Discourses occasionally written, &c." which was afterwards enlarged with several additional pieces, and has been repeatedly printed under the title of "A Collection of Miscellanies," &c. octavo.

Mr. Norris was a warm admirer of the mystical writings of the celebrated Dr. Henry More, and being perplexed by some metaphysical difficulties about the nature of space, in his "Enchiridion Metaphysicum," he addressed an eloquent Latin letter to him in the year 1684, which led to a correspondence between them that lasted to the end of Dr. More's life, of which some particulars are given in the first of our authorities. In the year 1685, an English version was published of "The Cyropædia" of Xenophon, in octavo; of which the four first books were translated by Mr. Francis Digby, and the four last by Mr. Norris. In 1688, our author published "The Theory and Regulation of Love, a moral Essay," octavo, intended to demonstrate the reduction of all virtue and vice to the various modifications of love. In the following year he was presented to the rectory of Newton St. Loe in Somersetshire, when he resigned his fellowship at All-Souls-college, and entered into the marriage state. In the same year he gave the public a treatise, entitled, "Reason and Religion, or, the Grounds and Measures of Devotion considered, from the Nature of God and the Nature of Man, in several Contemplations; with Exercises of Devotion applied to every Contemplation," octavo. This was followed, in 1690, by his "Reflections on the Conduct of human Life, with Reference to the Study of Learning and Knowledge, in a Letter to Lady Masham," octavo; which contained some expressions that were considered by the Qua-

kers to be favourable to their opinions, and were represented by Mr. Vickeris, an eminent person of that denomination, to be a sort of confession of their truth. At the same time he rebuked our author for the censures which he cast on the Quakers as a sect. Piqued at the suggestion that any of his hypotheses should be so understood, Mr. Norris published two treatises, with the design of establishing the contrast between them and the principles of Quakerism. The first of these was entitled, "An Answer to a Letter of a learned Quaker, which he is pleased to call a just Reprehension of John Norris," &c. octavo; and the second, "A Discourse concerning the Grossness of the Quakers' Notion of the Light Within, and their Confusion and Inconsistency in explaining it," octavo, 1692. Before the appearance of these pieces he had published, towards the close of the year 1689, "Christian Blessedness, or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ," octavo; in which he charged the non-conformists with being guilty of schism. That imputation having given some offence, in 1691 he published, "The Charge of Schism continued; being a Justification of the Author of 'Christian Blessedness,' for his charging the Separatists with Schism, notwithstanding the Toleration Acts," octavo. In the same year he sent into the world a volume of "Practical Discourses upon several Subjects," octavo. Soon after the publication of this volume, he was presented to the Rectory of Bemerton, near Salisbury, a living of between two and three hundred pounds a year; which was the more acceptable to him from the circumstance, that the parochial duty was so easy as to allow him ample leisure for employing himself on various practical and philosophical productions.

In 1692, Mr. Norris presented to the public a second volume of his "Practical Discourses;" in 1693 a third; and in 1698 a fourth; which have undergone numerous impressions. In the year 1694, he published, "Spiritual Counsel, or, the Father's Advice to his Children," octavo; and in the following year "Letters concerning the Love of God, between the Author of the 'Proposal to the Ladies' (Mrs. Mary Astell) and Mr. John Norris; wherein his late Discourse, shewing that it ought to be entire, and exclusive of all other Loves, is further cleared and justified," octavo. This opinion of Mr. Norris was attacked by lady Masham, in "A Discourse concerning the Love of God," printed in 1696; to whom our author published a reply, under the title of "An Admonition," subjoined to the fourth volume of his "Practical Discourses." In 1697, Mr. Norris published his "Account of Reason and Faith, in Relation to the Mysteries of Christianity," octavo, by way of answer to Mr. Toland's book, entitled, "Christianity not Mysterious;" and from this time he employed seven years in completing his principal philosophical work, designed to support the system of Malebranche, which he had so long and so zealously espoused, against the principles maintained in Locke's "Essay on the human Understanding," which were daily growing in reputation. In the year 1701, the first volume of this work issued from the press, under the title of "An Essay towards the Theory of the ideal or intelligible World, designed for two Parts. The first considering it absolutely in itself, and the second in Relation to human Understanding, Part I." octavo. The second and larger volume of that work, "Being the relative Part of it, wherein the intelligible World is considered with Relation to human Understanding, whereof some Account is attempted and proposed," made its appearance in 1704. Three years afterwards the author published "A practical Treatise concerning Humility," octavo; and in 1708, octavo, "A philosophical Discourse concerning the natural Immortality of the Soul, wherein the great Question of the Soul's Immortality is endeavoured to be rightly stated and fully cleared," in opposition to Mr. Dodwell. The last of his publications which we have to mention are, "A Treatise concerning Christian Prudence, or, the Principles of practical Wisdom fitted to the Use of human Life, &c." 1710, octavo; and "Letters, philosophical, moral, and divine, to the reverend Mr. John Norris, with his Answers," containing some additional letters to those which passed between him and Mrs. Astell, noticed above. Towards the latter end of his life Mr. Norris's health was for some time in an infirm and declining state, and he died worn out in 1711, about the age of fifty-four. Of Mr. Norris's character and principles the preceding narrative affords a sufficient sketch, without the necessity of our entering into any more minute particulars concerning them. We have only to add, that though incapable of relishing the mysticism which pervades the greater part of the author's works, we have found in his practical pieces much valuable and useful matter, sometimes placed in a striking and impressive point of view. *Biog. Brit. Brit. Biog.*—M.

NORTH, Francis, lord Guilford, lord-keeper of the great seal, was the second son of Dudley, fourth lord North. After a school-education at Bury, in Suffolk, he was admitted in 1653 a fellow-commoner of St. John's-college, Cambridge. Being destined to the bar, he removed from college to the Middle Temple, where he pursued his legal studies with great assiduity, and at the same time extended his enquiries largely into the arts and sciences, which he found very useful in unbending his mind from professional labour, and enabling him to resume it with fresh vigour. Through the favour of the family of Hyde, and of sir Jeffery Palmer, attorney-general, he was brought forward at the bar, and made one of the king's counsel. In 1671, he was raised to the office of solicitor-general, and knighted. He was appointed attorney general in 1673, and in the following year he succeeded sir John Vaughan as chief-justice of the Common-Pleas. When, in 1679, Charles II. dissolved his ministry and privy-council, and declared his intention of choosing a new council, whose character would entitle them to the confidence of the nation, sir Francis North was one of that honourable list. In 1682, upon the death of the earl of Nottingham, he was made keeper of the great-seal; and he was raised to the peerage in 1683, by the title of baron of Guilford in Surrey. These honours he did not long enjoy, for, his constitution being impaired by the cares and fatigues of his office, he died at his seat of Wroxton, in Oxfordshire, in 1685. The political character of lord Guilford is spoken of rather unfavourably by Burnet and Kennet, who represent him as too compliant with the will of the court, but it has been vindicated by his brother, Roger North; and he appears to have been honoured with the enmity of Jeffries and the party who promoted the violent measures of James II. He was by principle a zealous friend to the prerogatives of the crown and the national church. As an author, he is known by his enquiries in natural philosophy. He published in the Philosophical Transactions a paper "On the Gravitation of Fluids, considered in the Bladders of Fishes," which is said to have given a hint further pursued by Boyle, Ray, and other philosophers. He also wrote, but did not publish, an "Answer to a Paper of Sir Samuel Moreland on his Static Barometer;" and it is asserted to have been through his means that these instruments first came into popular use in England. His most remarkable work was "A philosophical Essay on Music;" published without his name in 1677. This is a quarto pamphlet of only thirty-five pages, thus characterised by Dr. Burney. "Though some of the philosophy of this essay has been since found to be false, and the rest has been more clearly illustrated and explained, yet considering the small progress which had been made in so obscure and subtile a subject as the propagation of sound, when this book was written, the experiments and conjectures must be allowed to have considerable merit. The *scheme*, or table of pulses, at the beginning, shewing the coincidence of vibrations in musical concords, is new, and conveys a clear idea to the eye, of what the ratio of sounds, in numbers, only communicates to the intellect."

The *Hon. Roger North*, brother of the preceding, was brought up to the law, and became attorney-general under James II. He published an "Examen into the Credit and Veracity of a pretended Complete History," viz. Dr. White Kennet's History of England; and also the lives of his three brothers, the lord-keeper Guilford, sir Dudley North, and the rev. Dr. John North. In these pieces there is curious and valuable information, but not without considerable partiality. He was a great musical amateur, and left in MS. "Memoirs of Music," to which Dr. Burney acknowledges great obligations. He had a seat at Rougham in Norfolk.

The *Hon. John North*, the fourth brother of the family, born in 1645, studied at Jesus-college, Cambridge, and entered into holy orders. He was a man of extensive learning, and after having assisted Dr. Gale in his edition of the "Opuscula Mythologica," he was appointed Greek professor in the university of Cambridge. Whilst in that situation, he published an edition of some select Dialogues of Plato, 1673. He was clerk of the closet to the king, a prebendary of Westminster, and in 1677 succeeded Dr. Barrow in the mastership of Trinity-college, Cambridge. He died in 1683. *North's Lives of Lord Keeper Guilford, &c. Collins's Peerage. Biog. Britan. Granger's Biog. Hist. Burney's Hist. of Music.*—A.

NOSTRADAMUS, Michael, a celebrated astrological impostor, was born in 1503 at St. Remi, in the diocese of Avignon. His family name was *Notre Dame*, and his descent was Jewish, from the tribe of Issachar, as he pretended, applying to himself what is said of that tribe in the book of Deuteronomy, "that its sons are learned men, knowing in all times."

He studied philosophy at Avignon, and medicine at Montpellier. From the latter city he was driven by the plague, and spent four years at Toulouse, Bourdeaux, and other places in that part of France, practising in the medical profession. He then returned to Montpellier, and took the degree of doctor. His great esteem for Julius Cæsar Scaliger induced him to fix at Agen, the residence of that learned man, where he married. The death of his wife and children caused him to quit that city, and he passed the ten or twelve following years in travelling through France and Italy. Returning to his native province about 1544, he settled at Salon, a central town between Marseilles, Aix, Avignon, and Arles, and married a second wife. His reputation caused him to be formally invited by the corporation of Aix, in 1546, to come and stop the progress of a contagious disease. He complied, and remained in that city as long as the contagion lasted, using with good effect, it is said, a powder for the purpose of overcoming pestilential effluvia. He received a similar invitation from Lyons in 1547, and resided for some time in that city. On his return to Salon, he employed his leisure in composing some medical works, consisting chiefly of receipts and preparations. During his travels he had acquired the principles of judicial astrology, and had exercised himself in predictions. Perceiving in this delusory art a readier way to fame and emolument than in the practice of medicine, he now attached himself wholly to it, and published at Lyons in 1555 seven centuries of prophecies, in rhymed quatrains of French verse. The obscurity of these predictions, together with the air of confidence with which they were uttered, excited much attention in an age greatly addicted to superstitious belief; and it was not difficult to find real events which seemed to correspond with those which he had darkly shadowed in loose and general terms. His success emboldened him to add three more centuries, which he dedicated to king Henry II.; and this prince, with his queen Catharine de Medicis, both of them believers in astrology, were desirous of seeing the author. He was sent to Paris by the governor of Provence, was treated like a great man and a profound philosopher, and liberally recompensed. He was even sent to Blois to inspect the young princes, and draw their horoscope; but the result was never made known. After his return to Salon he received a visit from Emanuel duke of Savoy and the French princess his wife. Charles IX. afterwards, on a progress into Provence, visited him, and gave him a considerable present, with the brevet and appointments of king's physician. Nostradamus died at Salon in 1566, and was buried in the church of the Cordeliers under a monument inscribed with an epitaph asserting, in the most confident terms, his prophetic skill. Two more centuries were added after his death from his papers, and this collection of rhapsodies long continued to be consulted as the authentic record of futurity. *Moreri. Eloy Dict. Hist. de la Med.*—A.

NOSTRE, or NOTRE, Andrew le, an eminent planner of gardens, born at Paris in 1613, was the son of the gardener of the Tuilleries. He was brought up to work under his father, and succeeded him in his employment; nor does he seem to have had any other guide in the improvement of his art than his own genius. He was near forty years of age, when he was brought into notice by the superintendant Fouquet, for whom he laid out the magnificent gardens of Vaux-le-Vicomte, celebrated by La Fontaine in his poems. In this work he was the creator of those porticoes, covered walks, grottoes, treillages, labyrinths, &c. in which the wonders of ornamental gardening, according to the taste which became prevalent, consisted; and however this taste may be at present depreciated, it is but just to give the praise of uncommon talents to one who could bring it to acknowledged perfection from the efforts of his own imagination. Lewis XIV., charmed with the magnificence of Le Notre's plans, employed him in the decoration of all his favourite residences; and his art was displayed at Versailles, Trianon, St. Germain, Meudon, Fontainbleau, &c. where, in his department, he was judged to have equalled those artists in other branches whose performances gave lustre to that splendid period. Le Notre in 1678 went to Rome and travelled in Italy, where, it is said, he found nothing in the most celebrated gardens that he had not devised in those of his own planning. It appears that he was some time in England, probably on the invitation of Charles II., and that he laid out St. James's and Greenwich parks, "no great monuments (says Mr. Walpole) of his invention." His general reputation abroad may be estimated from a line of Pope's in his Epistle on the Use of Riches, where, speaking of taste, he joins the names of "Jones and Le Notre." This artist was regarded with particular kindness and favour by his royal master, whom, in return, he idolized. Being a man of great

feeling and vivacity, he is said to have expressed his affection for the king by familiar embraces; but Voltaire chooses to discredit such a violation of etiquette. In 1675, his long services were rewarded by letters of noblesse and the cross of St. Michael. The king would also have given him a coat of arms, but he replied that he was already possessed of one, consisting of three snails surmounted by a cabbage. "Can I, (said he) ever forget my dear spade, to which I am indebted for all your majesty's goodness?" At the age of fourscore he desired permission to retire, which the king granted on condition that he would sometimes come to see him. He died at Paris in 1700, at the age of eighty-seven. Le Notre is said to have had a fine taste for the arts in general, especially for that of painting, and some pieces of his execution "of an inestimable value" are mentioned as existing in the royal cabinet, but of what kind we are not informed. *Moreri.* —A.

NOTKER, or NOTGER, surnamed the *Stammerer*, a celebrated monk of the abbey of St. Gall, who flourished in the ninth and at the commencement of the tenth century, was descended from a noble family, and born at Heiligow, a few leagues from that abbey, towards the close of the reign of Lewis *Le Debonnaire*. He received his education at the monastery of St. Gall, where he assumed the religious habit among the Benedictines on that foundation; distinguished himself by the progress which he made in sacred and profane literature; and acquired an extraordinary fame for sanctity. During several years he had the conduct of the schools dependant on that famous abbey, and occupied his hours of leisure from that charge and the observances of the cloister, in the composition of literary works, and the transcription of books of merit. He died at an advanced age in the year 912. He was beatified by pope Julius II. There are still extant by him a "Martyrology," in Basnage's "Thesaurus Monumentorum Ecclesiasticorum et Historicorum;" and several others of his productions in the "Novus Thesaurus Monumentorum," of D. Pez. *Moreri. Nouv. Dict. Hist.*—M.

NOTKER, or NOTGER, a celebrated bishop of Liege in the tenth and early part of the eleventh century, was a native of Suabia, and of high birth, some writers calling him the son of a duke of that country, and others a nephew of the emperor Otho I. He became a monk of the abbey of St. Gall, and acquired such a reputation for learning, that Odillon, abbot of Stavelo, entrusted to him the superintendance of the schools belonging to that religious house. Some time afterwards he returned to St. Gall, where he was elected provost, or prior of that abbey. He now frequently attended at the imperial court, where he became a favourite with the emperor Otho I. who, upon a vacancy taking place in the bishopric of Liege, in the year 971, appointed him to that dignity. On his conduct in the episcopal office very high commendations were passed; and so greatly did he improve the city of Liege, by surrounding it with a wall, rebuilding the cathedral and several other churches, and erecting various magnificent structures, that he is entitled to the honours of second founder of that city. At the same time he displayed a commendable solicitude for the encouragement of learning and science, as far as they were then cultivated; and in the schools under his patronage many scholars were educated, who possessed the first rank among their contemporaries. The emperor Otho III. to whom he had been tutor, placed such confidence in him as to make him his principal counsellor, and our prelate sustained a considerable part in the management of public affairs. He was present at the council of Mouson in 995, and at that of Frankfort in 1007. He died in the year 1008. To him has by some been attributed a "History of the Bishops of Liege," which others maintain to have been the composition of Heriger, abbot of Laubes, from the materials collected by Notker, who was the author of the preface. This history is inserted in Chapeauville's collection of pieces relating to the History of Liege. Other works also bear his name, which may be seen in the collections of Surius and Bollandus. For the evidence of his pretensions to them the reader may consult *Cave's Hist. Lit. vol. II. sub. sæc. obscur. and Moreri. Nouv. Dict. Hist.*—M.

NOVARINI, Lewis, a learned Italian Theatin monk who flourished in the seventeenth century, was a native of Verona, where he was born in the year 1594. He entered among the Theatins at Verona in the year 1612, and was sent to pass through his noviciate at Venice, where he took the vows in 1614. Afterwards he studied philosophy and divinity, and was ordained priest in 1621. The departments in which he was chiefly occupied, were those of the pulpit and the confessional chair; while he frequently filled the post of

superior of his order, and officiated as counsellor of the inquisition. We are informed that he was well skilled in the Greek, Hebrew, and Syriac languages, and enjoyed the esteem of the princes and learned men of his time. He died at Verona in 1656, when about fifty-six years of age. He was the author of a vast number of works, of which a long list is given in the fortieth volume of father Niceron's "Memoires." That father observes, that he was more solicitous about the variety and magnitude of his productions, than a proper selection of the materials which he had collected in the course of his reading and study; and that he had not the patience to give them the necessary correction and polish. Hence the value of his labours is greatly lessened, by the injudicious mixture of what is bad or indifferent, with what is truly good. Among his principal works are, "Comment. in IV. Evangel. et Acta Apostol." in four volumes, folio; "Adagia Sanctorum Patrum," &c. in two volumes, folio; "Electra Sacra, in quibus quà ex Latino, Græco, Hebraico, et Chaldaico fonte, quà ex antiquis Hebræorum, Persarum, Græcorum, Romanorum, aliarumque Gentium ritibus, quædam divinæ Scripturæ loca noviter explicantur et illustrantur," 1627, in three volumes, folio; "Electa sacra, in quibus quà ex Linguarum fontibus, quà ex priscis Gentium ritibus nonnulla Sacrorum Loca nova explicatu donantur, aut nova luce vestiuntur," 1633, in three volumes, folio, &c. It is remarked by his catholic critics, that in several of his pieces his learning is debased by an abundant portion of credulity. *Moreri. Nouv. Dict. Hist.*—M.

NOVATUS, a presbyter of the church of Carthage in the third century, by some ancient and modern writers is improperly represented to have been the founder of the sect of the *Novatians*, who derived their name from the subject of the next article. This presbyter, if we are to take his character from his bishop, St. Cyprian, was a man of no principles, and guilty of innumerable crimes. He accuses him of perfidy, adulation, arrogance, extreme covetousness, and of pillaging the funds of the church, as well as the property of widows and orphans. But it should be recollected that we have no proof of these charges excepting the assertion of Cyprian, who was highly exasperated against Novatus, on account of his having created a schism in the church of Carthage. What was the first ground of difference between the bishop and his presbyter we are not informed; but it proceeded to such a length, that the latter, in opposition to Cyprian, ordained one Felicissimus a deacon, in a separate congregation in which he presided. It was the intention of Cyprian to have excommunicated him for this conduct; but the breaking out of the Decian persecution in the year 251, put a stop to the proceedings. During the absence of Cyprian, who had thought it prudent to withdraw from the storm, Novatus and Felicissimus strengthened their party against him, and maintained, in opposition to the opinion of that bishop, that such persons as fell from the faith through the fear of persecution, ought to be restored to church-communion, without undergoing the long course of penitential discipline enjoined by the ecclesiastical canons. Upon the return of Cyprian to Carthage, he soon procured the excommunication of Novatus and his friends; but they, despising the sentence, formed a new church at Carthage, and chose for their bishop one Fortunatus, who had been included in the sentence of excommunication. This schism, however, seems to have been of short duration, as we find no farther mention made of it; and it is not improbable but that those of whom it consisted, following the example of Novatus, underwent a change of sentiment, and adopted the party of the Roman presbyter who is the subject of the next article. Novatus left Africa for Rome in the year 251, and supported the interests of his namesake against Cornelius, when a vacancy took place in the Roman see upon the death of Fabianus. We learn no further particulars concerning him, excepting that he was one of the most active instruments in propagating the distinguishing tenet of the sect of which he thus became a member. *Cyprian Epist. LIX. Ed. Oxon. Mosheim de rebus Christian. ante Constantin. p.* 497, *&c. Moreri. Lardner's Cred. part ii. vol. V. ch.* 47. *Priestley's Hist. Christ. Church, vol. I. per. v. sect. iii.* —M.

NOVATUS, the first antipope, is called Novatian by many Latin writers, who have been followed by the greater number of learned moderns; but the Greek writers of the church, particularly Eusebius, Socrates, Sozomen, and Athanasius, give him the name of Novatus. The probability that the latter was his true name, is, we conceive, very satisfactorily shewn by the learned and dispassionate Lardner, in the places referred to at the end of this article. According to Philostorgius he was a native of Phrygia; but Photius, in the epitome which

he has given of that writer's Ecclesiastical History, adds, that he knows not whence he had such information. He appears to have been born of heathen parents, and educated a philosopher. Cave says, that he was of the sect of the Stoics; but the ancients have not expressly said what was the philosophy which he professed. From the fragments of a letter of pope Cornelius which is preserved by Eusebius, we are informed that he first made profession of the christian faith when confined to his bed by a dangerous disorder, and was baptized by sprinkling in that situation, when all hopes of life were gone. Afterwards he recovered and became a presbyter of the Roman church, in which he acquired fame by his uncommon learning and eloquence. Cornelius accuses him with having disclaimed the character, and refused to perform the duties of a presbyter in the time of persecution, and with having in effect renounced the christian religion. These charges, however, cannot be reconciled with the rank and reputation which he held among his brethren the clergy of Rome, at the time of the death of Fabianus, as appears from the letter sent to St. Cyprian on that occasion in their name, which is allowed by all to have been drawn up by Novatus, and to reflect on him great honour. They are also contradicted by the anonymous author of a treatise against him, joined with St. Cyprian's works, who says that Novatus, "so long as he was in the church, bewailed the faults of other men as his own, bore the burthens of the brethren, as the apostle directs, and by his exhortations strengthened such as were weak in the faith." When a vacancy took place in the bishopric of Rome upon the death of Fabianus, Cornelius was chosen his successor with the approbation of a great majority of the clergy and people of that church, and was ordained by sixteen bishops who had assembled in that city. His election, however, was not unanimous, several of the clergy and of the people dissenting from it; by whom Novatus was chosen bishop, who was also ordained by three Italian bishops. Of this ordination a frightful picture is drawn by Cornelius, who says, that Novatus "chose out two of his associates, men of an abandoned character, whom he sent into an obscure corner of Italy, to fetch thence three bishops, simple and illiterate men, whom they persuaded to believe that, a difference having arisen at Rome, they ought by all means to hasten thither to assist as mediators, together with other bishops, in composing it. When they were come to Rome, being persons of little experience, and unacquainted with the arts and subtilties of designing men, he shut them up in a private apartment with some of his confidants; and when he had made them eat and drink to excess, at four o'clock in the afternoon he compelled them to ordain him bishop, by a vain and ineffectual imposition of their hands." But when it is considered that, as Cornelius himself acknowledges, no less than five presbyters and several confessors, some of them men of eminence and of unblemished virtue, approved of the ordination of Novatus, though afterwards for the sake of peace, they came over to the majority, it may be fairly questioned whether that affair was so scandalous as Cornelius has represented it. And it should be remembered that we have this account only in the writings of Novatus's enemies, while we have not remaining one line of his in defence of himself, or against his adversaries.

After their ordinations, both Cornelius and Novatus sent letters and deputies to foreign bishops and churches, notifying their election, and Novatus found many supporters in various places. As, however, Cornelius's letters and deputies met with the most favourable reception in general, he was approved of as the legitimate possessor of the Roman see; and Novatus is esteemed the first antipope. In the year 251, Cornelius convened a numerous council at Rome, which confirmed his election, and condemned Novatus and his adherents, who were cut off as schismatics from the body of the faithful. By the catholic church Novatus is also stigmatized as a heretic as well as schismatic; but it may be questioned, how far they are justified in giving him this odious title, even upon their own definition of heresy. In point of doctrine, there was no difference between Novatus and the orthodox. What peculiarly distinguished him was, his refusal to re-admit to the communion of the church those who had fallen in the time of persecution, while other Christians were for receiving them after they had given tokens of repentance, suitable to the kind and degree of the offence; some after a shorter, others not till after a longer time of humiliation and penance; all, however, who desired it in the near approach of death. He did not maintain that all those who had once apostatized would be excluded from heaven. On the contrary, he encouraged their repentance, but left them to the judgment of God, keeping his own church pure from so great a stain as he considered apostacy to be;

and he also thought that no other church could be deemed pure, or its ordinances valid, which admitted such improper members. It is not unlikely that Novatus himself, or his followers afterwards, carried this rigour and severity to other sins, sometimes called mortal, and reckoned more heinous than others; such as adultery, fornication, and the like, withholding the communion of the church from all who were surprized into any of these. Hence it was that he and his followers either assumed, or received from their adversaries, by way of derision, the denomination of *Cathari*, *i. e.* the pure, or puritans. They also obliged such as came over to them from the general body of Christians, to submit to be baptized a second time, as a necessary preparation for entering into their society. This society, which after the name of the first bishop was commonly distinguished by the title of *Novatians*, on account of the severity of its discipline attracted numerous converts, and flourished, till after the middle of the fifth century, in all those provinces of the Roman empire which had embraced the christian faith. By several ancient writers the Novatians are said to have condemned second marriages as unlawful and sinful, and to have refused communion to those who married a second time. Socrates, however, has shewn that they did not entertain a common opinion upon this point; the Novatians in Phrygia condemning second marriages; those of Constantinople having no positive rule concerning this subject; while the Novatians in the West received bigamists to communion without scruple.

With respect to the time and manner of Novatus's death, nothing can be affirmed with any certainty. Socrates indeed asserts, that he suffered martyrdom in the persecution under the emperor Valerian. Other ancient writers, however, controvert this statement, and maintain, that if he suffered from the persecution of the heathens, he was not put to death. It is probable, therefore, from their concessions, and from the common opinion of his followers, that if he did not die a martyr, yet he was a confessor. Among the small number of his works which have reached our times, are his "Letter to Cyprian, in the Name of the Roman Clergy," to which we have already alluded, and another "Letter" to the same, both of which are to be seen among the letters of that father; a small treatise entitled, "Of Jewish Meats," and a "Book concerning the Trinity," both of which appear to have been written after Novatus had become the head of a party, and are inserted among the works of Tertullian; and St. Jerome attributes to him two other pieces, entitled "Of Easter," and "Concerning Circumcision." In the appendix to the works of that father, there are two treatises or letters, without the name of any author, one of which is entitled, "Of the Celebration of Easter," and the other, "Of the true Circumcision," which were at one time supposed to be the pieces in question. The former of these, however, is now generally allowed to be St. Augustine's, and is inserted among his Letters; and the latter, from the express mention that is made in it of the Manichæans and Arians, must be the composition of some later writer than Novatus, whose time is uncertain. The best collection of the works of Novatus (called by the editor Novatian) is that published by the rev. John Jackson, entitled, "Novatiani Romani Opera quæ supersunt, Omnia. Post Jacobi Pamelii Recensionem, ad Antiquiores Editiones castigata," 1728, octavo. We shall conclude this article with the high character which Dupin gives to the founder of the Novatian sect. "This author," says he, "had abundance of wit, learning, and eloquence. His style is pure, neat, and polished; his expressions are select, his thoughts natural, and his reasoning just. He is full of citations of text of scripture, which are much to the purpose. Moreover, there is a great deal of method and order in those treatises of his which we now have; and he never expresses himself but with mildness and moderation." *Eusebii Hist. Eccl. lib. vi. cap.* 43. *Socrat. Hist. Eccl. lib. iv. cap.* 28. *and lib. v. cap.* 22. *Philostorgii Hist. Eccl. lib. viii. cap.* 15. *Fabricii Bibl. Eccl. sub Hieron. cap. lxx. Cave's Hist. Lit. vol. I. sub sæc. Novat. Dupin. Lardner's Cred. part ii. vol. V. ch. xlvi. and xlvii, with the Note, and vol. VII. p.* 438. *Answer to Mr. Jackson. Mosh. Hist. Eccl. sæc. iii. par. ii. cap. v. sect.* 17. 18. *Priestley's Hist. Christ. Church, vol. I. per. v. sect. iii.* —M.

NOUE, Francis de la, surnamed *Bras-de-Fer*, an eminent warrior and statesman, was born in 1531 of an ancient family in Britany. He bore arms from early youth, and distinguished himself in Italy. On his return to France he embraced the Calvinist religion and party, of which he became a principal support. He reduced Orleans in 1567, commanded the rear-guard at the battle of Jarnac in 1569, and afterwards took Fontenoi and

Fransoys de La Noue. Veltouerste der Neder Lantsche Staten

several other places. At the capture of Fontenai he received a wound in the left arm which rendered its amputation necessary; and he supplied its place with an arm of steel, with which he was able to manage his bridle, and which gave him his surname. He was in the Low Countries in 1571, where he surprised Valenciennes; and returning after the massacre of St. Bartholomew, he was appointed by the king to the command of the troops sent against Rochelle. On this occasion, his attachment to his party, enforced by the just resentment he might feel for the late execrable massacre, overcame his sense of fidelity to his sovereign, and he carried into Rochelle for its defence, the forces designed for its reduction. He, however, used all his interest during the siege to promote an accommodation upon honourable terms, and bore with extraordinary patience the outrages of the fiery minister La Place, who reproached him for his moderation. In 1678, he followed the duke of Alençon into the Low Countries, and rendered great services to the States General. He took Ninove with the count of Egmont who commanded in it, but was himself made prisoner in 1680. The Spaniards thought this capture of so much importance, that they detained him in prison five years, which he employed in literary occupations. At the commencement of the wars of the league, he retired to Geneva, where he was nominated by the duke of Bouillon his executor, and guardian to his sister and heiress. When Senlis was besieged by the leaguers in 1589, he was with the army of the royalists which endeavoured to throw provision and ammunition into the place; and when the merchants refused to deliver the goods without ready money, which the revenue-officers declined advancing, La Noue immediately mortgaged his estate for security. He continued to serve with glory under Henry IV., and in 1691, was killed by a musket shot at the siege of Lamballe, as he was reconnoitering from a ladder. His virtues caused him to be regretted by both parties, and few purer characters are to be met with in the history of those times. Though signally brave, he was calm and composed in his temper, and patient of injuries. He openly declared against the practice of duelling, then so prevalent, and thought it a crime to hazard in personal quarrels that life which ought to be devoted to the public service. He was the author of "Discours Politiques & Militaires," composed in prison, and printed in 1587, quarto. They have been several times reprinted, and are still in esteem. *Moreri. Nouv. Dict. Hist.*—A.

NOULLEAU, John Baptist, a French ecclesiastic in the seventeenth century, distinguished by his zealous labours as a preacher, as well as his practical and devotional writings, was descended from a respectable family which had given good magistrates to the country, and born at St. Brieux in the year 1604. He was instructed in grammar learning at his native place, and went through his courses of rhetoric and philosophy at Rennes. Afterwards he studied divinity during three years, in the college of the fathers of the oratory at Nantes, and during other three years at the college of Navarre. At the age of twenty he entered into the society of the priests of the oratory, where he distinguished himself by the sanctity and austerity of his manners, and the great zeal with which he performed the functions of a missionary preacher. In the year 1639, he was promoted to the archdeaconry of St. Brieux; and in the following year, he was raised to the higher dignity of prebend of the same church. In the year 1641, he officiated as a missionary, with other priests of the same congregation, in the diocese of Nicholas de Harlay, bishop of St Malo's; and then repaired to Paris, where his pulpit services attracted much attention in the churches of St. Paul and St. Lawrence. He made use of the utmost freedom as well as fervour in declaiming against vice and iniquity of every description, and appears sometimes to have excited much resentment by his personalities. This seems to have been the case during the sessions of the states at St. Brieux, where he gave such offence to M. Boucherat, afterwards chancellor of France, that he complained of his conduct to the bishop, M. de la Barde. In public the bishop excused what he had said, attributing it to the too great warmth of his honest zeal; but he privately reprimanded M. Noulleau, who answered that truth was dearer to him than life, and proceeded with his accustomed energy in preaching against whatever he found amiss. In 1647, he provoked the displeasure of the bishop by boldly undertaking the defence of the official of his court, whom the prelate had too hastily excommunicated. But what incensed that prelate against him beyond forgiveness, was his publication, in 1666, of a zealous treatise in defence of the Jansenist cause, entitled, "Christian and Ec-

clesiastical Politics addressed to the Members of the general Assembly of the Clergy in 1665 and 1666," 12mo. Soon after the appearance of this work the bishop interdicted him from entering the pulpit: against whose sentence he entered an ineffectual appeal. He now had recourse to the press a second time in defence of himself and cause, by publishing a "Treatise on the Necessity for Conferences, and mutual Communications among Ecclesiastics of the Result of their Studies," &c. Being by the interdict of his bishop prohibited from preaching in the churches, he ventured to preach in the streets and public places, till M. de la Barde at length prohibited him from exercising any of the ecclesiastical functions in his diocese. He now published various pieces in vindication of himself against the harsh proceeding of his diocesan; but was unable to obtain a recall of the interdict. His zeal, however, to officiate in his clerical character, led him to take a journey of more than seven leagues every day during three years to St. Quel, in the diocese of Dol, where he was permitted to exercise his functions without molestation. The fatigue attending these journeys, together with the rigorous austerities which he continued to practise, were more than his constitutional strength was able to bear, and he fell a sacrifice to them about the year 1672, when he was about the age of sixty-eight. He published "An Alliance against Blasphemers, &c." 1645, quarto; "Devotional Exercises," of the same date; "The Spirit of Christianity deduced from a Hundred select Expressions of Jesus Christ," 1664; "The Spirit of Christianity deduced from an Exposition of the Law of Moses conjointly with the Gospel, &c." of the same date; "The Spirit of Christianity displayed in the Sacrifice of the Mass;" "The Spirit of Christianity exemplified in the Conduct of a real Penitent;" "An Idea of a genuine Christian;" and a multitude of controversial pamphlets, in Latin and French, among which was a collection of "Various Pieces, in support of the Liberties of the Gallican Church," 1665 and 1666, in quarto. *Moreri. Nouv. Dict. Hist.* —M.

NOUREDDIN or NORADIN, sultan of Syria, was the son of Zenghi, an atabek or lieutenant of the Seljukian sultans, who had made himself the independent sovereign of Aleppo and Mosul. Upon the death of Zenghi A. D. 1145, Noureddin took possession of Aleppo, and fixed his residence there. His father, a man of great abilities, had obtained various successes against the Christian crusaders settled at Jerusalem and Antioch; and Noureddin continued the war against them with equal vigour and success. He gained a complete victory over Bohemond prince of Antioch, who lost his life in the battle. In a series of bloody actions he recovered several places of which the crusaders had made themselves masters; and adding to his dominions the cities of Emessa and Damascus, he extended his rule from the Tigris to the borders of Eygpt. This last country was then possessed by the Fatimite caliphs, one of whom Adhed, Ledinillah, requested the aid of Noureddin against his own vizir Shawer, who had made an alliance with the Franks. Noureddin sent his general Shairacuh with a body of troops into Egypt, who defeated Shawer and the Franks, and took possession of the whole country. He was accompanied by his nephew Salaheddin, so famous afterwards in the history of the crusades under the name of Saladin; who, after his uncle's death, succeeded to the command, and in 1171 put an end to the dynasty of the Fatimites. Noureddin in the mean time had made himself master of Mesopotamia, so that he may be accounted the most powerful and prosperous of the Mahometan princes of his time. Becoming jealous of the authority Salaheddin was acquiring in Egypt, he marched with an army to the borders of that country; but having made a temporary accommodation with that chief, he returned to Damascus, where he was cut off by a quinsey in 1174, after a glorious reign of twenty-nine years.

Noureddin was famed not only for his civil and military talents, but for all the virtues that can adorn a throne; and even the Christians, to whom he was so fatal an enemy, have spoken of him with great esteem. No prince surpassed him in regard to justice, and to the rights of his subjects of all ranks; and to him is attributed the first institution of a chamber of equity for the purpose of securing the lower classes against the oppressions of the higher. The feelings of his people towards him on this account were shown after his death, when a poor man, unable to obtain redress for an injury, went about the streets of Damascus, crying aloud, "O Noureddin, Noureddin, where art thou now?" His frugality with respect to his private expences was worthy of the primitive ages, and was founded upon a sense of the duty of a sovereign to spare the

property of his people. Being once solicited by a favourite sultana to indulge her in some object of expence, "Alas (he replied) I fear God, and am no more than the treasurer of the Moslems. I cannot touch their property, but I still possess of my own three shops in the city of Hems, which you may dispose of at your pleasure." In every thing relating to the public welfare and accommodation, his liberality was boundless. He founded a number of colleges, hospitals and mosks, and rebuilt the walls and edifices of several of the principal cities of his dominions which had suffered severely from an earthquake. He was extremely religious according to the rules of his faith, yet is said to have been entirely free from bigotry and intolerance. His insisting, however, upon the abolition of the Fatimite dynasty in Egypt, and transferring the nominal supremacy to the caliphs of Bagdat, was probably owing to his attachment to the sect of the Sunnites, and his aversion to that of Ali. *Univers. Hist. Marigny's Hist. of the Arabs. D'Herbelot.*—A.

NOURRY, Nicholas le, a learned French benedictine monk of the congregation of St. Maur in the seventeenth and the former part of the eighteenth century, was born at Dieppe, in the year 1647. He took the vows at the age of eighteen, and applied himself particularly to the study of ecclesiastical antiquities, in which he made a very successful progress. He united with father Garet of the same community, in editing "The Works of Cassiodorus;" and to his pen is the learned world indebted for the life of the author, together with the prefaces and tables which accompany this edition. He now removed to Rouen, where he joined fathers John du Chesne and Julian Bellaise, in preparing for the press a new edition of "The Works of St. Ambrose;" which undertaking he afterwards continued at Paris in connection with father James de Frisches. The first volume of this work made its appearance in 1686, and the second in 1691. Having completed this task, father le Nourry directed his attention to the authors contained in the "Bibliotheca Patrum," published at Lyons in 1677, in twenty-seven volumes folio, by Marguerin de la Bigne. The result of his application was a work, entitled, "Apparatus ad Bibliothecam Patrum," in two volumes, octavo, which were afterwards printed in a folio volume at Paris, in 1703, and ended with St. Clement of Alexandria. In 1715, he gave a second volume in folio, treating of the Latin authors of the third century, and ending with Lactantius. This work consists of a variety of dissertations, abounding in curious and learned researches relative to the lives, the writings, and the opinions of the fathers, in which he has thrown much light on numerous difficult passages in their respective works. It was his wish to have pursued the same plan with respect to the rest of the fathers, and even to have given a new edition of the whole "Bibliotheca;" but his advanced age and other circumstances prevented him from prosecuting such laborious undertakings. In the year 1710, he published the treatise "De Mortibus Persecutorum," in octavo, with a dissertation, in which he endeavours to prove that it is not the production of Lactantius, but ought to be attributed to Lucius Cæcilius. Though his arguments in support of his hypothesis were far from being satisfactory to the learned world, yet they awarded due praise to the editor for his felicity in elucidating doubtful, difficult, and obscure passages in the original, and his neat explanation of the sentiments of the author. Father Nourry died at Paris in 1724, at the age of seventy-seven, equally esteemed for his piety and amiable manners, as he was respected for his knowledge and erudition. Dupin says of him, that "his style is simple, pure, and easy. He is exact in his citations, modest in his criticisms, and judicious in his conjectures." *Dupin. Moreri. Nouv. Dict. Hist.*—M.

NOWELL, Alexander, a learned divine of the church of England in the sixteenth century, was born at Read in Lancashire, in the year 1511. When only thirteen years of age he was entered of Brazen-nose-college in the university of Oxford, where he prosecuted his studies with great success, and was admitted to the degree of B. A. in 1536, and to that of M. A. in 1540. Before he took his last-mentioned degree, he was elected fellow of his college. Having now acquired a high reputation for learning and piety, and distinguished himself by his zeal for promoting the reformation, he opened a school in the city of Westminster, where he educated his pupils in protestant principles. About the year 1550, king Edward VI. granted him a licence for preaching, and in the following year he was installed prebendary of Westminster. In the first parliament of queen Mary's reign he was returned one of the burgesses for Westlow in Cornwall; but his election was declared void, it being determined that, having by his pre-

bend a voice in the house of convocation, he could not sit in the house of commons. No sooner did the persecution against the protestants commence, than he was marked out, with other eminent divines, for a sacrifice to popish cruelty; but his friends found means to shelter him from the storm, and to procure him a safe conveyance to the continent. He now repaired to Frankfort, which many of the English exiles chose for their assylum; where he joined himself to the episcopal church, and subscribed to the discipline which Dr. Cox and his party established. After the death of queen Mary and the accession of queen Elizabeth, he was the first of the protestant exiles who returned to England, and soon obtained several considerable preferments. He was first made archdeacon of Middlesex; then canon of Westminster; and in the year 1560, elected dean of St. Paul's cathedral. Besides this dignity, he was collated to a prebend in the same church, and two years afterwards presented to the rectory of Hadham in Hertfordshire. Anthony Wood says, that "he was a frequent and painful preacher," who "for thirty years together preached the first and last sermons in Lent before the queen, wherein he dealt plainly and faithfully with her, without dislike; only at one time speaking less reverently of the sign of the cross, she called aloud to him from her closet window, commanding him to retire from that ungodly digression, and to return to his text." In the year 1562, dean Nowell was chosen prolocutor of the lower house of convocation. In 1564, during the disputes between the churchmen and the puritans about vestments, he was much inclined to peace and moderation. He admitted the lawfulness of using the garments enjoined by authority, but wished them to be taken away, for fear of the abuse which they might occasion; to express more strongly a detestation of the corrupt and superstitious religion of the papists; for a fuller profession of christian liberty; and to put an end to the disputes between brethren. In the year 1572, he founded a free-school at Middleton in his native country. He was one of the learned divines who held some conferences in the Tower with Edmund Campian, which were published in 1583. In 1594, he was installed canon of Windsor; and in the following year, he was elected principal of Brazen-nose-college in Oxford. In the same year he was created doctor of divinity, with a right of precedence over all the doctors then in the university, both on account of his great age, and his dignity in the church. He died in 1602, having reached the advanced age of ninety, and retained to the last the perfect use of all his faculties. He was esteemed for his learning, moderation, generosity, and charity to the poor, and gave an estate of two hundred pounds a year for the support of scholarships in Brazen-nose-college. Besides some controversial pieces against the papists, he published a catechism, which met with the unanimous approbation of the convocation, and was printed in 1570, at the joint request of the archbishops of Canterbury and York. It was entitled, "Christianæ Pietatis prima Institutio; ad usum Scholarum Latine Scripta," quarto, and has been frequently reprinted, and translated into English and Greek. He also published a lesser catechism, entitled "Catechismus parvus, Pueris primum, qui ediscatur, proponendus in Scholis," 1574, octavo, in Latin and Greek, which was translated into English and into Hebrew.

He had a younger brother, named LAWRENCE NOWELL, who was also a clergyman of the church of England, and educated partly at Brazen-nose-college, Oxford, and partly at Cambridge. About the year 1543, he became master of the free school at Sutton Colfield in Warwickshire. In queen Mary's reign he fled from persecution, and after lying concealed for some time at Carew castle in Pembrokeshire, the seat of sir John Perrot, withdrew to his brother at Frankfort. After queen Elizabeth's accession he returned to his native country, where he was promoted, in 1559, to the deanery of Litchfield and the archdeaconry of Derby. He also obtained prebends in the cathedral churches of York and Chichester, and the rectories of Haughton and Drayton Basset in Staffordshire. He died in 1576, when he was upwards of sixty years of age. He was well skilled in the knowledge of antiquities, and particularly of the Saxon language, being the first, as Camden informs us in his "Britannia," who revived the study of it in this kingdom. Under his instructions the eminent William Lambarde made himself master of that tongue, and he availed himself of the assistance and notes of his tutor, when he wrote his work "De Priscis Anglorum Legibus." Our author left behind him "A Saxon English Dictionary," in manuscript, still remaining in the Bodleian library at Oxford; of which Franc. Junius had a copy when he compiled his "Etymologicum Anglicanum," and William Somner made much use, when

he wrote his "Saxon Dictionary." Our author also made "Collections" from curious ancient historical manuscripts, which are preserved in the Cottonian library, now forming a part of the British Museum. *Wood's Athen. Oxon. vol. I. Biog. Brit.*—M.

NOY, WILLIAM, an able and industrious, but unprincipled, lawyer, was born about 1577 at St. Burien's in Cornwall. At the age of sixteen he was entered of Exeter college, Oxford, whence he removed to Lincoln's Inn for the study of the law. Arriving at eminence in his profession, he was chosen representative for Helston in two parliaments towards the end of king James's reign, and distinguished himself as a firm opposer of the royal prerogative as then arbitrarily exerted. In 1625 he was elected for St. Ives; and in the parliament of that year under Charles I. and a succeeding one, he persisted in the same course of patriotic conduct. No man surpassed him in the diligence with which he sought all precedents favourable to parliamentary privilege, and detected all the oblique methods employed by former kings in the raising of money. Such a man was thought worth purchasing, and the place of attorney-general, conferred upon him in 1631, brought him entirely over to the royal party. From that time he was the most active of all the servants of the crown in promoting every violent and arbitrary measure, and executed his particular office, that of public prosecutor, with the most oppressive severity. The illegal exaction of ship-money was especially countenanced by him, though he did not live to see it carried into effect. His manners and disposition aggravated the odiousness of his public conduct, for he was haughty, rude and cynical. Labouring under the popular hatred, and beloved by none, he sunk under the fatigues of his office, and died in 1634, at the age of fifty-seven. His zeal and abilities caused him, however, to be regretted by those who were engaged in supporting the same system of tyranny, and archbishop Laud thus records his death in his diary. "I have lost a near friend of him, and the church the greatest she had of his condition since she needed any such."

Noy left behind him the following monuments of his legal knowledge and industry. "A Treatise of the principal Grounds and Maxims of the Laws of England," 1641, quarto; "Perfect Conveyancer; or, several select and choice Precedents," 1655, quarto; "Reports of Cases in the Time of Queen Elizabeth, King James, and King Charles I." 1656, folio; "Complete Lawyer, or a Treatise concerning Tenures and Estates in Land of Inheritance for Life, and other Hereditaments and Chattels, real and personal," 1661, octavo; "Arguments of Law and Speeches." As some of these were published during the commonwealth when his name must have been held in detestation their professional merit must have been generally acknowledged. Noy also left in MS. "Collections from the Records in the Tower in Support of the King's naval Prerogatives, and of the Privileges and Powers of ecclesiastical Courts." *Wood's Ath. Oxon. Macaulay's Hist.*—A.

NUCK, ANTONY, a skilful anatomist and surgeon, was a native of Germany, who settled in Holland. He practised in his profession first at the Hague, and then removed to Leyden, where he filled the chair of anatomy and surgery in the university, and was president of the College of Surgeons. He acquired great celebrity by his skill in dissection, and his success in filling the minute vessels, especially the lymphatics, with quicksilver; and pursued his labours with indefatigable industry, till his premature death about the year 1692. In the transactions of the Royal Society of London for 1682 there is an account of Nuck's discovery of a new salival duct; of the communication between the red veins and the lymphatics; and of a mode of making preparations of the lungs by inflation. He first published at Leyden in 1685, a work "De Ductu Saliva linovo, Saliva, Ductibus oculorum Aquosis, et humore Occuli Aqueo." 12mo. In this performance he gives a description of his new duct, which is found only in certain quadrupeds; with a full account of the secretion of the saliva, its nature and diseases; and a description of the watery ducts of the eye, and the secretion of the aqueous humour. This work was reprinted after his death under the title of "Sialographia," *Leid.* 1695, 1723, octavo, with the addition of some new figures. In 1691, he published, "Defensio Ductuum Aquosorum," in which he answered some objections that had been made, and added some new observations: this is reprinted in the "Sialographia." Another of his anatomical works was "Adenographia Curiosa," *Leid.* 1691, &c. This is a description of all the glands, the intimate structure of which he elucidates by mercurial injections: it contains

much curious investigation of the lymphatic system, of which he may be reckoned the most accurate describer before the modern discoveries. His pupil, Tulling, published in 1692 his "Operationes & Experimenta Chirurgica," octavo, often reprinted, and translated into German. Many new instruments and uncommon modes of chirurgical treatment are described in this work, which contains various matters worthy of observation. All the works of Nuck were printed collectively in two volumes, octavo, *Lond.* 1733. *Haller Bibl. Anat. & Chirurg. Eloy. Dict.*—A.

NUMA POMPILIUS, second king of Rome, was a Sabine, the son of Pompilius Pompo, a person of illustrious birth. The Sabines were at that time distinguished for simplicity and severity of manners, and Numa, whose mind was improved by the philosophy of reflexion and good sense, became eminent among his countrymen for wisdom and virtue. Some writers have supposed that he received instruction from Pythagoras the celebrated Samian philosopher, but there is good evidence that this sage was posterior to Numa by a century; and the small resemblance in their institutions may be referred to the common source of civil wisdom. Such was the reputation of Numa, that Tatius, the Sabine associate of Romulus in his kingdom, bestowed his only daughter upon him. With her he lived in the town of Cures for thirteen years; and after her death he passed some time in solitary retreat from the world, frequenting the sacred groves and other places consecrated to religion. This mode of life gave occasion to the report of his secret conferences with the nymph Egeria; and he appears to have been not averse to the propagation of such an opinion, as it might give authority to his plans for the advantage of society.

The death of Romulus, B. C. 717, had been succeeded by an interregnum in the new state of Rome, in which such jealousies began to take place between the plebeians and patricians, that there was a general disposition to elect a new king. The senate, to whom the choice had been entrusted by the people, thought they could not better consult the public good than by nominating Numa; for although it might seem a kind of degradation to submit to the sway of a Sabine, yet his high character, and his detachment from the factions which divided Rome, were strong reasons of preference. As soon as he was named, the public voice was unanimous in his favour, and two senators of distinction were deputed to make him an offer of the crown. His philosophical disposition led him at first to reject the proposal; but the persuasions of his father and friends at length induced him to comply. After offering sacrifice, he set out for Rome, where he was received with universal acclamations, and was declared king with the due solemnities; and certainly no one ever ascended a throne by a more indisputable title.

His reign commenced B. C. 715, when he had arrived at the mature age of forty. He was a man of peace, and the spirit of all his institutions was to accustom a rude and martial people to the restraints of law and religion. His first act was to dismiss the guard of three hundred *celeres* which had attended his predecessor, observing, that it would ill become him to reign over a people he distrusted, or to distrust a people who had called him to reign over them. His own piety, and his opinion of the civil utility of religion, led him to frame a regular and complex establishment for public worship, composed of eight different orders or colleges of priests, with a pontifex maximus at the head of the whole. Imitating many other legislators in the pretence of an immediate communication with heaven, he feigned nocturnal interviews with the nymph Egeria, and other divine monitors. He dedicated new temples, particularly that of Janus, which was to remain shut in time of peace, and to stand open in time of war: but though he was successful in inspiring the Romans with a high regard to religion, frequently degenerating into a puerile and hurtful superstition, yet they so little imbibed his pacific spirit, that, after his reign, the temple of Janus was only twice shut to the time of Augustus. He made several laws for the reformation of manners; and promoted agriculture by assigning portions of the conquered lands to those who had no other occupation. It was a wise measure of his policy to break the party distinction between Romans and Sabines, the joint inhabitants of the city, by distributing the citizens into companies according to their several trades and occupations; thus uniting the individuals of the two nations by the subordinate ties of community of interest and employment. Another reform which he undertook, and which shews the cultivation of his mind, was that of the calendar; the principle of which was the division of the year into twelve lunar months,

which he made to correspond with the course of the sun by intercalations. He also distinguished the lucky from the unlucky days, on which last no public business was to be done: a fruitful source in after-times of frauds and impositions in the management of elections and in legislative concerns. Numa also marked out the boundaries of the Roman territory, which Romulus had declined doing; and thereby seemed to renounce the idea of future aggrandisement of the state by war. His own reign, indeed, was entirely pacific; and had his successors been like himself, Rome would have been ranked only among the petty states of Italy: he may, however, be regarded as one of the founders of the Roman greatness, from the stability he conferred on the constitution by his civil and religious institutes. After filling the throne near forty-three years, he sunk under the gradual decay of old age, in his eighty-second year, B. C. 673, universally regretted by a people who had never expressed a murmur against his administration, and lamented by all the neighbouring states as a general friend of mankind. He left one daughter, married to Numa Marcius, the father of Ancus Marcius, fourth king of Rome.

The following remarkable circumstance relative to Numa is mentioned by Livy, B. XL. In the year of Rome 573, two stone chests, eight feet long and four broad, were dug up in the land of L. Petillius, a scribe, in the Jamiculum. They were inscribed with Greek and Latin letters, one as containing the body of Numa Pompilius, the other his books. The first was found entirely empty; in the second were two bundles of seven books in each, in perfect preservation. One bundle was in Latin, on the subject of pontificial law; the other in Greek, on philosophy. Petillius lent them among his friends to be read, among whom was the city pretor, who after he had perused them, told the owner that he should throw them into the fire, as containing matter tending to lessen the authority of religion (or subversive of the rites of religion.) The affair was referred to the tribunes, and by them to the senate. The pretor affirmed that he was ready to make oath that the books ought not to be kept or read; and the senate on his testimony decreed that they should be burnt in the place of election, and a compensation given to the owner. They were accordingly committed to the flames in sight of the people. It may be a matter of curious conjecture whether these books contained any secret philosophical doctrine hostile to religion in general, or whether it appeared from them that the received ritual was erroneous: the latter seems the most probable supposition. *Livy. Plutarch Vit. Numæ. Univers. Hist.*—A.

NUMENIUS, a Greek philosopher of the Platonic school who is supposed to have flourished under the reign of the emperor Marcus Aurelius, was born at Apamea in Syria. He is said to have been eminent for wisdom, and is mentioned with respect both by Plotinus and Origen. Of the works which he wrote none are now extant, excepting some fragments preserved by Eusebius, Theodoret, and Clemens Alexandrinus. He is said to have maintained that Plato borrowed from Moses what he advanced concerning God and the creation of the world. *Porphyr. Vit. Plot. cap.* 17. *Origen. contra Cels lib. iv. and v. Euseb. Præpar. Evangel. lib. xi. cap.* 9, *lib. xiii. cap.* 5, *lib. xiv. cap.* 5. *Theodoret. Therap. lib. ii. Clem. Alexand. Strom. lib. ii. Moreri. Enfield's Hist. Phil. vol. II. book iii. ch. ii. sect.* 3.—M.

NUMERIANUS, M. Aurelius, a partner in the Roman empire, was the second son of the emperor Carus. On the death of his father at the close of the year 283, Numerianus, with his elder brother Carinus, succeeded to the imperial dignity without any opposition. They had already been nominated Augusti by their father, whom Numerianus had accompanied in his expedition to Persia. This young prince was distinguished by his promising qualities of the temper and understanding. He was mild and affable, and from an early age had cultivated literature with success. Being at that time in a private station, he had exercised his talents for oratory in pleading causes; and several of his harangues had been given to the public, in which the declamatory eloquence of the age appeared with lustre. When first created Cæsar, he sent to the senate an oration, which that complaisant body found so admirable, that they decreed a statue to him in Trajan's library, with the "very ambiguous inscription," as Gibbon calls it, "To the most powerful of orators;" it is not probable, however, that any double meaning was intended. In poetry he had ventured to contend with Nemesianus and other men of temporary celebrity, and he gave proof of the goodness of his disposition by remaining the friend of his rivals. Whether these amiable and brilliant qualifications would have been succeeded by the talents pro-

per for government, his short-lived dignity gave no scope for ascertaining. The tragical death of his father, by whom he was greatly beloved, deeply affected him; and it is even said that his eyes were materially injured by the abundance of his tears. There is reason, too, to suppose that his health had suffered from the hardships of the campaign; and from both these causes, on the return of the army from the Persian frontier, he was conveyed in a close litter, unseen by any of the soldiers. All orders were given through the medium of his father-in-law, Arrius Aper, the pretorian prefect, who alone, with his confidential servants, had access to the emperor. The army was eight months on its march from the banks of the Tigris to the Thracian Bosphorus, and during all that time the imperial authority was exercised in the name of Numerianus. Suspicions at length began to spread among the soldiery, that their emperor was no longer living, and at length they could not be prevented from breaking into the imperial tent, where they found his corpse. How, or at what time, he died was never ascertained; but the general voice accused Aper of being his murderer, and he was accordingly stabbed, without trial, by the hand of Diocletian. (See his article.) *Crevier. Gibbon.*—A.

NUNEZ, Alonso de Castro, chronicler to Philip IV. of Spain, a writer who lived in the worst age of Spanish literature, and cannot be said to have risen above it. He continued the "Corona Gotica y Austriaca," which Diego de Saavedra Faxardo began, and wrote several other works of too little importance or value to deserve mention. *Nic. Antonio.*—R. S.

NUNEZ, Duarte de Liam, or Leao, according to the more usual orthography, a Portuguese historian, topographer and grammarian, born in the city of Evora, in the latter end of the sixteenth century. He wrote upon the origin and orthography of his mother tongue, a description of Portugal, and a dissertation upon the genealogy of the kings of Portugal. But his principal works were the "Primeira Parte das Chronicas dos Reis de Portugal, reformadas," that is corrected and put in order, from the chronicle of Fernam Lopez, Ruy de Pina, and Duarte Galvam. He has disproved some manifest absurdities, and controverted many points of history sometimes with success, but not unfrequently with that undue degree of scepticism which began to predominate in the historians of his time, and which rejected as false whatever appeared at first sight improbable. The original chronicles have since been printed, except that of Fernando, the most important of all, and the work of Fernam Lopez, the best chronicler of that or any other country. The abbé Correa announced that this was to be edited by his academical colleague Joaquim de Foyos, but seventeen years have elapsed and the expected publication has not appeared. This is greatly to be regretted; while this very interesting work remains unedited, the abstract by Duarte Nunez will continue to be its best substitute.

After the Braganzan revolution, Duarte Nunez proceeded with his labours under the patronage of D. Rodrigo da Cunha, archbishop of Lisbon, and in like manner abstracted the chronicles of Joam. I. Duarte, and Affonso V. from the originals by Fernam Lopez, Gomes Eannes de Zurara and Ruy de Pina. This work appeared in folio, 1643, three years after the Portuguese had thrown off the yoke of the Spaniards, and no publication could have been better timed than this history of the glorious and successful resistance which their forefathers had made against the same enemies. In the ensuing year the same bookseller Antonio Alvarez printed the original chronicle of Joam I. and thus the most valuable part of the late compilation lost most of its value. The two other originals remained in manuscript till the year 1790, when the Royal Academy of Lisbon published them, the abbé Correa being editor.

Duarte Nunez designed also to publish eulogies of illustrious men, and a catalogue of the saints of Portugal. He was Desembargador da Casa de Supplicaçao. The article under his name in Nicolas Antonio is very erroneous in dates.—R. S.

NUNEZ, Fernan de Guzman, born at Valladolid, was a knight and commendador of the order of Santiago. But though he had entered this military fraternity, his inclination led him to letters instead of arms. Following this happier and wiser inclination, he went to Italy, and there studied Greek and Latin under Philippus Beroaldus and Jovian the Greek refugee. Greek literature had not yet found its way into Spain. On his return there, "nil minus," says Nicolas Antonio, "in voto habuit quam otio se aut curiæ negotio tradere, unde sibi honores aut alia vitæ honesta subsidia procuderet. Sed in liberalium disciplinarum

exercitationibus, ad quas sese vocari intelligebat, reliquum vitæ tempus, spretis omnibus voluptatum delinimentis, speique aliunde afflantis promissionibus surdâ exceptis aure, transmittere statuit, doctusque docere alios magis quam nulli, aut sibi tantum fructus studiorum præstantes edere."

D. Inigo Lopez de Mendoza is said to have profited greatly by the society of Fernan Nunez, who acted as preceptor to his son. When cardinal Ximenes founded the university of Alcala, he and Demetrius the Cretan were appointed Greek professors; and in the famous Polyglot which would immortalize the name of Ximenes better than all his actions as a statesman, the task of preparing a Latin version from the Septuagint was entrusted to them and to Lope de Astuniga. Fernan Nunez had retired from all common and unworthy objects of ambition, but literature had taught him, or fostered in him, the love of liberty, and in that brave though unhappy struggle which the commons of Castile made against the growing tyranny which has been since so fatal to their country, he lent what aid he could to their efforts, and endeavoured to win the people of Alcala to their cause. A young man to whom he had promised great pecuniary rewards for his assistance, when the insurgents were suppressed, attacked him, because this money could not then be paid, and wounded him in the arm. The aggressor was too powerful, and the cause of the dispute of too serious a nature for Fernan Nunez to seek redress. He therefore left the university and removed to Salamanca. Here he was appointed Greek professor, teaching Greek in the forenoon, Latin in the afternoon, and reading lectures upon rhetoric and upon the natural history of Pliny. Thus usefully and honourably employed, he passed the remainder of his life. He died in 1553, leaving his valuable library to the university of Salamanca.

Among the restorers of classical learning in Spain the first place ought to be assigned to this good man. It is usually given to Antonius Nebrissensis; but the testimony of their contemporaries, who knew them both, is decisive in favour of Fernan Nunez. Lucius Marinæus Siculus speaks thus, in one of his letters to him, of a conversation on the subject with Fernan's father. "Inter prandendum, præter alia multa, quæ ultro citroque loquuti sumus, postremo de viris, qui tunc erant in Hispania, doctis nominatim gradatimque sermonem habuimus, in quo cum ego te cæteros omnes eruditione præstare dixissem, ille (ut est vir modestus & prudens) assentiri nequaquam voluit, nisi duobus exceptis, Siculo poeta scilicet & Antonio grammatico. Cui ego respondens, aut in re literariâ, dixi, filium tuum non bene cognoscis, aut, si cognoscis, ejus quidem eruditionem perbelle dissimulas. Tuus enim filius tanto Siculum & Antonium præstat doctrinâ & omni genere scientiæ, quanto filium tuum Siculus & Antonius ætate præcedunt; vel potius, quanto majores gigantes sunt pygmæis, muribus elephantes, delphinis ballænæ Britannicæ: nec ut arbitror huic sententiæ meæ, nisi plus æquo placeat sibi, repugnabit Antonius."

Lipsius bestows on him high commendation, remarking at the same time how little his celebrity was proportioned to his deserts. "Fatum hoc esse sentio criticorum," he says, "ut labor eorum fructus majoris in publicum sit quam famæ. Vide veteres, vide nostros, paucos reperies quorum nomen aut late fusum, aut diu perennavit. Vel in Ferdinando Pinciano hodie quam indignor! qui re verâ vir eximius, vix tamen e vulgi tenebris se exemit, & paucis doctis in occulto laudatus jacet etiam nunc ignoraturque inter suos. At si acuminis & judicii aliqua laus est, huic eam recte tribues; si fidei & modestiæ, magis; non alium ego vidi qui minus adfectate hoc egerit, & qui criticam istam magis puriter coluerit, sine ambitione, sine fuco." Lipsius elsewhere calls him, "Non præceps, non præpes, acutus tamen, et sagacitate ac modestiâ pari." His life seems to bear inspection as well as his learning. Nic. Antonio calls him, "cælebs, castus, comis, festive dicax sed innocue, vitiorumque reprehensor acerrimus."

His published works, besides the part which he bore in the Polyglot, are, 1. "Anotationes in Senecæ Philosophi Opera," *Venetiis*, 1536. 2. "Observationes in Pomponium Melam," *Salmanticæ*, 1543. 3. "Observationes in loca obscura & depravata Historiæ Naturalis C. Plinii, cum retractationibus quorumdam locorum Geographiæ Pomponii Melæ, locisque aliis non paucis in diversis utriusque linguæ auctoribus castigatis & expositis." *Salmanticæ*, 1544. This book has been often reprinted. 4. "Glosa sobre las obras de Juan de Mena." In this commentary there is a profusion of classical learning. The original edition is one of those books wherein half a dozen lines

of text are insulated in a whole page of comment. 5. "Refranes y Proverbios Glosados," *Salamanca*, 1555. His occupations and growing infirmities prevented him from completing this work as he had intended; he was remarkable for the happy use of proverbs; and this book would doubtless be found of considerable use to the annotators of Don Quixote. *Nic. Ant. Alv. Gomez de Reb. Gest. Fr. Ximenii. Luc. Mar. Siculus.* —R. S.

NUNEZ, Pero, one of the ablest mathematicians of his time, born at Alcaza do Sal in Portugal. He taught publicly in the university of Coimbra, and instructed the infante D. Luis so well, that it is said he fitted him for a professor. Pero Nunez is well known in the history of science, as the person who made the first important improvement in the method of reading an observed angle, and the scale which he invented for this purpose, though it has received some improvements, is still called the *Nonius*, his latinized name.

Jorge Coelho wrote an epigram in honour of this very able and useful man, which deserves to be transcribed.

Qui cupis e terris arcana incognita cœli
Noscere, & ignoto pandere vela mari,
En tibi qui summum reserat sublimis Olympum;
Per medios fluctus, hoc duce, tutus eris.
Haud mirum ingenii tot opes florere libello,
Nobilis egregium condidit auctor opus.
Si clarum Alcidæ durat per sæcula nomen
Quod cœlum potuit sustinuisse humeris,
Non minor & Petri dicenda est gloria Nonni,
Cujus mens terras, æquora & astra capit.

His works are numerous. *Nic. Antonio.*—R. S.

NUNNEZ, (NONNIUS) Lewis, a learned physician, was the son of a Spanish surgeon settled at Antwerp. He studied at Louvain, and became distinguished for his classical erudition, as well as his professional knowledge. His writings are chiefly of the philological class. He printed in 1607 a work entitled "Hispania," octavo, relating chiefly to the state of ancient Spain. In 1616 appeared his "Ichthyophagia, sive, de Piscium esu Commentarius," octavo: in this work he considers the opinions of the ancient physicians, concerning the use of fish in food, and agrees with them in representing it as a salutary aliment to sedentary and aged persons, and those of a weak constitution. In his treatise "De Re Cibaria," quarto, 1627, 1644, he considers alimentary substances in general, both animal and vegetable. The chief value of this work, which is curious and entertaining, consists of the abundant illustrations of the Latin poets, particularly Horace, Juvenal and Martial, arising from the opinions and practices of antiquity which he has collected on this head. In 1620, he printed an extensive commentary, in folio, on the medals of Greece, of Julius Cæsar, Augustus and Tiberius, published many years before by Golzius. Some medical tracts of this physician appeared with Beverwyck's book, "De Calculo," 1638. He also wrote some poems of little merit. *Moreri. Halleri Bibl. Med. & Botan. Eloy.*—A.

NUZZI, Mario, commonly called *Mario dé Fiori*, an admirable flower-painter, was born in 1603, at Penna in the kingdom of Naples. He was educated under his uncle Tomaso Salini; and being an exact observer of nature, he employed himself in copying the finest flowers cultivated by his father on a terrace on the roof of his house. So happy were his imitations, that a dealer who purchased his first pictures made an extraordinary profit in selling them again. Mario, informed of this circumstance, and also learning that his performances sold still higher at Rome, resolved to visit that capital. He there rose to such reputation, that he had more offers of employment than he could execute, and acquired wealth as well as fame. He sent for his father, took a house, purchased the most beautiful flowers he could meet with, and applied himself diligently to attain perfection in his branch of the art. It is allowed that his representations of nature were equally exact and elegant, that he chose his subjects with taste, handled his pencil with wonderful lightness, and coloured with singular beauty. Mr. Fuseli, however, in his edition of Pilkington's Dictionary, says that "the charm which Mario spread over his flowers was not a permanent one: the impurity of the vehicle soon absorbed the freshness and the bloom of his glazings, and left a squalid surface." Hence his pictures did not long maintain the extraordinary prices at which they were first purchased. He, however, enjoyed the fruits of his industry: he married, brought up a family, and built from his own design a handsome house with a garden, in which, after his father's death, he himself took pleasure to cultivate the choice subjects of his pencil. He was made a member of the Academy of St.

Luke, and received from his brethren all the respect that great excellence, though in an inferior department of the art, could command. He died in 1673, at the age of seventy. This artist was of a mild and amiable temper, regular in his manner of living, and extremely diligent in his profession, at which he always worked early in the morning, saying, that "he who did not see the sun rise, lost half the day." *D' Argenville. Pilkington*—A.

NYE, Philip, an eminent English nonconformist divine, who distinguished himself by his zeal and activity in support of the parliament against king Charles I. and during the discussions in the assembly of divines at Westminster, was descended from a genteel family in Sussex, and born about the year 1596. Having laid a proper foundation of grammar-learning, in the year 1615 he was entered a commoner of Brazen-nose-college in the university of Oxford; but he soon afterwards removed to Magdalen hall, for the sake of placing himself under the instructions of a tutor of the puritan party, to which he was inclined. Here he pursued his studies with great assiduity, and was admitted to the degree of B. A. in 1619, and to that of M. A. in 1622. Before he took the degree last mentioned, he had entered into holy orders, and in the year 1630 he was appointed to officiate at St. Michael's church, in Cornhill, London; but whether as curate or in some other capacity is uncertain. In this situation he continued, till he became obnoxious to the censures of the episcopal court, by his noncompliance with the impositions of archbishop Laud. To escape the persecution of that prelate, in the year 1633 he fled into Holland, and continued abroad, chiefly at Arnheim in Guelderland, till the latter end of the year 1640. The change of affairs which had then taken place in England, where the parliament was beginning to prevail over the king, encouraged him to return to his native country; and soon afterwards, by the patronage of the earl of Manchester, he became minister of Kimbolton in Huntingdonshire. In the year 1643, he was appointed, together with Mr. Stephen Marshal, whose daughter he had married, to accompany the commissioners who were sent by the parliament into Scotland, for the purpose of procuring the assistance of the Scots, that the taking of the *solemn league and covenant*, for which he was a strenuous advocate, might be expedited; and after his return, he sat as a member in the famous assembly of divines at Westminster, in the selection of whom he had a considerable influence. When the resolution for taking the covenant had passed the assembly and both houses of parliament, Mr. Nye was one of the persons appointed to officiate before those bodies on that occasion.

Accordingly, on the day fixed for subscribing it, the two houses and the assembly being met in the church of St. Margaret, Westminster, he spoke in justification of taking the covenant from scripture precedents, and displayed the advantage which the church had received from such sacred combinations. He then read it from the pulpit with an audible voice, article by article, each person standing uncovered, with his right hand lifted up bare to heaven, worshipping the name of God, and swearing to the performance of it. For his services on his visit to Scotland and on this occasion, he was rewarded with the rectory of Acton near London. Mr. Nye was one of the committee who drew up the preface to the *directory*, which was ordered to be substituted in the room of the common-prayer book; but when the majority of the assembly determined on establishing and enforcing the presbyterian discipline of church government, he was in the number of the dissenting brethren, and with great ability and boldness contended for the scheme of independency, viz. "that every particular congregation of Christians has an entire and complete power of jurisdiction over its members, to be exercised by the elders thereof within itself." This party, though small at first in number, increased prodigiously in a few years, and made a distinguished figure under the protectorship of Cromwell.

Mr. Nye interested himself much in political affairs, and he was often consulted by men in power, especially after the army had begun to gain the ascendancy. In the year 1647, he was appointed one of the chaplains who attended the commissioners empowered to treat with king Charles I. in the Isle of Wight; and Anthony Wood says, that, about the same time, he was employed to obtain subscriptions from the London apprentices, &c. against a personal treaty with the king, while the citizens of the metropolis were petitioning for one. Wood also says, that in the following year he was employed, with Mr. Marshal and Mr. Caryl, to invite the secluded members

to take their seats again with the independents; but without success. In the year 1653, he was appointed one of the *tryers* for examining into the qualifications and characters of ministers; and in 1654, he was nominated one of the assistants to the commissioners for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters. Wood says, that while in this office he obtained for himself a living of four hundred pounds a year; but he does not inform us where it was situated. Mr. Nye was one of the principal managers in the assembly of the congregational churches, appointed by the protector Oliver to meet at the Savoy, in 1658; which consisted of ministers and messengers from above one hundred congregational churches, of whom the majority were laymen, and the rest pastors of churches, and some younger divines about the protector's court. The result of their meeting was, "A declaration of the faith and order owned and practised in the congregational churches in England, agreed upon, and consented unto by their elders and messengers in their meeting at the Savoy, October 12, 1658." In the following year it was translated into Latin by professor Hoornbeeck, and published at the end of his "Epistola ad Durœum de Independentismo." At the end of the Savoy confession there is a chapter of discipline, entitled, "Of the Institution of Churches, and the Order appointed in them by Jesus Christ." Soon after the restoration of king Charles II. an order of parliament was passed for depositing Mr. Nye's papers with the archbishop of Canterbury at Lambeth; and, as he had rendered himself very obnoxious by the active part which he had taken in politics, it was debated in council for several hours, whether he should be excepted for life, together with John Goodwin and Hugh Peters. At length it was concluded, "that if he should hereafter accept or exercise any office, ecclesiastical, military, or civil, he should, to all intents and purposes, in law stand as if he had been totally excepted." He was ejected from the rectory of St. Bartholomew, to the north of the Exchange; and afterwards preached privately to a congregation of dissenters, as opportunity offered, till the year 1672, when he died about the age of seventy-six. He left behind him, says Calamy, "the character of a man of uncommon depth, who was seldom if ever outreached." With the disciplinarian controversy he was most intimately acquainted, and there was scarcely a book written upon the subject which he had not read. He was the author of "A Letter from Scotland to his Brethren in England, concerning his Success of Affairs there," 1643, quarto; "Exhortation to the taking of the Solemn League and Covenant," of the same date, 12mo.; "The Excellence and Lawfulness of the Solemn League and Covenant;" "Apologetical Narration submitted to the Honourable Houses of Parliament," 1643, quarto; "An Epistolary Discourse about Toleration," 1644, quarto; "The Keys of the Kingdom of Heaven, and Power thereof;" "Mr. Anthony Sadler examined about his dealing with the *Triers*," which was partly writted by his son James Nye, 1654, quarto; "The Principles of Faith presented by Thomas Goodwin, Philip Nye, and others, to the Committee of Parliament for Religion, &c." 1654, quarto; and "Beams of former Light, shewing the Evil of imposing doubtful Forms upon Ministers," 1660, quarto. After his death were published, "Case of great and present Use," 1677, octavo; "The Lawfulness of the Oath of Supremacy, and Power of the King in ecclesiastical Affairs, with Queen Elizabeth's Admonition," &c. 1683, quarto; which was reprinted in 1687, and dedicated to king James II. by our author's son Henry Nye, who added to it, "A Vindication of the Dissenters;" and also "Some Account of the Nature, Constitution, and Power of ecclesiastical Courts." *Wood's Athen. Oxon. vol. II. Biog. Brit. Calamy's Ejected Ministers, vol. II. p. 29. and Contin. vol. I. p. 28. Neal's Hist. Purit. vol. III. and IV. passim.*—M.

# ADDENDA.

NAXARA, Antonio de, a Portuguese writer upon navigation, in which art he was eminently skilful. Living under the usurpation of the Philips, he wrote, like many of his contemporary countrymen, in Spanish. His work is entitled "Navegacion especulativa y practica, reformadas sus reglas y tablas por las observaciones de Ticho Brahe: Navegacion, y puntos por el Globo y Carta Plana," quarto, Lisboa, 1628.

He wrote another work, the subject of which seems to imply that he followed Tycho Brahe in his errors, "Suma Astrologica, y arte para ensenar a hacer pronosticos de los tiempos," quarto, Lisboa, 1634. Madrid, 1669. *Nic. Ant.*—R. S.

NEHEMIAS, Abraham, a Portuguese physician, who, in the language of catholic intolerance, is said to have been guilty of the Hebrew superstition. He published "Methodus medendi universalis per sanguinis emissionem et purgationem, libris duobus." To which is annexed, "De tempore aquæ frigidæ in febribus ardentibus ad satietatem exhibendæ, liber singularis," quarto, Venetiis apud Bernardum Bassam, 1591; et apud Societatem Venetam," 1604. The title of this latter tract intimates a more rational practice than was usual in those days.—R. S.

# O.



OBADIAH, one of the twelve minor Hebrew prophets, is placed the fourth in order in the Hebrew canon and our common version, and the fifth in the Septuagint. According to the order of time he seems entitled to be placed the ninth on that list; since the most probable opinion is, that he prophesied between the taking of Jerusalem by Nebuchadnezzar, which happened in 587 B. C. and the destruction of Idumea by the same monarch, which took place a very few years after the former event. Usher places the destruction of Jerusalem in the year 588 B. C.; and the siege of Tyre in 585 B. C. That siege lasted thirteen years; during which interval Usher says, that the Sidonians, Moabites, Ammonites, and Idumeans seem to have been subdued by the Babylonians. The subject of Obadiah's prophesy is a denunciation of utter destruction upon Edom, or the Idumeans, on account of their unnatural enmity against the Jews, and their cruel insults over their calamities. It afterwards foretels the restoration of the Jews to the land of their forefathers, describes their re-settlement after that event, and their flourishing state under the new order of things. By a comparison of Obadiah 1—9, with Jeremiah xlix. 14, 15, 16, 7, 9, 10, the reader may perceive a striking conformity in the language and images adopted by both the prophets; but if we suppose Obadiah to be the imitator, he has finely improved on Jeremiah in the sublime hemistich in the fourth verse. *Prophecy of Obadiah. Lowth's Commentary. Newcome's Notes to his Improved Version. Usher's Annals ad A. M.* 3419. *Blair's Chron. Tab.*—M.

OBRECHT, ULRIC, a learned philologist and civilian, was born in 1647, at Strasburg, where his grandfather had been professor of law. His literary acquisitions at a very early age excited general admiration. They comprehended the ancient and several modern languages, with an extensive knowledge of history and jurisprudence. When he was only nineteen, he printed a commentary upon the "Somnium Scipionis," and a "Dissertation on the Principles of civil and political Wisdom." He afterwards published "Animadversiones in Dissertationes de Ratione Status in Imperio," which was an answer to a celebrated work of that time, against the claims of the house of Austria. The service he rendered this house by his work caused no means to be neglected for engaging him in its interests. He was made professor of law at Strasburg, and by his industry found time to compose various works, besides fulfilling the duties of his office. One of these was a "Prodromus Rerum Alsaticarum," quarto, 1681, being a sketch of a great work he meditated upon the province of Alsatia. After the capture of Strasburg by Lewis XIV. Obrecht, who had hitherto been a Lutheran, thought proper to examine the grounds of the controversy between the catholic and protestant religions, and the result of his enquiries was his conversion to the former. He went to Paris in 1684, where he abjured Lutheranism before Bossuet, the grand converter of his time, who complimented him with the title of "an epitome of all the sciences." On his return he was appointed by the king to preside in the senate of Strasburg, in the quality of pretor-royal. Like other converts, he displayed much zeal in the faith he had espoused, and laboured in its propagation. He set himself against an "enormous abuse" which had gained ground at Strasburg, that of dissolving marriage on account of adultery; and not only translated St. Augustine's treatise "On the Marriage of Adulterers," but procured from the king an order for abolishing the practice. He was sent by his majesty to Frankfort, as his commissioner for supporting the rights of the princess-electoral Palatine to the inheritance of her ancestors; and he wrote an elaborate work entitled "Excerpta Historica de natura Suc-

cessionis in Monarchia Hispaniæ," for the purpose of proving the hereditary title of Philip V. to the crown of Spain. Exhausted by his learned labours, he died in 1705, in the fifty-fifth year of his age, *Mereri.*—A.

OBSEQUENS, Julius, a Latin writer of an uncertain age, supposed not later than the reign of Honorius, wrote a work "De Prodigiis," from the subject of which he is conjectured to have been a heathen. It is an account of the prodigies occurring in the Roman history, such as those narrated by Livy, whose very words he frequently borrows. The earlier part of this work is lost, and it commences with the consulate of L. Scipio, and C. Lælius. Notwithstanding its trifling and delusive subject, it has been frequently printed. One Conrad Lycosthenes, a corrector of the press at Basil, added a supplement for the lost part, which in some editions has been confounded with the original. The supplementary articles were distinguished by different characters in that of Scheffer, *Amst.* octavo, 1679. Subsequent additions are those of Hearne, octavo, 1703; of Oudendorp, octavo, 1720, and of Kappius and Erhard, 1772. *Vossii Hist. Lat. Bayle. Bibliogr Dict.*—A.

OCAMPO, Florian de. Little is known concerning the circumstances of his life, and that little is from a petition which he presented to the cortes of Valladolid, a few months before his death. In this petition he stated, that for twenty eight years he had been employed upon the chronicle of Spain, in consequence of which he had been appointed chronicler to the emperor (Charles V.) in 1539. In 1547 he had been made a canon of Zamora, but the duties of this station deprived him of all leisure for literary pursuits, and he therefore petitioned for a pension of 400 ducats, being equivalent to the value of the preferment. This was favourably received by the cortes and referred to the council, with a recommendation that, as he had been fifteen years employed in his historical labours before he was made chronicler, nine years salary which were due to him should be paid, notwithstanding he had not resided at court, and that from henceforward it should be paid (as was done with other chroniclers) though he did not reside, since he was still at work upon his chronicles. *Toda merced*, all favour, was promised in reply, but Ocampo did not live to receive it.

Antonio de Lebrixa was his tutor at Alcala, and it is pleasant to observe how respectfully he loves to mention him as the restorer of letters in Spain. He took some pains in travelling through many parts in quest of documents for his history, and boasts that he had copied every inscription in Tarragona with his own hand. He says, also, that he went down into the mine near Carthagena, "not without peril of our person." He had travelled abroad, and was once driven by storms to Ireland.

His chronicle, which was originally printed in one folio, and in the late re-impression fills two thick foolscap quartos, comes down only to the death of the Scipios. It is not to be regretted that he proceeded no farther; he designed to make ten books previous to the Moorish conquest. Morales brought it down to this period in four. It could not possibly have been wire-drawn into more, unless the whole Roman history had been related at length.

Morales, who was a sounder man, suspected Ocampo's honesty, particularly in referring to a certain Julianus Thessalonicus. His testimony is very strong: he never, says he, would show us the book, though we often urged him to let us see it, nor has it ever appeared since his death; on the contrary, I have found sufficient signs among his papers that it never existed. Joseph Pellices did however discover certain fragments of such an author. Much of his work is copied from the forged Berosus; but he expressly writes that he had other and less questionable authority, and honestly assigns as the main reason for following it, that it had been dedicated to two such excellent sovereigns as Ferdinand and Isabel; it is therefore evident that he repeated these tales because they were believed at court, not because he believed them himself.

After relating the fall of Syracuse, Florian devotes a whole chapter to Archimedes, for which he justifies himself with honourable feeling. "The readers of our chronicle ought not to be surprised," says he, "if upon this occasion, given us by the death of the good Archimedes, we have for a little while laid aside the subject of Spanish affairs. Though in truth none can say that they have been laid aside, recollecting the many inventions which we at this time use here in Spain as our own, of which it is just that we should know the master from whom they proceeded. How much more, seeing the wise have determined, that men born like Archimedes for the general good, ought to be accounted by all nations as their own, and not be held as strangers by any who profit from their knowledge and genius. I have wished also to indulge myself here, because it seems to me that if chroniclers would

look to this, it would be a more fitting thing to record in histories the remembrance of persons so useful to the world, so worthy to have their inventions and benefactions praised by all us who come after them, than the cruelty and fierceness of so many battles, so much strife and rancour, such waste of blood as we find to be their main subject of relation, being manifestly things injurious to our nature, and which should be lightly related, or past over in silence, as of bad example, when not called forth for the support or defence of virtue, or of princes and good rulers, whom God commands us to regard in his place." It had been well for the world if all historians had thought thus wisely!

In this place Florian speaks of a work which he designed to write upon mechanical inventions. "I have proposed," he says, "if God grant me a life free from trouble and fatigue, to compile, with the favour of your majesty, a separate volume, in which I shall describe as many machines of fire, wind, weight, and air, as I have seen in these provinces, whither the desire of knowing the world led me during some years of my youth, and many others besides, which have been described and drawn by Heron Alexandrino, Sereno Romano, Vitrubio Polion, and after them by Alchindo, Roger Bacon, and Campano, and finally Georgio Vala Placentino, and Juan de Monte Regio, the German, with whatever else we can discover in any Latin books upon this subject, besides what I myself have laboured out by my own devices and thoughts, and improved upon, or added to, the old masters who are worthy of perpetual remembrance; and then we shall first declare the manner to be used in making them, and afterwards the reason and causes of all their effects and circumstances, conformable to natural philosophy." It is very much to be regretted that this work was never executed, for this passage seems to imply some knowledge of the powers of steam, I know not how else to understand the difference between wind and air—*ingenios de fuego, de viento de peso y de ayre*, L. 5. C. 41. § 26.

He began a commentary, "de los hechos del Cardinal Cisneros," (Ximenes) and is said to have designed to continue the brief biographies of Hernando del Pulgar, and Fernan Perez de Guzman. He said himself that he had collected ample materials for the remaining part of the chronicle. Whatever papers he had, were left to Sabino Astete, a brother canon. The crown claimed them, and took them, as was usual and proper, to facilitate the researches of his successor. Morales never could discover them. The presumption, or rather the certainty, is that only few and trifling remains existed; they would otherwise have been thought worth preserving, as they were thought worth claiming.

In the new edition of his chronicle, the sentences of each chapter are numbered in the margin: an unsightly enumeration, but excellent for reference. His English orthography is whimsical: *Londres*, *Gravisinde*, (Gravesend.) *Conturben*, (Canterbury,) and *Doura*, (Dover.) His English geography is equally accurate. "The Brigantes," he says, "who were certainly Spaniards, dwelt in that district where we now find the city of Bristol, and the town of Wales, opposite Ireland, an island very near its western shores."

Ocampo rendered more service to Spanish literature as an editor than as an author. During his residence at Zamora, the printers of of that city came, he says, to ask him for some writing, which they might publish to the use and glory of the kingdom. He happened then to have in his possession the General Chronicle of Spain, which was compiled by order of Alfonso the Wise, and passes under his name. This manuscript, which had been lent him by his friend the licentiate Martin de Aguilar, he, with Aguilar's permission, gave them for their press, and corrected the impression with scrupulous fidelity. This edition was completed Dec. 9, 1541, and a very fine black letter book it is. There is a Valadolid edition of 1604, and may probably be others: but the book is rare.

This author was born in 1499, and died in 1555. His father's name was Lope de Ocampo, who was a natural son of D. Diego de Valencia, by Sancha Garcia de Ocampo. Nicholas Antonio says she was a Portuguese; the name seems to be so, but the Ocampos were an ancient and honourable family in Zamora.

This article is drawn up from the life of Florian de Ocampo, prefixed to the last edition of his history, from the history itself, his dedication of the Chronicle General, and from scattered passages in the works of Ambrosio de Morales, who took up the history where he left it. R. S.

OCCAM, William, a celebrated scholastic divine in the fourteenth century, who obtained the title of the *Invincible Doctor*, was a native of England, and born in the county of Surry. He entered when young into the order of Franciscans, and, going to Paris, became a disciple of the famous Duns Scotus, to whom he was little if at all inferior in subtlety. The school

of the Scotists had, till his time, followed the popular opinion of the *Realists*; but Occam, probably from an ambition of becoming the head of a separate body, revived the opinion of the *Nominalists*, and formed a sect under the name of *Occamists*, which vehemently opposed the Scotists, upon the abstract question concerning universals, which had been formerly introduced by Roscelline. The Greeks and the Persians, says Mosheim, never fought against each other with more hatred and fury, than these two discordant sects. The *Realists* despised their antagonists as philosophers of a recent date, branding them with the name of *moderns*, while, through a great mistake, they ascribed a very high antiquity to the tenets of their own party. The *Nominalists*, on the other hand, inveighed against them as a set of doating visionaries, who, despising substantial matters, were pursuing mere shadows. With the Franciscans it was a favourite sentiment, "that Christ and his apostles had no common or personal property in what they possessed, nor a power of selling or alienating any part of it." This sentiment had given rise to the pleasant question, "whether the *property* of things consumed in the using, such as bread and wine, belonged to them, or only the simple *use* of them, without the *property*?" As their rule did not permit them to have any thing as *property*, pope Nicholas III. contrived a bull, by which the order might be enriched, without a direct breach of their rule. This bull, by enacting that the *property* which the Franciscans should acquire was to reside in the church of Rome, confirmed the appointment of pope Innocent IV., by which the monks were supposed to be deprived of what we call *right*, and were only allowed the simple *use* of what was necessary for their immediate support. Under this subterfuge the Franciscans obtained actual possession of a vast number of estates, in the name of the church of Rome. In the year 1322, pope John XXII. revoked the bull of Nicholas, and during the following year, by a new edict he enacted, that all who maintained that Christ and his apostles had no common nor special *property* in any of their possessions, should be deemed heretics, and corrupters of the true religion. To the ecclesiastical historian we must refer for an account of the persecutions by which the Franciscans were harassed, for several years successively, in consequence of the resistance which they made to the papal measures.

Among other steps which pope John adopted, to arm himself against the resentment of the exasperated Franciscans, and to bend them to submission, was that of summoning to Avignon some of the more learned and eminent members of the order, of whose writings and eloquence he was the most apprehensive, (in which number was Occam,) and detaining them at his court. This measure, however, had only the effect of inflaming them more than ever, and of confirming them in their attachment to their favourite doctrine. And no sooner did the bitter contest between the pontiff and the emperor Lewis of Bavaria break out, than some of the principal champions of the franciscan cause embraced the opportunity which it afforded them of being revenged on their oppressor. Escaping to the emperor, under his protection they published the most virulent pieces imaginable, in which they not only attacked John personally, but also levelled their satires at the power and authority of the popes in general. In these circumstances Occam had the courage to write a book, "De Potestate Ecclesiastica et Seculare," in which he opposed the tyranny of the papal over the civil power. The boldness with which he withstood the encroachments of the Roman see, and exposed the corruption of the monks, brought upon him the censure of the pontiff, and obliged him to think of securing his personal safety by flight. Accordingly, having made his escape from Avignon, in the year 1327, he first went by sea to the emperor, who was at that time in Italy, and from thence proceeded to Munich. Under the protection of the emperor, he again maintained the independency of the civil with respect to the ecclesiastical power; and being joined by others of the same community, who were esteemed on account of their eminent parts and extensive learning, they defended the institute of their founder in long and laboured treatises, in which they reduced the papal dignity and authority within a very narrow compass, and loaded the pontiff with reproaches and invectives. Occam surpassed them all in the keenness and spirit of his satire; and hence his "Dialogues between a Master and Scholar," and other pieces intended to expose papal tyranny, which were perused with avidity, and transmitted down to succeeding generations, had no little effect in preparing the way for the downfall of the ambition and greatness of the Roman pontiffs. This opposition to the see of Rome drew down on Occam a sentence of papal excommunication; but he continued to live in security in the em-

provincial, where he died in the year 1347. Besides the articles already mentioned, he wrote "Commentaries" upon the Predicables of Porphyry, the Categories of Aristotle, and the Sentences of Peter Lombard, and many treatises in scholastic theology and ecclesiastical law; which, if they be admired for their ingenuity, must at the same time be censured for their extreme subtlety and obscurity. They were collected together, and published at Paris in 1476, in two volumes, folio. *Leland. Comment. de Script. Britan. cap.* 326. *Moreri. Nouv. Dict. Hist. Mosheim Hist. Eccl. sæc. xiv. par. ii. cap.* 1. & 2. *Enfield's Hist. Phil. vol. II. book vii. ch. iii. sect.* 2.—M.

OCELLUS, an ancient Greek philosopher of the Pythagorean school, was a native of Lucania, whence the surname of *the Lucanian* is commonly given him. The time in which he flourished was the age before that of Plato; as may be concluded from a letter preserved by Diogenes Laertius, in which Archytas informed Plato that he had received several pieces written by Ocellus from his grandsons. Among these was a treatise "Of Laws, or Kings and Kingdoms," of which a few fragments only remain, which are preserved in Stobæus's "Eclog. Physic." Another of the works was a book "On the Universe," which has come down to us entire. In the form in which it now appears, indeed, it is not written in the Doric dialect, after the usual manner of the Pythagoreans; but that it was originally composed in that dialect, is evident from fragments of it in Stobæus. It is probable that it was converted from the Doric to the Attic by some learned grammarian, at a period when the writings of the Pythagoreans became obscure, on account of the dialect in which they were written. In the first book of his "Archæolog. Phil." the learned Thomas Burnet has intimated an opinion, that this book was compiled from the writings of Aristotle, and is to be considered as only an epitome of the peripatetic doctrine concerning nature. But since this book passed from the hands of Archytas into those of Plato, there needs no proof that it was long in being before the time of Aristotle; and it is probable that the latter, after his usual manner, borrowed many things from Ocellus, but in a sense very different from that of their first author. Whatever Aristotelian appearance it may bear in its present form, may reasonably be ascribed to the pains taken by transcribers to elucidate the work. Upon the whole, this piece is to be received as a curious specimen of the Pythagorean doctrine, intermixed with some tenets peculiar to the author. In presenting to our readers a summary of the doctrine of Ocellus, we shall follow Brucker as he is abridged by Enfield.

"Some things are known by the certain evidence of nature, others are learned by probable reasoning and conjecture. The universe never had a beginning, and will never have an end. The world, in its present beautiful form, is to be distinguished from the universe from which it was framed. That collection of all beings which forms the world is in itself perfect and entire, and has no connection with any thing extrinsic; but the several parts of the world, consisting of natures which are not in themselves perfect, are connected with other parts, as animals with the air, vision with light, and plants with the earth. There are certain essences, natures, or principles of things, which are not objects of sight, which are themselves immutable and perfect, and which are the cause of the permanent existence of other things, and of their mutual relation and harmony. Since there is nothing exterior to the universe, it is impossible that any thing which now exists should ever have been produced from, or should ever be reduced to, nothing: individual beings, however, are of limited duration, being subject to the changes of birth, increase, and decay, in perpetual succession. Fire condensed becomes air; air, water; and water, earth. By an inversion of the process, the other elements again return to fire; and thus a perpetual circuit of nature is preserved. Human beings do not undergo this kind of circuitous change, but at death suffer entire dissolution. The form of the world is spherical, and it continues perpetually to revolve, without increase or diminution. Two things exist, production, and its cause; the former the passive, the latter the active principle. The world is divided, by the appointment of fate, into the region above the moon, which is liable to no change, and is the habitation of the gods; and the region below the moon, which it subject to perpetual variation. In the variable world, the primary active causes of things are heat and cold; the passive, dryness and moisture. Of the elements, fire and earth are the extremes, water and air the means. Fire is hot and dry; air, hot and moist; water, moist and cold; earth, cold and dry. All changes, in the variable region of the world, are produced by the sun, who, as he approaches to, or recedes from the earth, pro-

duces a continual change in the air, and thence in all sublunary things. Every region of nature is filled with inhabitants; the heavens with gods, the air with demons, and the earth with men. The race of man is perpetual. The parts of the earth, and its inhabitants, are changed and perish; the earth itself always remains." "It seemed to have been the idea of Ocellus, that the first cause of the universe having always existed, things immutable in their nature have existed from eternity, and the variable world has from eternity suffered a perpetually revolving succession of changes. A doctrine not inconsistent with the Pythagorean dogma, concerning the production of all things from one eternal source, obscurely expressed under the image of the *Monad*, the fountain of all numbers. The immutable essences of Ocellus are the same with the intelligible natures of Pythagoras; and the doctrine of Ocellus concerning demons, that they inhabit the sublunar regions, is essentially different from that of Aristotle, who supposed no such intelligences, except in the celestial sphere." This work was first printed in Greek at Paris, in 1539, quarto; and at Venice, in Greek and his own Latin version, by Lewis Nogarola, in 1559, octavo. It has since undergone various impressions; of which one of the most valuable is that given by our learned countryman Dr. Thomas Gale, with the version of Nogarola, and learned notes, in his "Opuscula Mythologica," printed at Cambridge in 1671. *Diogenes Laert. lib. viii. sect.* 80. *Fabricii Bibl. Græc. vol. I. lib. ii. cap. xiv. pag.* 510. *Moreri. Enfield's Hist. Phil. vol. I. book ii. ch. xii. sect.* 2.—M.

OCHINUS, Bernardin, a celebrated Italian capuchin monk in the sixteenth century, who became a convert to the protestant faith, was born at Sienna, in the year 1487. He entered when young among the religious of the Franciscan order distinguished by the name of Cordeliers; but soon afterwards he resumed the lay-habit, and, applying to the study of physic, acquired the esteem of cardinal Julio de Medici, who subsequently ascended the pontifical throne under the title of Clement VIII. After this he was seized with compunction for having quitted the religious profession, and re-entered the order which he had abandoned, to which his talents, his piety, and his zeal rendered him a bright ornament. Being desirous, however, of submitting to a rule which he conceived enjoined a more perfect discipline, in the year 1534 he entered the reformed order of Capuchins, which had been lately confirmed. In this new connection he distinguished himself by his regularity, his austerities, and sanctity of demeanour; and he contributed so much by his zealous labours to extend and improve the order, that by some writers he has been mistaken for its founder. So high was the opinion which was entertained of his extraordinary merits, that, in the year 1538, he was elected vicar-general of the order, in a chapter which was held at Florence. In this post he conducted himself with such ability and prudence, that he gave universal satisfaction; and three years afterwards, in 1541, he was elected a second time to that dignity, in a chapter that was held at Naples. He possessed learning, and eloquence, and became eminent in the highest degree as a pulpit orator. The matter of his sermons was so well studied, and he delivered them with so much grace, facility, and persuasion, that he was esteemed an unrivalled preacher not only by the common people who attended him in crowds, but by the most illustrious prelates, princes, and men of rank. With pope Paul III. he was such a favourite, that he made him his father confessor and chaplain. The fame of his virtues and talents having extended all over Italy, he accepted of frequent invitations to preach in the most celebrated cities of that country. While he was in the course of his peregrinations at Naples, in the year 1541, he became acquainted with John Valdes, a Spanish civilian, who had been proselyted to the opinions of Luther in Germany. The conversations which he held with this man soon excited scruples in his mind concerning the truth of some doctrines of the catholic creed, which ended in the conviction that popery was a system of delusion and tyranny over the consciences of men, and that evangelical christianity was to be found only among the professors of the reformed communion. In conformity with the impressions which were made on his mind, he now began to preach at Naples, and afterwards in other Italian cities, sentiments favourable to the protestant cause; which gave rise to suspicions of his change in opinion, and occasioned his being summoned to answer for himself before the court of Rome. He was proceeding thither from Verona, where the summons was delivered to him, when he met at Florence with his friend Peter Martyr, with whom he had probably contracted an acquaintance at Naples, and who had become a convert to the religion of the reformers. Having acquainted this friend with the intelligence which he had received of the risk that he would

run, should he put himself into the pope's power, they consulted seriously together concerning the most proper step to be adopted by them, as they were both circumstanced; and they determined to retire immediately into some country where they might be beyond the reach of papal power. Accordingly, Ochinus set out first, and arrived at Geneva in the year 1542. In the life of Peter Martyr we have already seen, that he also arrived in safety in Switzerland during the same year.

When the pope heard that Ochinus had retired among the Protestants, his rage rose to so high a pitch, that in the moment of passion he was ready to discharge it on the whole order of Capuchins, which he had thoughts of suppressing; and he could scarcely be pacified, even when he had received the most satisfactory assurances that they had not adopted the new creed of their vicar-general. Ochinus did not settle at Geneva, but went from thence to Augsburg, where he published some sermons. In this place, most probably, he followed the example of other clerical men who practically condemned the celibacy of the popish priesthood, by taking to himself a wife. In the year 1547, on the invitation of Cranmer, archbishop of Canterbury, he accompanied Peter Martyr to England, for the purpose of assisting in carrying on the great work of reformation in this country. Here they met with a very cordial reception at Lambeth, and laboured, with great diligence and success, in promoting the important object of their mission; and in year 1549, John Poynet, afterwards bishop of Winchester, published in English Ochinus's "Dialogue of the unjust usurped Primacy of the Bishop of Rome," in quarto, which he had translated from the original Latin. Wood says, that Ochinus was made a prebendary of Canterbury; and Neal, that he and Fagius had either pensions or canonries with a dispensation of residence; but neither of those writers have given the authorities for their statements. Upon the change which took place in ecclesiastical affairs after the death of king Edward VI. Peter Martyr and Ochinus being obliged to quit England, returned to the continent, and arrived at Strasburg in the year 1553. In 1555, we find that Ochinus was at Basil, where he accepted of an invitation to become minister of an Italian church, which about that time was formed at Zurich. It consisted of refugees from Locarno, one of the four bailywicks belonging to the Swiss in Italy, who, owing to the opposition of the catholic cantons, were prevented from the profession of the reformed religion in their own country. At this time he had no difficulty in subscribing to the confession of faith which had been agreed upon by the church of Zurich. He continued to officiate to this Italian church till the year 1563, when he was commanded by the magistrates to withdraw from the city and territories of Zurich, for publishing "Dialogues" containing sentiments repugnant to the theological system of the Helvetic doctors, and one of which maintained that the law which confined a husband to one wife was susceptible of exceptions in certain cases. Upon this he retired to Basil, and requested the ministers and professors to obtain the consent of the magistrates to his settling in that city; but the magistrates, having been acquainted with his request, and consulted with their doctors about his opinions, commanded him to retire immediately, without any trial, declaring that they would take his work into consideration at some future opportunity. It was with reason that, in a letter to Beza, Andrew Dudith complained of this cruel usage which they shewed to an old man at the age of seventy-six, whom they thus compelled to wander in search of a sanctuary at the most inclement season of the year. In his letter of reply to Dudith, Beza insulted the memory of Ochinus, and pretended to justify the severity with which he was treated, in such a taunting and uncharitable manner as reflects little credit on his memory. Harassed by his enemies, Ochinus now endeavoured to find a place of tranquil refuge in Poland; but the papal nuncio Commendon soon drove him from that country, by obtaining an edict from king Sigismund, which banished from the kingdom all heretics who were foreigners. Some gentlemen endeavoured to keep him in Poland; but he told them that men must obey the magistrates, and that he would obey them, even were he to die among the wolves in the woods. After quitting that country on his way to Moravia, he was seized with the plague at Pinczow which carried off his two sons and his daughter. He recovered so far as to be able to pursue his journey to Moldavia, but died within three weeks at Slawkaw, in 1564, about the age of seventy-seven. In the annals of the Capuchins a groundless tale is inserted, that before his death he repented of having gone over to the Protestants, abjured his heresies, confessed his sins after the Roman catholic manner, and died at last a true penitent. With respect to the opinions which he held after he quitted Switzerland, different accounts

are given by different writers; some saying that he turned anabaptist, and denied the personality of the Holy Ghost; others relating, in general, that he opposed the doctrine of the trinity: and he is certainly placed by the anti-trinitarians among the number of their authors. From the preface of one of his pieces Bayle has extracted a remarkable confession which he made, "that if he could have continued, without danger of his life, to preach the truth after the manner in which he had preached it for some years, he would never have laid down the habit of his order; but, as he did not find within his breast that courage which is requisite for a man to expose himself to martyrdom, he took sanctuary in a protestant country." He was the author of a vast number of works, chiefly, if not entirely written in Italian; many of which have been translated into the Latin, French, German, and other languages. They consist of "A Commentary" on the Epistle of St. Paul to the Galatians; "Sermons," in six volumes, octavo; "Discourses concerning Predestination and Free Will;" "Homilies;" "Apologues;" "Dialogues;" "Sacred Declamations;" "A Catechism;" and a multitude of controversial treatises, several of which are noticed in the first of our authorities, and a particular enumeration of them is given in *Sandii Bibl. Anti-Trin. Bayle. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xvi. sect. iii. par. ii. cap. ii. sect.* 42. *Wood's Athen. Oxon. vol. II. Neal's Hist. Purit. vol. I. ch. ii.*—M.

OCTAVIA, a Roman lady distinguished for her virtues and accomplishments, was the daughter of Caius Octavius, father of the emperor Augustus. According to Suetonius, she had the same mother with that emperor; but Plutarch makes her the daughter of a former wife of her father's. She was first married to Claudius Marcellus, by whom she had a son and two daughters. In her widowhood she was given to the triumvir Mark Antony, as the medium of reconciliation between him and her brother, after the first difference between them. She was at that time beautiful in her person, universally esteemed for her conduct, and tenderly beloved by her brother. Antony had already been captivated by the allurements of Cleopatra; but the merits of Octavia seemed to make a proper impression upon him, and he passed some time in conjugal union with her, during which, she bore him two daughters. She accompanied him to Greece, and when some new misunderstandings had arisen between her husband and brother, she employed her influence with both so as to restore an apparent concord. Octavia returned to Rome, while Antony went into the East, where he had another interview with Cleopatra, which rivetted his fetters, and sealed his fate. Octavia was soon apprised of his infidelity; but, resolved on her part to omit no duty of a faithful wife, she collected considerable supplies for the war in which he was engaged, and sailed with them to Athens. She there received orders from her husband to advance no further; and, despairing of a renewal of his affection, she returned to Rome. Her brother was extremely provoked at this treatment of a beloved sister, and wished her to live in retirement. She, however, refused to quit her husband's house; and preserving the dignity of her station, devoted herself to the education of her children, bestowing no less care on those of Antony by Fulvia, than on her own. She kindly entertained all her husband's friends who were sent to Rome on business, and used her best endeavours to promote his interest. But his infatuation not only rendered him insensible to these services, but pushed him on to an open dissolution of their union. He sent emissaries to turn Octavia out of his house, solemnly divorced her, and married Cleopatra. The Roman people were not less indignant than her brother at this profligate conduct; whilst Octavia herself chiefly lamented that she should become one of the causes of a civil war.

After the death of Antony, Octavia gave a proof of the goodness of her heart which could scarcely be surpassed; for she undertook the care even of his children by Cleopatra, and married the daughter to king Juba of Mauritania. Her own son by Marcellus, of the same name, lived to be the hope of the empire, the intended heir of Augustus, and the darling of the Roman people. His untimely death threw her into a state of dejection and despair from which she never recovered. The anecdote recorded by Servius, of the effect upon her of Virgil's beautiful lines in commemoration of that lamented youth, is highly characteristic of a mother's feelings. When the poet, reciting them in her presence, came to the name of Marcellus, so artfully suppressed to make the close and climax of the passage, Octavia fainted away. On her recovery, she expressed her gratitude for so noble an effort of genius consecrated to her sorrow, by a recompence more munificent than perhaps was ever

before received for the same number of lines She survived this loss twelve years, the whole of which she spent in mourning, receiving no consolation from her other children, though nobly allied, and the mothers of flourishing families, but remained plunged in darkness and solitude. From the relation of Seneca, her grief exceeded all reasonable bounds, and made her unjust to all who were more fortunate than herself. Her weakness in this point was the only blemish of a character otherwise so estimable and exemplary. She died B. C. 11, and extraordinary honours were paid to her memory by her brother and the obsequious senate. Three Roman emperors descended from her blood. *Suetonius in August. Plutarchi Vit. M. Anton. Senecæ Consol. ad Marc.*—A.

OCTAVIAN. See VICTOR IV. pope, or antipope.

ODENATUS, king of Palmyra, was originally a native and a leading inhabitant of that commercial city, but some call him a prince of a tribe of Saracens who dwelt in the neighbourhood of the Euphrates. After Sapor king of Persia had rendered himself formidable throughout the East by the defeat and capture of the Roman emperor Valerian, A.D. 260, he received from Odenatus a present of several camels laden with rich merchandize, accompanied with a submissive letter, protesting that he had never borne arms against the Persians. "Who is this Odenatus (cried the haughty Sapor) that he presumes to write to me?" At the same time he ordered his presents to be thrown into the river, and told his embassadors that he meant, for his insolence, to go and exterminate him with his whole family; but that if he would come with his hands tied behind his back, and prostrate himself at the foot of the throne, his presumption might possibly obtain forgiveness. Odenatus had too much spirit to endure this arrogant message; and immediately collecting an army from his countrymen and the Arabs of the desert, he declared for the Romans, and joined the general Balista. To him is ascribed the success of an expedition in which part of Sapor's treasure, and several of his wives, were captured; and so closely did he press upon the Persian, that he forced him to retreat, and cut off his rear in passing the Euphrates. After these exploits, Odenatus assumed the title of king of Palmyra, and elevated to the rank of queen his wife, the celebrated Zenobia. Gallienus, the son and colleague of Valerian, entrusted the brave Palmyrene with the chief command of the Roman armies in the east. In this quality, he entered Mesopotamia, recovered Nisibis and Carrhæ, gave Sapor a defeat in his own country, and laid siege to Ctesiphon; but though he had the satisfaction of making the haughty Persian fully repent the indignity with which he had treated him, he was unable to rescue the captive emperor, or to prevent Sapor's retreat with his prize.

In the following confusions of the Roman empire, when such a number of rivals to Gallienus arose, that the period is popularly called that of the thirty tyrants, Odenatus preserved his fidelity, and kept the East in a state of tranquility, by destroying two of the revolted leaders who had entered his district. On this account he was created Augustus and partner in the empire by Gallienus, A. D. 264, and money was coined in his name, in which he was figured dragging Persians in chains. Zenobia was dignified with the title of Augusta, and their children with that of Cæsar. He made a second incursion into the territories of Sapor, ravaged the country with fire and sword, and is said to have taken the royal city of Ctesiphon. On returning from this expedition, he marched against the Goths or Scythians who had invaded Asia, and advanced as far as Cappadocia, whence they retreated on his approach. Soon afterwards he fell a victim to domestic treason, the circumstances of which are variously related. It appears that he had introduced discord into his family by the predilection he shewed for Herodes his son by a former wife, which Zenobia bore with impatience. At this time, his nephew Mæonius, at a hunting party, two or three times shot at the game before him. Odenatus, offended at this want of respect, took his horse from him, and upon his menacing expressions on account of the affront, threw him into chains. Mæonius, determined upon revenge, as soon as he was at liberty, formed a conspiracy against his uncle; and during the festive celebration of his birthday, killed him, together with his son Herodes. The latter circumstance has probably caused some suspicion to fall upon Zenobia. This tragedy is said by Zosimus to have been acted at Emesa, and the date is supposed to have been the year 267. It is universally agreed that Odenatus was a prince of great qualities, who well deserved the high rank to which he had raised himself. *Univers. Hist. Crevier. Gibbon.*—A.

ODESCALCHI, MARC-ANTONIO, a person entitled to commemoration by his virtues, was

a gentleman of Como in the Milanese. He embraced the ecclesiastical profession, and was ordained priest. His cousin-german, cardinal Odescalchi, afterwards pope Innocent XI., having persuaded him to come to Rome, he refused all the dignities and honours which his merit and connexion, might have procured him, and devoted himself solely to works of humanity. He sought out and liberally relieved poor families ashamed to beg, found employment for those who were able to work, and took particular care of the sick and infirm. Observing that, notwithstanding the great number of hospitals in Rome, many strangers were obliged to pass the night in church-porches and under the porticoes of palaces, he turned his own house into an hospital, for the reception of destitute foreigners of every nation indifferently, and of poor from the adjacent country. He bought some adjacent houses to enlarge his accommodations, and in a short time set up a thousand beds, one for each person. He himself waited upon and instructed the objects of his charity, and not only lodged, but clothed them. He frequently went through the city in the evening in search of the houseless, whom, when he found, he took into his carriage, and conveyed to his hospital. In these godlike offices he employed himself till his death in 1670, and he bequeathed all his property for the maintenance of his hospital. The cardinal, his relation, took the institution under his particular care, and when he became pope, rebuilt it magnificently, and enlarged it so as to contain three thousand beds. *Moreri.*—A.

ODESPUN, or ODESPUNCK DE LA MECHINIERE, a French priest and voluminous collector of ecclesiastical documents in the seventeenth century, was a native of Chinon in the Touraine, the dates of whose birth and death are unknown. He was employed by the French clergy in forming a collection of their "Memoirs," of which a specimen was published in 1638, and the whole was afterwards given in an enlarged form in 1646, in two volumes, folio. The first volume contains remonstrances and addresses of the deputies of the clergy to the king, matters relative to their general assemblies, officers, pensionaries, &c.; the second, edicts, ordinances, letters patent, instructions, matters relating to the police and authority of the church, ecclesiastical persons and benefices, the temporal administration of the estates of the church, immunities, franchises, and ecclesiastical privileges. In the same year he published, "A Collection of the Councils of France held after that of Trent," in folio; which, though not so well digested as the "Collections" of fathers Labbé and Cossart, is a tolerable continuation of the "Collections" of father Sirmond, in three volumes, folio, and was succeeded by the "Supplement" of la Lande, in 1666, in folio. This author also published a work "On the Orders of Chivalry," in several volumes, which possesses little merit. *Moreri. Nouv. Dict. Hist.*—M.

ODILO, a saint in the Roman calendar, and an illustrious abbot of Clugny in Burgundy, was the son of Berault, surnamed *the Great*, and born in Auvergne, in the year 962. When very young he was placed under the instructions of the clergy of St. Julian de Brioude, and distinguished himself equally by his progress in learning and his virtuous manners. Aspiring after a life of perfection, according to the superstitious notions of the times, he determined to devote himself to the monastic profession; and in the year 991, after renouncing his country and relations, he took the habit in the celebrated benedictine abbey of Clugny. Here he recommended himself so powerfully to the ancient abbot St. Mayeul, by his literary acquirements, his exact observance of the institutions of the order, his extraordinary piety, and the superiority of his mental endowments, that before he had completed his probation, the abbot designed him for his successor. This designation he soon afterwards avowed, and it was approved of and confirmed in a formal manner, at a numerous meeting of the parties interested in the event, notwithstanding the unaffected opposition which Odilo made to that procedure. In the year 994 this charge devolved on him, when he was only thirty-two years of age; and he performed its duties in a manner worthy of the important trust committed to him, and that reflected the highest credit on his own character and the monastery. He maintained the strictest observance of the regulations of the institution, without rigour, and by the authority of a father rather than of a superior; his charities and his benevolence were limited only by the means which he enjoyed; and as he was assiduous in the cultivation of literature himself, so he excited and encouraged it in the members of his immediate community, and the various religious houses that were dependent on his abbey. The whole of the time which the duties of his station did not de-

mand, he employed in devotion and study; and from his remains it appears, that the sacred Scriptures occupied a due share of his attention. The reputation which the monastery of Clugny acquired by his discipline, doctrine, and sanctity of manners, rendered it the most celebrated in France or any of the adjoining countries, and induced the most exalted personages to cultivate the acquaintance of its abbot. The emperor Henry, in particular, would frequently send for him to court, where he and the empress Adelaide took the greatest delight in his pious and improving conversation. Hugh Capet, Robert, and Henry, kings of France, Rodolph, king of Burgundy, Sancho and Garcias, kings of Navarre, and Casimir, king of Poland, also entertained the highest regard for Odilo, with whom they kept up a correspondence, and to whom they sent frequent presents in testimony of their veneration for his character. The emperor even sent to him his crown of gold; which Odilo disposed of, with the other ornaments of his church, in a time of scarcity, in order to provide support for the destitute poor. However, the attention which was paid to him by the great did not minister to his pride. On the contrary, so great was his modesty and humility, that he declined accepting the archbishopric of Lyons, to which the clergy and people united in electing him; and even when pope John XIX. sent him the pall, together with his commands that he should yield to the wishes of the church of Lyons, he steadily persevered in his disinterested refusal of that valuable benefice. Odilo died at Souvigny in 1048, in the eighty-seventh year of his age. This abbot was the founder of the annual service of the church of Rome in commemoration of the dead. He was the author of "The Life of St. Mayeul," his predecessor in the abbacy, which is inserted in Surii "Vit. Sanct." under May 11; "The Life of St. Adelhaide the Empress, Consort to the Emperor Otho I." which is given in the fifth volume of Canisii "Antiq. Lect.;" "Sermons" on different subjects; "Letters;" and "Hymns." These pieces were collected together, and published by Duchesne, in his "Bibliotheca Cluniacensis," 1614; and were from thence copied into the seventeenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub. sec. Obscur. Dupin. Moreri. Nouv. Dict. Hist.*—M.

ODO, a Romish saint and celebrated abbot of Clugny in the tenth century, was of noble descent, and born in the country of Maine, in the year 879. He received his early education in the palace of Foulques, count of Anjou, and at the age of nineteen was made a canon of St. Martin's at Tours. Afterwards he went to Paris, where he became a disciple of St. Rhemy of Auxerre. Having resolved to embrace the monastic life, in the year 912 he took the habit in the monastery of Baume in the diocese of Besançon, where he distinguished himself by the practice of the most austere exercises of the cloister, and at the same time sedulously applied to the acquisition of such learning as the ignorance of the times permitted. On account of the superiority of his attainments, he was appointed to preside over the school of the monastery. About the year 926, he received priest's orders; and in the following year, upon the death of Berno first abbot of Clugny, he was elected his successor in that dignity. At this period the Latin monks had so entirely lost sight of all subordination and discipline, that the greatest part of them knew not even by name the rule of St. Benedict, which they were obliged to observe. This disorder Odo endeavoured with great zeal to correct; nor were his attempts totally unsuccessful. He not only obliged the monks to live in a rigorous observance of their rules, but also added to their discipline new rites and ceremonies, which were attended with an air of sanctity, and, though in reality trifling and insignificant, were at the same time severe and burthensome. The fame of this new rule of discipline soon spread all over Europe, and it was adopted in the greatest part of the ancient monasteries which had been founded in France, Germany, Italy, Britain, and Spain, as well as in the convents which had been newly established. So high was Odo's reputation for wisdom and sanctity, that the popes, the bishops, and the secular princes paid the utmost deference to his counsels, and frequently constituted him the arbiter of their disputes. In the year 936, he took a journey to Rome, at the request of pope Leo VII., where he was successful in mediating a peace between Alberic prince of Rome, and Hugh king of Italy. Two years afterwards he went to Rome a second time, and by his influence with Hugh prevailed upon him to withdraw from the siege of the city. In 942, he paid a third visit to Rome, on religious motives; and while he was in that city he was attacked by a severe disorder, which obliged him to hasten his return to France, where he died at Rheims, in the sixty-fourth

IOANNES OECVLAMPADIVS

Oeculampadius diuini Lampade verbi
Claruit, hoc tenebras discutiente procul.
Purior haud potuit lampas lucescere mundo,
Quám probitas sancti, spésque fidésque viri.

Cum priuilegio.

year of his age. He was the author of "The Life of St. Gerard, Count of Aurillac, in four Books;" "Sermons;" "Hymns," &c. which Duchesne has edited in his "Bibl. Cluniac;" and "Moralium in Job. lib. xxxvi.," which are chiefly taken from the "Morals of St. Gregory." All these pieces may be seen in the seventeenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub. sæc. obscur. Dupin. Moreri. Mosh. Hist. Eccl. sæc. x. par. ii. cap. ii. sect.* 11.—M.

ODOACER, first barbarian king of Italy, was the son of Edecon, a chieftain of the tribe of the Scyrri, who had been in the service of Attila king of the Huns. After the death of his father, and the dispersion of his nation, Odoacer for some time led a wandering life among the barbarians of Noricum. At length, by the advice of Severinus, a pious hermit of the country, he visited Italy; and being of a lofty stature and martial figure, he obtained an honourable post among the imperial guards. Of his exploits and military promotions we are not informed; but when, in the year 476, the barbarian mercenaries in the Roman army mutinously demanded a third part of the lands of Italy as a reward for their services, which the patrician Orestes refused to grant, they unanimously placed at their head Odoacer, and proclaimed him their king. He marched against Orestes, took him prisoner in Pavia, and put him to death. He then proceeded to depose the son of Orestes, Augustulus, who had been placed on the imperial throne of the West by his father, and was the last who possessed that title. Odoacer spared him on account of his youth, and assigned him an honourable maintenance; and he himself assumed the government of Italy with the title of king, though without using the royal ensigns. The precise year in which this event of the extinction of the western empire took place is not ascertained, and the dates fluctuate between 476 and 479.

Odoacer appears to have conducted himself in the exercise of his authority with more justice and moderation than might have been expected from one who rose to power by such means. He respected the ancient laws and institutions of the country; restored the dignity of consul which had been suspended, enforced the imperial constitutions, and caused justice to be administered by the usual officers He proteeted the confines of Italy by his arms, crossed the Adriatic to take possession of Dalmatia, and conquered the king of the Rugians in the province of Noricum. Nevertheless his reign was a period of great distress and depopulation in Italy; and the alienation of one third of the land for the benefit of the soldiers, which claim was the original cause of the revolution, produced much private suffering. In this state of things, the famous Theodoric, king of the Ostrogoths, who had long oppressed and alarmed the eastern empire, was persuaded by the emperor Zeno to turn his arms against the king of Italy. He entered that country with a numerous host in 489, and was met by Odoacer at the head of his army near Aquileia. Theodoric put his opponent to flight, and again overtook him on the plains of Verona, where a more obstinate engagement ensued, which ended in a second victory to the Goth. Odoacer fled to Ravenna; but being strongly reinforced by some of his countrymen, who had first joined, and then deserted, his rival, he advanced to Milan, while Theodoric shut himself up in Pavia. At length, a powerful aid from the Visigoths rendered the latter again master of the field; and after a third victory on the Addua, he compelled Odoacer to take refuge a second time in Ravenna. Theodoric blockaded that city; and a siege of nearly three years ensued, during which Odoacer, by several vigorous sallies, destroyed numbers of the enemy. Want of provisions, however, compelled him to make proposals of accommodation, which were readily listened to. It is affirmed by Jornandes that Odoacer only stipulated for his life; but Procopius asserts that the two kings were to live on terms of equality. Theodoric entered Ravenna; and not long after, at a solemn banquet, Odoacer was stabbed, either by the hands, or at the command, of his rival, and at the same time all his officers and mercenaries were massacred. This event took place in March, 493. *Univers. Hist. Gibbon.*—A.

OECOLAMPADIUS, vernacularly HAUKSCHEIN, John, one of the most learned German reformers in the sixteenth century, was born at Winsperg, a village in Franconia, in the year 1482. His father, who was in opulent circumstances, intended to bring him up in the mercantile line; but was prevailed upon by his wife, who seems better to have consulted her son's genius and inclination, to give him such an education as should qualify him for some learned profession. Accordingly, after having been instructed in grammar learning at Heilbrun, he was sent to the university of Heidelberg, where he was admitted to the degree of bachelor of philosophy when only fourteen years of age. As soon as he had

taken the degree of master, his parents sent him to Bologna in Italy, with a view to his studying the law under the celebrated professors of jurisprudence for whom that university was in high repute. Finding, however, that the air of that place was injurious to his health, he continued there only six months, and then returned to Heidelberg, where he gave up all thoughts of pursuing the study of the law, and applied himself wholly to that of divinity. The authors which he studied with the greatest attention, were Thomas Aquinas, Richard, and Gerson; while he despised the subtleties of Scotus, and the chicanery of the schoolmen. Instead of aiming at the glory of excelling as a disputant in the public exercises of the university, his grand object was to store his mind with valuable and useful knowledge. Being recommended to Philip, the elector Palatine, as a learned young man, who was also virtuous and prudent, he engaged our student to become tutor to his younger children. Oecolampadius, however, after he had been occupied in this employment for some time, grew disgusted with the court, relinquished his charge, and resumed with fresh ardour his theological studies. Having finished the usual academical course, he quitted Heidelberg and returned to his father's house, who endowed a living at Wensperg, of which his son, after receiving priest's orders, was made the first incumbent. He had not officiated in this situation many weeks, before his great modesty and diffidence led him to consider himself as not sufficiently furnished with learning and knowledge, for the proper discharge of the ministerial office; he therefore obtained leave to go for further improvement to Stutgard, where he attended the lectures of the learned Reuchlin, and perfected himself in the Greek and Hebrew languages. Afterwards he returned to his benefice, and distinguished himself by zeal and diligence in the pastoral office, and the gravity and seriousness of his pulpit services, which exhibited a striking contrast to the buffoonery, with which it was too customary for the monks in that age to disgrace the character of preacher. While Oecolampadius was at Heidelberg, he had contracted an intimate friendship with Wolfgang Capito, who was now settled at Basil. The latter, regretting that his friend's learning and talents should be buried in so obscure a corner of the world as his native village, spoke of his merits in such high terms to Christopher of Utenheim, bishop of Basil, that, in the year 1515, the bishop sent for Oecolampadius to Basil, and appointed him preacher in the principal church of that city. In the following year, when he was about the age of thirty-four, he unwillingly submitted to the pressing request of his friends, that he would take the degree of doctor of divinity. At this period Erasmus came to Basil, for the purpose of printing his "Annotations upon the new Testament;" in which work he received no little assistance from Oecolampadius, as he acknowledges in the preface. Not long after this our author was invited to Augsburg, where he preached for some time in the great church; but, finding within himself a strong bias towards the principles by which Luther was now commencing the great work of the reformation, and not possessing the courage openly to avow and defend them, that he might avoid being called upon to declare his sentiments he entered the monastery of Alton in the vicinity of Augsburg.

This step of Oecolampadius was greatly disapproved of by his friends, who in vain solicited him to quit the monastery, till he was led to yield to their wishes from a regard to his personal safety. To the private enquiries of some of his friends, who had asked his opinion respecting the controversies which were then agitating, he had given answers favourable to the cause of the reformers. These they took care to make publicly known; and while by so doing they encouraged the well-wishers to that cause, they directed the resentment of its enemies against our author. He also increased their rage, by publishing some "Sermons," and a treatise "On Confession," which contained doctrines hostile to the creed of the church of Rome. This boldness exposed him to the threatenings of the zealous Catholics, and gave particular offence to John Glapio, a Franciscan, and chaplain to the emperor Charles V., who projected the design of taking him into custody, and holding him out as an example of signal punishment. Three days, however, before his design was to be put into execution, he received such information concerning it from his friends, who had also provided the means for his making his escape, that he lost no time in retiring out of his enemy's reach. Having arrived in safety at Basil in 1522, after passing nearly two years in the monastery, he applied himself to the translation into Latin of St. Chrysostom's "Commentary upon Genesis." Soon afterwards the senate appointed him professor of divinity; and in the year 1523, he was nominated minister of

St. Martin's parish. These preferments, however, he would not accept, but upon the conditions that he should be at perfect liberty to teach whatever was clearly warranted by the sacred Scriptures, and that he should not be obliged to retain such popish ceremonies as he considered to be useless. He now began openly to preach against the leading tenets of the church of Rome, and was attended by crowded auditories, who readily embraced the sentiments of the reformers. One of the first alterations which, under the sanction of public authority, he introduced in the ceremonial service of the church, was that of adopting the vulgar tongue at the baptism of infants. Afterwards the sacrifice of the mass was abolished, and the sacrament of the Lord's Supper was ordered to be administered in both kinds. The people were also instructed to regard the use of holy water, consecrated palms and tapers, &c. in the light of superstitions and contemptible ceremonies. While the foundations of the reformation at Basil were in this state of progress, the dispute took place between Luther and Zuingle concerning the manner of Christ's presence in the Eucharist, of which we have given a particular account in the life of the former of those great men. In this controversy Oecolampadius embarked on the side of Zuingle, and in the year 1525, published a Latin treatise in defence of his opinion, entitled, "De Vero Intellectu Verborum Domini, hoc est Corpus Meum;" which Erasmus allowed to be learned, ingenious, and elaborate, and drawn up with so much skill and persuasion, that even the elect were in danger of being seduced by it. This treatise the Lutherans attacked in a piece, entitled "Syngramma;" to which our author published a reply, entitled, "Antisyngramma." In the year 1527, the reformers having been challenged by the Catholics to a public dispute at Baden, Oecolampadius entered the lists against Eckius, on the subjects of transubstantiation, the sacrifice of the mass, the worship of Mary and the saints as intercessors, the use of images, and purgatory, declaring, by a solemn protest, before the debate commenced, that he would not submit to have the points at issue determined by any other rule of judgment than the word of God, contained in the prophetical and apostolical books; and that he acknowledged none for judges, who should not decide according to the canon of scripture. After the dispute was closed, the Swiss present formed themselves into two parties, one of which awarded the victory to Eckius, and the other to Oecolampadius; and even the deputies from Basil were divided upon the subject. That the peace of the republic, however, might not be disturbed by the contests of their respective partizans for superiority, the senate wisely passed a law, confirming both to the catholics and the reformed the equal enjoyment of religious liberty.

In the year 1528, Oecolampadius took to himself a wife; and in the same year, having completed the reformation of the church at Basil, he was called to Ulm, where, conjointly with Ambrose Blaurer and Martin Bucer, he established the church of that city upon the same plan of doctrine and discipline which had been adopted by the reformed Swiss churches. In the year 1529, he was a party at the conference at Marpurg, appointed by Philip, landgrave of Hesse, with the hope of bringing about a treaty of concord and union between the Lutheran and reformed churches. Of this conference, and its issue, we have already given an account in the life of Luther. In the year 1531, Oecolampadius, while diligently employed in the discharge of his office as minister of the church of Basil, and zealously serving the interests of the reformed religion by his advice and writings, was attacked by the plague, to which he fell a sacrifice at the age of forty-nine. On his death-bed he displayed the triumphs of christian faith, and pious resignation, and placidly expired in the presence of his family and several of his brother ministers, commending his soul into the hands of his Redeemer. To the excellence of his personal character, both Catholics and Protestants have born ample testimony; and of his extensive learning his works afford sufficient evidence. Dupin says of him, that he was very well skilled in languages, a man sweet tempered, prudent, and moderate; but he will not allow that he possessed much knowledge in ecclesiastical antiquities. His German biographers maintain on the contrary, that in an acquaintance with the last-mentioned branch of science, he was not inferior to any person of his time. Perhaps a medium between their opposite judgments would approach more nearly to the truth. Dr. Maclaine, in a note to his translation of Mosheim observes, that "he was not less remarkable for his extraordinary modesty, his charitable, forbearing, and pacific spirit, and his zeal for the progress of vital and *practical* religion, than for his profound erudition, which he seemed rather studious to conceal than to display." He was the author

of the following works, several of which were published after his death: "Annotationes in Genesim," 1523, octavo; "Exegemata in Job," 1531, folio, and frequently reprinted in quarto; "Commentarius in Psalm. lxxiii—lxxix," 1543, quarto; "Comment in Isaiam," 1555, quarto; "Comment. in Ezekielem," 1534, quarto; "Comment. in Danielem," 1530, quarto; "Comment. in Prophetas Majores," 1531, folio; "Comment in Prophetas Majores et Minores," 1558, folio; "Enarrationes in Evangelium Matthæi," 1536, octavo; "Enarrat. in Evangelium Joannis, et ejus Epistolas," 1533, octavo; "Annotationes in Epistolam ad Romanos," 1526, octavo; Explanationes in Epistolam ad Hebræos," 1534, octavo; translations into Latin of various pieces from Chrysostom, Gregory Nazianzen, and other fathers of the church; numerous didactic works; controversial treatises against the papists, lutherans, and anabaptists, &c; and after his death, an interesting volume of "Letters" between him and Zuingle, was published at Basil in 1536, folio. *Melchior. Adam. Vit. Germ. Theol. Bayle. Dupin. Le Long's Bibl. Sacra, vol. II. Moreri. Mosh. Hist. Eccl. sæc. xvi. sect. iii. par. ii. cap.* 2.—M.

OECUMENIUS, an ancient Greek commentator upon the scriptures, whose time is uncertain, but who is supposed to have flourished in the tenth century. Cave places him under the year 990, and Lardner a little earlier, in the same century. In the preface to his "Bibl. Coislin." Montfaucon informs us, on the testimony of a manuscript of the tenth or eleventh century, that he was bishop of Trica in Thessaly; and nothing more is known respecting his personal history. He was the author of "Commentaries" upon the Acts of the Apostles, the fourteen epistles of St. Paul, and the seven catholic epistles, which contain a concise and perspicuous illustration of those parts of the New Testament writings. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. Le Long says, that he also wrote a commentary upon the four gospels, compiled from the writings of the ancient Greek fathers; but it is no longer extant. The works of Oecumenius were first published in Greek at Verona, in 1532, folio; and in Greek and Latin at Paris, in 1631, in two volumes, folio, the Latin version being that of John Hentenius, which was published separately at Antwerp, in 1545. To the second volume of the Paris edition is added the "Commentary" of Arethas upon the book of Revelation. *Cave's Hist. Lit. vol. II. sub. sæc. Obscur. Le Long's Bibl. Sac. vol. II. Moreri. Lardner's Cred. part. ii. vol. II. ch.* 162.—M.

ŒDIPUS, one of the semi-fabulous heroes of Greece, whose tragical adventures have been a favourite subject of the Grecian poets and dramatists, was the son of Laius king of Thebes in Bœotia, and Jocasta or Epicaste, daughter of Creon. The oracle of Apollo having foretold (according to the story) that the son of Laius would be his father's murderer, he was given immediately after his birth to a shepherd, in order to be exposed to the wild beasts. In this situation he was found by the herdsman of Polybus king of Corinth, who brought him to his master. That prince educated him as his own son, and gave him the name of Œdipus, on account, it is said, of the swelling of his feet consequent upon their being bored in order to hang him on the branch of a tree. Understanding, when come to adult years, that he was not the son of Polybus, he went to the oracle of Delphos to enquire after his real parents. By the way he met at Phocis with Laius; and a quarrel arising between their attendants, in which the masters took part, he had the misfortune to kill his unknown father. Another account relates that their encounter was owing to a sedition in Phocis, in which Œdipus joined the insurgents. He proceeded to Thebes, where his success in expounding the enigma of the sphinx, who is represented as a monster that laid waste the country, raised him to the throne and to the bed of the widow, his mother Jocasta. By her he had two sons, Eteocles and Polynices, and some add, two daughters also. A train of circumstances at length disclosed to him the parricide and incest of which he had unknowingly been guilty. Struck with horror at the criminality in which he was involved, he tore out his eyes as unworthy to behold the light, cursed his posterity, and taking sanctuary in the grove of the Furies in Attica, there ended his miserable life. Jocasta put an end to her days by strangling herself. Their sons were distinguished by the inveteracy of their mutual hatred, and its tragical effects. The death of Œdipus is placed by chronologists about 1228 B. C. *Univers. Hist.*—A.

OENOMAUS, a Greek philosopher and orator in the second century, is commonly classed, both by ancient and modern writers,

G. Scott. Sculp.

Dr. SAMUEL OGDEN.

*from a Drawing in Crayons by C. Sharp of Cambridge.*

*after the Original by P. Vandermum.*

*Pub. Aug. 26. 1793. by F. W. S. Harding Pall Mall.*

under the Cynic sect. He was a native of Gadara, and flourished under the reign of the emperor Adrian. He wrote a treatise to expose the frauds and impostures of oracles, which was very ably executed, and with a degree of freedom which a Christian would not have been permitted to use. He also wrote another treatise, to censure the degeneracy of the later Cynics; and Suidas ascribes to him works on government, and the philosophy of Homer, as well as lives of Crates, Diogenes, and other Cynic philosophers. None of his pieces, however, have reached our times; but large fragments of his book against oracles are preserved in the fifth and sixth books of Eusebius's "Præp. Evangel." *Suidas. Fabricii Bibl. Græc. vol. II. lib. iii. cap. xiii. p.* 365. *Moreri. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. sect.* 6. —M.

OFFA, king of the Mercians, was one of the few princes of the Saxon heptarchy whose power and talents have rendered them worthy of commemoration. He was placed on the Mercian throne by the general consent of the people, after a successful insurrection against an usurper, in 755. Ambitious to extend his dominions, and unrestrained by considerations of justice, he first attacked the kingdom of Northumberland, from which he wrested Nottinghamshire. He then, in 774, invaded the kingdom of Kent, which, after a great victory at Otford, he reduced under his authority. Kenwulph king of Wessex, jealous of his aggrandisement, took up arms against him, and was defeated at Bensington in Oxfordshire in 775. In consequence of this victory, Offa annexed to his territories the shires of Oxford and Gloucester. He afterwards joined with Kenwulph in an invasion of Wales, by which the Britons were driven to the mountains, and obliged to abandon all the low country. For the security of his conquests, Offa caused to be dug that dyke which still bears his name, extending from the mouth of the Wye to the Dee. These successes only inflamed his cupidity, and he was induced by the desire of a further augmentation of territory to commit an act of shocking perfidy. The small kingdom of the East Angles was at that time possessed by Ethelred, a young prince of most amiable character, who, wishing to strengthen himself by a powerful alliance, made proposals of marriage to Ethelrida, daughter of Offa. They were favourably received, and Ethelred with his chief nobility was invited to the Mercian court to conclude the marriage. In the midst of the festivity, the king was seized and murdered. The nobles, timely warned of their danger by the bride, made their escape; but their country was brought under the yoke of Mercia.

Offa had now become the most potent prince in the island, and was even respected for his power and abilities by Charlemagne, who entered into a league of friendship with him. At the desire of that sovereign, the learned Alcuin was induced by Offa to visit his court, and devote himself to his service. Either real remorse for his crimes, or a hypocritical affectation of piety, led Offa in his latter years to pay great respect to the clergy, and practise all the superstitious devotion of the times. He gave a tenth of his goods to the church, and made liberal donations to the see of Hereford, which city was his principal residence. He even pretended to have been directed by a vision to the reliques of the proto-martyr of England, St. Alban, near Verulam, and founded a magnificent monastery on the spot. At length, he made a pilgrimage to Rome, where he lavished great sums to procure the papal absolution and benediction, and agreed to an annual payment to the pope for pious and charitable purposes, which he raised by a tax on his subjects, afterwards converted into the imposition termed peter-pence. Offa died in 794, after a reign of thirty-nine years of uninterrupted external prosperity. *Hume. Henry.*—A.

OGDEN, Samuel, a learned divine of the church of England, and celebrated preacher at Cambridge in the eighteenth century, was born at Manchester, in the year 1716. Having been instructed in grammar learning at the free school in his native town, in the year 1773 he was entered of King's college in the university of Cambridge; from which house he removed to St. John's college in 1736. He took his degree of B.A. in 1738; and in the following year was elected fellow of his college. In 1740, he received deacon's orders; and during the following year was admitted to the degree of M.A. and also ordained priest. Three years after this he was elected master of the free school at Halifax in Yorkshire; which place he retained till the year 1753, when he resigned it, and went to reside at the university of which he was a member. At the first commencement after his return to Cambridge, he took the degree of doctor of divinity; and on that occasion recommended himself so strongly to the duke of Newcastle, chancellor of the university, by the exercise which he performed, that his grace

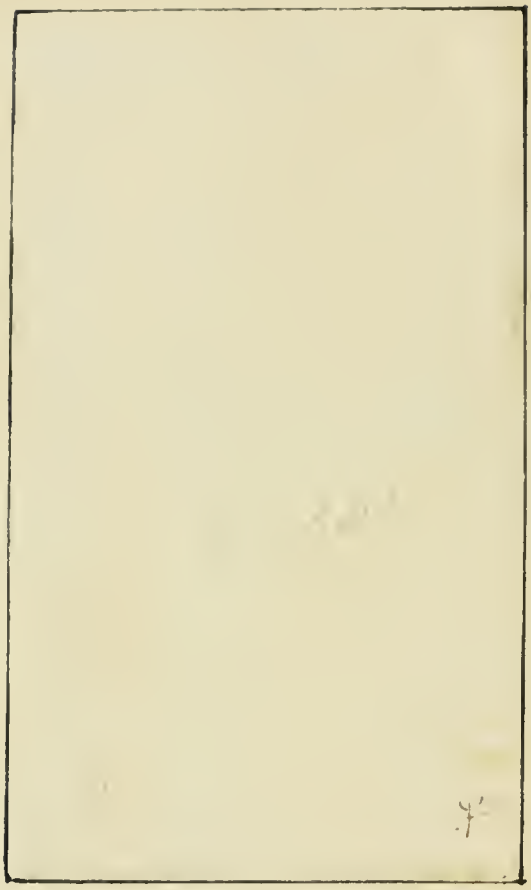
soon afterwards presented him to the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In 1764, he received the appointment of Woodwardian professor; and in 1766, he was presented to the rectory of Lawford in Essex, and also to that of Stansfield in Suffolk. Dr. Ogden had acquired considerable celebrity in the university by the popularity of his pulpit discourses; and in the year 1770, he committed a volume of them to the press, under the title of "Sermons on the Efficacy of Prayer and Intercession," octavo. The favourable reception which they met with induced him, in 1776, to present to the public a volume of "Sermons on the Ten Commandments," octavo; to which he added, in the following year, another volume of "Sermons on the Articles of the Christian Faith," octavo. During the latter part of his life Dr. Ogden laboured under much ill health; and in the year 1777, he was seized by a paralytic attack, from which his life was considered to be in immediate danger. This shock he sustained with a degree of cheerfulness and resignation, which powerfully exhibited the efficacy of christian principles and prospects on the mind of a good man, in the contemplation of his dissolution. He survived this stroke only about twelve months, and died in March 1778, in the sixty-second year of his age. In his manners and address, there was a degree of unpolished rusticity, which disgusted those who were strangers to his character; though that prejudice soon wore off upon an intimacy with him. Stern as his countenance was, and sometimes even ferocious, he is said to have possessed a most humane and tender heart, and to have done himself great honour by the evidence which he afforded of his filial piety, and liberal benevolence to his relations who stood in need of his assistance. Dr. Ogden's sermons are remarkably short, animated, and striking. Sometimes the author rises to the sublime; and sometimes he is distinguished by fine strokes of pathos. His method, however, is desultory; his reasoning is not always perspicuous; and his style, though correct and clear, is too concise and abrupt to be recommended as a model of classical composition. In the year 1780, his friend Dr. afterwards bishop Halifax, published a new edition of his Sermons in two volumes, octavo, with a tribute of respect to the author's memory prefixed to them, in which he has endeavoured to answer the objections that have been advanced against the doctor's style and manner. To this preface, and to *the New Annual Register for* 1780, we are indebted for the materials of the present article.—M.

OGIER, Charles, a man of learning, was born at Paris in 1595. He studied at Bourges and Paris, and then went to Valence to attend lectures in law, of which faculty he was made a doctor. He followed for some time the profession of an advocate; but becoming disgusted with this employment, he accepted the post of secretary to Claude de Mesmes, count d'Avaux, in his embassy to the northern courts. Ogier accompanied him during his mission in the years 1634 and 1635, and drew up an account of his travels, which the count d'Avaux, finding himself highly complimented in it, desired him to keep in manuscript for twenty years. Accordingly, it was first published in 1656, under the title of "Caroli Ogerii Ephemerides, sive iter Danicum, Suecicum, Polonicum, cum esset in comitatu illustr. Claudii Memmii, comitis Avauxii, ad septentriones reges extraordinarii legati," 12mo. This journal contains many curious particulars of the manners and customs, the eminent characters, &c. of the countries visited by the author, and likewise of the negotiations of the count d'Avaux. It is interspersed with Latin verses, and mention is made of the writer's French verses. He published separately two Latin poems to the memory of D. Petau and Peter du Puy. Ogier died in 1654.

Francis Ogier, brother of the preceding, was an ecclesiastic, and attended the count d'Avaux when he went to sign the peace of 1648. He took the part of Balzac in his quarrel with Goulu, and wrote poems, sermons, and a variety of other works, of which one of the most esteemed was his "Jugement et Censure de la Doctrine Curieuse de Fr. Garasse." He died in 1670. *Moreri. Nouv. Dict. Hist.*—A.

OGILBY, John, a writer who has some claim to commemoration from the mass and variety of his works, and the share he had in introducing typographical splendour into this country, was born in 1700 at or near Edinburgh. His father, who was a branch of the ancient family of Ogilby or Ogilvie, became a prisoner for debt in the King's Bench, and was unable to give his son more education than a little knowledge of the Latin grammar. He therefore put himself apprentice to a dancing-master in London; and with the first money he procured, he freed his father from prison—an act of filial piety deserving of the highest commendation. A strain which he got in cutting a high caper impaired his dancing faculties, and

JOHANNES OGILVIUS.
Guil· Marshall fecit. 1649.



put him upon other means of procuring a livelihood. It is not worth while to pursue the various fortunes of his life, through which he displayed extraordinary industry, a projecting head, with the talent of obtaining patronage in the execution of his projects, and a spirit not to be depressed by misfortunes and reverses. He overcame his want of a literary education so far as to translate from the Latin, and even the Greek, and to compose a great quantity of verses, such as they were. His merits as an author are stated with much simplicity by Winstanly in his Lives of the Poets. "John Ogilby was one who, from a late initiation into literature, made such a progress as might well style him the prodigy of his time! sending into the world so many *large volumes!* his translations of Homer and Virgil *done to the life*, and *with such excellent sculptures:* and (what added great grace to his works) he printed them all on *special good paper* and in a *very good letter*." His Homer, though one of the most wretched of translations, had the honour of being a great favourite with Pope in his childhood, and probably much contributed to kindle the poetical flame in his breast. The *cuts* to his translation of Virgil were highly valued, and served also for a splendid Latin edition of that poet. After the loss of his whole property in the fire of London, he obtained the appointment of his majesty's cosmographer and geographic printer, in which capacity he printed some volumes of a great atlas. He also published an account of the great and cross roads of the kingdom, from his own actual survey and mensuration by the wheel, which was long a standard book. He died in 1676, leaving the character of an honest and usefully industrious man. *Biog. Brit.*—A.

OKOLSKI, a Dominican, was a native of Russia, and became provincial of his order in Poland in 1649. He published in 1641 at Cracow a work entitled "Orbis Polonus," three volumes, folio, being a history of the Polish nation, with learned researches concerning the origin of the Sarmatians. The work is rare and valuable, though not without a tinge of national partiality. This author likewise wrote a work entitled "Preco divini verbi Albertus episcopus Ratisponensis." *Moreri.*—A.

OLAHUS, Nicholas, a learned and pious prelate, was born of an ancient family at Hermanstadt in 1493. Being brought up to the ecclesiastical profession, he passed through various employments, religious and secular, and was nominated by Ferdinand king of Hungary, bishop of Zagrab, and chancellor of that kingdom. He was afterwards placed in the see of Agria, and was present at the famous siege of that town by the Turks in 1552, in which he contributed greatly by his liberalities and exhortations to the spirited and successful defence made by the inhabitants. In 1553 he was made archbishop of Strigonia; and during the fifteen years in which he occupied this station, he assiduously attended to the interests of religion and morality. He held two national councils at Tyrnau, the acts of which were printed at Vienna in 1560. It was chiefly through his munificence that the first Jesuits' college in Hungary was founded at Tyrnau. In 1562 he was created palatine of the kingdom, in which quality he crowned Maximilian as king of Hungary. He died at Tyrnau in 1568. This prelate wrote "A Chronicle of his own Times;" a "History of Attila," 1538; and a "Description of Hungary," 1735. *Nouv. Dict. Hist.*—A.

OLARTE, Fr. Diego de, was a townsman and servant of Cortes, whom he accompanied to Mexico, and bore his share in the guilt and the glory of that wonderful, but atrocious conquest. Olarte, however, enjoyed none of the spoils; and made the best atonement he could to the Mexicans, by entering the franciscan order, and living the life of a missionary among them for forty years; inflicting during all that time penances upon himself which proved the sincerity of his contrition. He was one of the most successful missionaries, and whom the natives loved best. At different times he was guardian of the convent at Mexico, definidor of the province, and afterwards provincial. In 1567, the visitors whom Philip II. sent to proceed against the rebels, sent him to Spain, as a suspected person; he cleared himself satisfactorily of the charge, and returned with the rank of *comisario general* of New Spain. But the fatigue of the voyage, and the anxiety which he had undergone, was too much for his old age, and he died shortly after his return in 1569. *Torquemada.*—R. S.

OLDENBURG, Henry, a learned German gentleman in the seventeenth century, who sometimes wrote his name Grubendal, reversing the letters, was descended from the counts of Aldenburg in Westphalia, and born in the duchy of Bremen in Lower Saxony, about the year 1626. During the time of the long parliament in the reign of Charles I. he came to England in the character of consul

to his countrymen at London; which post he continued to occupy under the administration of Cromwell. Being discharged from that employment, he accepted of the office of tutor to lord Henry O'Bryan, a young Irish nobleman, whom he attended to the university of Oxford; and in 1656, he entered himself a student in that university, chiefly that he might enjoy the privilege of consulting the Bodleian library. Afterwards he was appointed tutor to lord William Cavendish, and became intimately acquainted with John Milton, who addressed to him four of the letters in his "Epistolæ Familiares." While he resided at Oxford, he also became acquainted with the members of the society in that city, which proved the origin of the Royal Society; and upon the establishment of the latter, he was elected one of its members. When afterwards the society found it necessary to have two secretaries, Mr. Oldenburg was chosen assistant to Dr. Wilkins in that department. No sooner had he undertaken this office, than he applied himself to the discharge of its duties with the utmost zeal and assiduity, and published the first number of the "Philosophical Transactions," in the year 1664. That the publication of this work might reflect the greater credit on the society and himself, he established a correspondence with more than seventy persons, in different parts of the world, upon a vast variety of subjects. In order to lessen the fatigue unavoidably attending such an extensive literary commerce, he proceeded on the most simple and methodical plan. "I asked him," says Dr. Lister, "what method he used to answer so great a variety of subjects, and such a quantity of letters as he must receive weekly: for I knew he never failed, because I had the honour of his correspondence for ten or twelve years. He told me, he made one letter answer another; and that to be always fresh, he never read a letter before he had pen, ink, and paper, ready to answer it forthwith; so that the multitude of his letters cloyed him not, or ever lay upon his hands." Among others, he was a constant correspondent of Mr. Robert Boyle, and he translated several of that philosopher's works into the Latin language. In the year 1675, Mr. Oldenburg became involved in a dispute with Mr. Robert Hooke, who complained that justice had not been done to him in the "Transactions," with respect to the invention of the spiral spring for pocket watches. This contest was carried on with some warmth on both sides; but was at length terminated to the honour of Mr. Oldenburg, by a declaration from the council of the Royal Society, "that the publisher of the transactions had carried himself faithfully and honestly in the managing the intelligence of the Royal Society, and given no just cause for such reflections." Mr. Oldenburg continued to publish the "Philosophical Transactions" to number cxxxvi, in the year 1677; after which the publication was discontinued till it was resumed by his successor in the secretary's office Dr. Nehemiah Grew. Mr. Oldenburg died at his house at Charlton, between Greenwich and Woolwich in Kent, in August 1678, when he was about fifty-two years of age. He published English translations of "The Prodromus to a Dissertation concerning Solids naturally contained within Solids, &c. by Nicholas Steno," 1671, octavo; of "A genuine Explication of the Book of Revelations, full of sundry new Christian Considerations, &c. by A. B. Piganius," of the same date and size; and of "The Life of the Duchess of Mazarine," octavo. He also published numerous tracts, chiefly on theological and political subjects; in which he principally aimed at reconciling differences between religious parties, and promoting peace. *Gen. Dict. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

OLDENBURGER, Philip-Andrew, a jurist and political writer, was a disciple of Herman Conring, the professor of Helmstadt, and settled at Geneva, where he taught law and history with reputation. He died in that city in 1678. He was the author of a number of learned works, several of which he published under borrowed names, probably to elude personal criticism. One of these was *Burgoldensis*, which was only his real name reversed. Some of the principal of these are, "Notitia Imperii, sive Discursus ad Instrumenta Pacis Osnaburgo-Monasteriensis," 1669, quarto. This contains a useful list of the German historians and writers on public law: "Limnæus Enucleatus," 1670, folio; a valuable abridgment of that writer's work, "De Jure Imperii Romano-Germanici:" "Thesaurus Rerum-publicarum totius Orbis," four volumes, octavo, 1675, a work which, though imperfect, is useful, particularly for the knowledge of the modern kingdoms: "Tractatus de Rebus-publicis turbidis in tranquillum statum reducendis," 1677, octavo. *Mereri. Senebier Hist. Lit. de Geneve.*—A.

OLDHAM, John, an English poet of the seventeenth century, was born in 1653 at Ship-

JOHN OLDHAM.

*From an Original Picture by Dubosson*

*The Collection of the Right Hon. the Earl of Orford at Strawberry Hill*

*Published May 19 1792. by F. Harding Fleet Street.*

ton in Gloucestershire, of which parish his father was minister during the usurpation. He received his grammatical education at Tetbury-school, and in 1670 was entered at Edmund's-hall, Oxford. After an abode of four years at the university, he went home to his father's, and there composed several pieces of poetry. He found no better employment at this time than becoming usher of the free-school at Croydon, which post he occupied for three years. The Popish-plot, which greatly agitated men's minds at that period, incited him to write his four satires against the Jesuits; and he seems to have thought that it was impossible to be too bitter against that dangerous order. Whilst in this humble situation, he was surprised with a visit from the earls of Rochester and Dorset, sir Charles Sedley, and other wits, who had seen some of his performances in manuscript. His removal from Croydon soon followed this notice, and he passed some time at the seat of sir Edward Thurland, as tutor to his grandsons. He afterwards undertook the tuition of a son of sir William Hicks; and when he had fitted his pupil for foreign travel, declining the offer of accompanying him, he went to London in order to cultivate his connections among the poets and men of wit. An introduction to Dryden was one of the consequences of his residence in the metropolis; but a more substantial advantage was his acquisition of the patronage of William earl of Kingston. That liberal nobleman took him to his seat of Holme-Pierpont, where, in December 1683, he was carried off by the small-pox, at the premature age of thirty. The earl erected a monument to his memory in the church of that place, with a highly encomiastic inscription.

The poems of Oldham consist of satires, pindarics, occasional copies of verses, and a great many translations from the classics. His fame was chiefly obtained by his satires, the spirited and indignant vein of which gave him the appellation of *the English Juvenal*. They are coarse in language, and harsh in versification, but possess much vigour of style and vivacity of description. A passage describing the servitude of a domestic chaplain at that time, has been often quoted. In his other compositions he displays learning and imagination; but his neglect of polish, and his want of elegance and harmony, have excluded his works from the modern collections of approved English poetry. If, indeed, Dryden's panegyrical strains could be relied on, he gave a promise of excellence which renders his early death a subject of deep regret. That poet thus begins a copy of verses on the death of Oldham:

> Farewell, too little, and too lately known,
> Whom I began to think and call my own;
> For sure our souls were near allied; and thine
> Cast in the same poetic mould with mine.

Of the poems of Oldham, part were published by himself, and the rest after his death under the title of his "Remains." An edition of the whole, with the author's life, was given in two volumes, 12mo. 1722. *Biog. Brit.* —A.

OLEARIUS, Adam, a learned German, whose proper name was *Oelschlager*, was born in 1603 at Ascherleben in Lower Saxony. He was for some time a professor at Leipzig, which office he quitted for a place in the service of Frederic duke of Holstein-Gottorp. That prince had a plan of bringing a share of the commerce of the Levant to his new town of Frederiestadt; and for that purpose sent an embassy to the czar of Muscovy and the king of Persia, of which Philip Crusius and Otho Brugman were the heads; and Olearius was joined to them in quality of secretary and counsellor to the embassy. Their mission lasted from 1633 to 1639; and Olearius drew up an account of the journey in the German language, printed at Sleswick in 1656 and 1671, folio, accompanied with figures designed by himself. This work is curious and much esteemed, and has been translated into several languages. The author took up his residence at Gottorp after his return, and was appointed librarian, antiquary, and mathematician to the duke. He died in 1671. Olearius was well acquainted with mathematics, a skilful musician, and a proficient in the oriental languages, especially the Persian. His other works were, "The Valley of Persian Roses, a Collection of pleasant Stories, ingenious Sayings, and useful Maxims by the poet Shach-Saadi, translated into German," folio, 1654: "A Narrative of a Voyage to the Indies, by Albert de Mandeslo, with Remarks," folio, 1658: "An abridged Chronicle of Holstein, from 1448 to 1663;" "The Gottorp Cabinet of Curiosities," 1666, 1674: all the above are in German. *Moreri.*—A.

OLEARIUS, Godfrey, a learned German lutheran divine in the seventeenth century, was born at Halle in Saxony, in the year 1604. His first situation in the church was that of deacon at Wittemberg; whence he re-

moved to his native city, where he was appointed pastor of St. Ulrich's church. Afterwards he was created doctor of divinity; appointed pastor of St. Mary's; nominated superior and inspector of the lutheran *Gymnasium;* and, finally, made superintendant of the churches in the duchy of Magdeburg, by the elector of Brandenburg. He died in the year 1685, at the age of eighty-one. He was the author of "Idea Pentateuchi;" "Annotationes Biblicæ Theoretico-practicæ;" "Idea Dispositionum Librorum Prophetico-biblicorum;" "Hypomnemata Evangelica;" "The Life of Christ, from the Four Evangelists," in German; "An Explication of the Book of Job," in the same language; "Sermons;" "Controversial Treatises," &c. *Witte Diar. Biog. Moreri.*—M.

OLEARIUS, Godfrey, grandson of the preceding, and son of the subject of the next article, was born at Leipsic, in the year 1672. He early discovered a love for learning, and prosecuted his studies, both in the preparatory schools and in the university, with extraordinary diligence and success. Having completed his academical course, at the age of twenty-one he went for further improvement to Holland, and from thence crossed the sea to England. To this country he was attracted by the celebrity of the university of Oxford, and the rich treasures in the Bodleian library; and he continued here more than twelve months, improving his acquaintance with philosophy, the Greek language, and sacred antiquities. Upon his return to Leipsic in 1699, he was admitted a member of the first college in that university, and not long afterwards was nominated to the professorship of the Greek and Latin languages in that seminary. This post he filled with reputation till the year 1708, when he was called to the theological chair. In 1709, he was made canon of Meissen, and appointed director of the students; and in 1714, he was preferred to the office of assessor in the electoral and ducal consistory. To the great regret of his country and personal connections, he now fell into a decline, which carried him off in the year 1715, at the premature age of forty-three. That his short life had been spent in assiduous and useful study, is sufficiently apparent from the productions which he sent into the world. He published "An Introduction to the Roman and German Histories, from the Foundation of Rome to the Year 1699," 1699, octavo; a Latin version of "The History of the Apostles' Creed," from the English of sir Peter King, 1708, octavo; a Latin version from the English of "Stanley's History of Philosophy," with notes and dissertations, 1712, quarto; "Philostratorum quæ supersunt omnia, &c." in Greek and Latin, with a new version, and notes, 1709, folio; "Observations on the Gospel according to St. Matthew," in Latin, 1713, quarto, which were reprinted in 1743; "Dissertatio de Miraculo piscinæ Bethesdæ," 1706, quarto; "Dissertatio de Adoratione Dei Patris per Jesum Christum," 1709, quarto, written in opposition to the Socinians; "Jesus Christ the true Messiah," quarto, in German; and "The College Pastoral," in German, consisting of instruction for ministers, which was published after his death, in the year 1718. *Moreri. Nouv. Dict. Hist.*—M.

OLEARIUS, John, son of the elder Godfrey, and distinguished for his literary acquirements and laborious industry, was born at Halle, in the year 1639. He applied with great diligence to the study of the Latin, Greek, and oriental tongues, and made such a proficiency in his acquaintance with them, that, in the year 1660, he was honoured with the title of doctor of languages. He now directed his attention to the study of divinity, and frequently appeared in the pulpit. Afterwards he visited several of the principal German universities, and settled at Leipsic in 1661. Here, while he attended the lectures of the different learned professors, he taught philosophy and the classics to private pupils. In 1664, he was appointed Greek professor at Leipsic; and he shewed how well qualified he was for this department, by the publication of fifty-two "Exercitations on the Dominical Epistles," or, such selections from the epistles, as were commonly fixed upon for the subjects of public exercises and sermons in the lutheran universities. In 1668, he was created bachelor of divinity. In 1677, he was appointed professor in that faculty; and two years afterwards he received the diploma of doctor of divinity. Of his learning and industry as a theological student and professor he has afforded sufficient evidence, by his "Hermeneutica Sacra," his "Moral Theology," his "Introduction to Divinity," his hundred and six "Theological Disputations," his sixty-one "Philosophical Disputations," his "Programmas upon difficult Points," &c. He was one of the first who engaged with Carpzovius, Alberti, and Ittigius, in furnishing contributions to the "Leipsic Acts." He was chosen to fill the most import-

ant posts in the university of Leipsic, and was ten times raised to the dignity of rector. He died in 1713, when about seventy-four years of age. He had an elder brother, JOHN GODFREY, who was born in 1635, became one of the pastors of Halle, his native city, and died in 1710. He published, in 1673, an octavo volume, entitled, "Abacus Patrologicus," &c. which consists of short biographical notices of the fathers, doctors, historians, &c. of the christian church, from the earliest period to that of Luther, disposed in alphabetical order, and each article accompanied with its authority. This work is executed with ability, and was so well received, that the author was encouraged to publish it a second time, in an enlarged form. *Moreri. Nouv. Dict. Hist.*—M.

O'LEARY, ARTHUR, an eminent Irish catholic priest in the eighteenth century, was born in the city of Cork, but in what year we are not informed. He went to France at an early age, where he pursued his studies at the college of St. Malo's in Britanny; and he afterwards entered into the Franciscan order of Capuchins. When he had finished his studies, he was appointed chaplain to a regiment of his countrymen in the service of the French king; but not entering warmly into the measure of engaging the subjects of these kingdoms to enlist in foreign battalions, he incurred the displeasure of those in power, and in a little time returned to his native country. By the assistance of some friends, he was enabled to build a small but decent chapel at Cork, in which he officiated; and a circumstance soon occurred, which procured him some little provincial celebrity. About this time a Scotch physician had published at Cork, a work, entitled, "Thoughts on Nature and Religion," which advanced sentiments hostile to the creed of the orthodox world. As no person among the Protestants thought proper to answer him, father O'Leary applied to Dr. Mann, bishop of the diocese, for leave to enter the lists against that author: and as the protestant and catholic churches happened to think alike on the points in question, he immediately obtained his lordship's permission. Accordingly, soon after this appeared his "Defence of the Divinity of Christ, and the Immortality of the Soul." When the parliament of Ireland shewed a disposition to relax the rigour of the penal laws against the Roman Catholics, and framed the test oath now in force, to be administered to such of them as should claim the benefit of acts passed in their favour in the year 1782, many persons of tender consciences had scruples against taking it. On this occasion Mr. O'Leary published his "Loyalty asserted, or the Test-Oath vindicated;" in which he explained the seeming difficulties that occurred, so much to the satisfaction of the nonjuring Catholics in his neighbourhood, that they unanimously complied with the provision of the legislature. These publications gained O'Leary many friends among the liberal and enlightened; but were at the same time productive of no small degree of envy among the priests, the greater part of whom had neither ability nor spirit to act in the same manner. However, he enjoyed his triumph, and after having, in opposition to most of his brethren, shewn by his able and eloquent writings that the Roman Catholics of Ireland might, consistently with their religion, swear that the pope possessed no temporal authority or jurisdiction in that kingdom, he became the favourite and friend of almost all the eminent Irish political and literary characters. At that critical period during the American war, when the combined fleets of France and Spain insulted the British coast, and threatened an invasion of Ireland, he addressed his catholic countrymen in the most energetic language, in the cause of order and loyalty, and with such effect as to merit the thanks of every good citizen. About the year 1784, when a considerable number of nocturnal insurgents, of the Romish persuasion, committed great excesses in the county of Cork, particularly towards the tythe proctors of the protestant clergy, he rendered himself useful in bringing them to a proper sense of their misconduct, by his addresses to them. By what he advanced in some of them, however, he drew down on himself the attack of Dr. Woodward, the protestant bishop of Cloyne; which he repelled in "A Defence of the Conduct and Writings of the reverend Arthur O'Leary, &c. written by himself, in Answer to ill-grounded Insinuations of the right reverend Dr. Woodward, &c." 1788, octavo. This defence is a masterpiece of wit, argument, delicate irony, and energetic writing; and yet was drawn up by the author in less than eight hours. Even Dr. Woodward acknowledged in the course of the controversy, that our author represents matters "Strongly and eloquently;" and that, "Shakespeare-like, he is well acquainted with the human Heart."

The laudable conduct of Mr. O'Leary, in using his influence to promote subordination and obedience to the laws among his catholic

countrymen, did not escape the attention of the Irish goverment; and induced them, when he quitted Ireland, to recommend him to men of power in this country. For many years he resided in London, as principal minister of the Roman catholic chapel in Soho-square, where he was highly esteemed and well attended by persons of his religion; and in this place he pronounced, in the year 1800, a funeral oration on pope Pius VI. before a great concourse of English nobility, as well as foreigners of rank. While Mr. O'Leary rendered himself venerable by his genuine and ardent piety, he at the same time maintained the character of an interesting and most agreeable companion. He was always cheerful, gay, sparkling with wit, full of anecdote and merry stories; and never, in company, suffered his clerical profession to operate churlishly on the hilarity of those around him. As an instance of the humour which he intermingled with his polemics, it is related that, being challenged by an Irish bishop to prove the existence of purgatory, he answered, "the question is not capable of demonstrative proof. Let the affair remain as it is. Your lordship may *go further and fare worse!*" He died at an advanced age in the month of January 1802. As a writer, his style is fluent, bold, and figurative; but deficient in grace, perspicuity, and sometimes grammar. His highest praise, however, arises from his having been a distinguished friend to freedom, liberality, and toleration; on which account he was frequently complimented by Messrs. Grattan, Flood, and other members of the Irish parliament, in their public speeches. Besides the pieces already specified, and several effusions that are supposed to have come from his pen, which he did not think it necessary or prudent to father, he published several "Addresses to the Catholics of Ireland," to which we have alluded above; "Remarks on Mr. Wesley's Defence of the Protestant Association," in which controversy he had the advantage over his opponent; "A Defence of his Conduct in the Affair of the Insurrection in Munster, in 1787;" "A Review of the important Controversy between Dr. Carrol and the reverend Messrs. Wharton and Hopkins;" and "A Fast Sermon at St. Patrick's Chapel, Soho, March 8, 1797." His "Miscellaneous Tracts" form one volume, octavo. *Monthly Magaz. for Feb. and March*, 1802.—M.

OLEASTER, Jerome, a learned Portuguese dominican monk in the sixteenth century, was most propably a native of Azambuja, a town on the banks of the Tagus. In the year 1520, he took the habit of the dominican order in a monastery at Lisbon, and applied with such ardour to his studies, that he acquired the character of an excellent philosopher, a solid divine, and a perfect master of the Latin, Greek, and Hebrew languages. Above all, he had the reputation of being most intimately conversant with the Sacred Scriptures. In the year 1545, he was one of the divines whom John III. king of Portugal sent to assist on his behalf at the council of Trent. Upon his return to Portugal he was nominated bishop of St. Thomas's in Africa; but he refused to accept of that dignity. Afterwards he was made inquisitor, and filled the various offices of trust and honour in that province of his order. He died in the year 1563. He was the author of various commentaries on the Scriptures, of which only those on the Pentateuch and Isaiah were committed to the press. The first edition of the former work, under the title of "Hieronymi ab Oleastro Commentarii in Pentateuchum," was published at Lisbon, in the years 1556—1558, in five parts, forming together a folio volume. This edition is rare, and much sought after by collectors, owing to the circumstance of its not having been subjected to the examination of the holy office. Later editions made their appearance at Antwerp in 1568, and at Lyons in 1586 and 1589, all in folio. His "Commentarius in Esaiam," was first published at Paris in 1623, folio; and reprinted at the same place in 1658. *Antonii. Bibl. Script. Hisp. Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

OLIVA, Alexander, a celebrated Italian cardinal in the fifteenth century, was descended from parents in humble life, and born at Saxoferrato, in the year 1409. When very young, he entered among the hermits of St. Augustine, and pursued his studies successively at Rimini, Bologna, and Perusia. In the last-mentioned city he was appointed at first professor of philosophy, and after that obliged, greatly against his inclination, to fill the post of attorney-general of his order. The duties of this office necessarily required his presence at Rome, where his learning and his virtues rendered him the object of universal respect and admiration, notwithstanding that his great modesty and humility led him as much as possible to avoid public notice. It was in vain that the cardinal of Tarentum, protector of his order, endeavoured to persuade him to enter the lists at the public disputations, where his great

erudition might have been advantageously displayed. However, the Romans were gratified with his services in the pulpit, in which he was admired as a sublime divine and most eloquent orator. He also preached with high reputation at Naples, Venice, Bologna, Florence, Mantua, Ferrara, and the other principal cities of Italy. He was chosen vicar-general, and afterwards, in 1459, general of his order. By pope Pius II. he was held in great esteem, and promoted to the purple in the year 1460. This learned pope afterwards nominated him bishop of Camerino, and availed himself of his talents in various important negociations. Cardinal Oliva died at Tivoli, where the court of Rome then resided, in the year 1463, at the age of fifty-four, regretted by numerous friends, who were strongly attached to him by the amiable qualities of his private character. He was the author of various works, which are monuments of his erudition and of his piety: and among others, of "De Christi Ortu Sermones Centum;" "De Cœna cum Apostolis Facta;" "De peccato in Spiritum Sanctum;" "Orationes Elegantes, lib. I." &c. *Moreri. Nouv. Dict. Hist.*—M.

OLIVA, Giovanni, a learned antiquary, was born in 1686 at Rovigo, in the Venetian territory. He embraced the ecclesiastical profession, and was ordained priest in 1711. His literary reputation caused him immediately after to be nominated professor of the belles lettres at Azzolo, which post he occupied during eight years. In 1718 he published at Venice a learned treatise "De Antiqua in Romanis scholis Grammaticorum disciplina." Being invited to Rome in 1719 by pope Clement XI., he appeared with distinction among the learned men of that capital. On occasion of the discovery among some ruins of a four-footed marble of Isis, he wrote a Latin dissertation upon it, in which he displayed much erudition respecting the Egyptian mythology. The cardinal de Rohan in 1722 made the abbé his librarian, which office he retained during the remainder of his life, occupying himself indefatigably in enriching the vast collection of that prelate, and drawing up an exact account of its contents. The catalogue which he left in manuscript amounted to twenty-five volumes, folio. He gave an edition in 1723 of some letters of Poggio, which had hitherto remained in manuscript. He made a choice collection of books of his own, of which a catalogue was printed. The abbé Oliva died at Paris in 1757. After his death were printed his works, consisting of the two dissertations above mentioned, together with another, pronounced at Azzolo, on the necessity of adding the study of medals to that of history. *Moreri.*—A.

OLIVE, Peter-John de, a famous Franciscan monk in the thirteenth century, and looked upon as the chief of that branch of the order which disputed so often, and so vehemently with the Roman pontiffs, in favour of the renunciation of property in obedience to the institution of St. Francis. He was a native of Serignan, in the diocese of Beziers in Languedoc, who acquired a high reputation by his writings, and whose eminent sanctity and learning drew after him a great number of followers. It is allowed, that there were many important truths and wise maxims in the instructions which he delivered. A specimen of one of his "Discourses" is yet extant in Waddingi "Annal. Minor." volume III. One of the great objects which he never lost sight of in his writings, was the corruption of the church of Rome, which he censured with a peculiar freedom and severity, in a work entitled, "Postilla, or a Commentary on the Revelations;" affirming boldly, that the church was represented by the woman, upon whose forehead was a name written, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," whom St. John saw sitting "upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns." Rev. xvii. 3, 5. It is, however, to be observed, that this severe censor of a corrupt church was, himself, a most superstitious fanatic in several respects, having imbibed the greatest part of those monstrous opinions, which the *spiritual* Franciscans pretended to have received from the abbot Joachim. (See his article.) To these he added an extravagant veneration for St. Francis, whom he considered as wholly and "entirely transformed into the person of Christ." Being accused by some of the less austere Franciscans, of holding and propagating dangerous tenets, his writings were directed to be examined by seven members of the order, four of whom were doctors, and three bachelors of the university of Paris. The judgment which they passed upon them was, that they certainly did contain some propositions which made good the charge, and others which might be understood in a bad

sense. By acquiescing in their censure, he is said to have escaped the severe treatment to which several of his infatuated followers were subjected. He allowed his followers the *bare use of the necessaries of life;* and, at a general chapter of the order held at Paris in 1292, being required by his superiors to deliver his sentiments respecting the rule of their founder, he professed his assent to the interpretation which had been given of it by pope Nicholas III. He inclined, nevertheless, to the side of those austere and *spiritual* Franciscans, who not only opposed the introduction of property among the individuals of the order, but also maintained that the whole community, considered collectively, was likewise to be excluded from possessions of every kind. The zeal with which he defended the cause of these gloomy Franciscans, in his "Treatise on Poverty," and other writings, led them to venerate him as a saint; and after his death at Narbonne in the year 1297, they pretended that miracles were wrought at his tomb. By pope John XXII. his bones were ordered to to be raised, and publicly burnt, together with his writings, in the year 1325; but in the succeeding century, pope Sixtus IV. ordered his works to be examined anew, and pronounced that they contained nothing inconsistent with the true catholic faith, or good morals. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xiii. par. ii. ch. ii. sect.* 36.—M.

OLIVER, Isaac, a miniature painter of distinguished merit, was born about 1555, probably in England, though there is reason to suppose that he was of French extraction, as he sometimes wrote his name *Olivier.* He studied under Hilliard the limner, and received some instructions from Zucchero, an Italian who visited England. His drawings after Parmigiano and other great masters induced Vertue to think that he had been in Italy; but of this and other circumstances of his life, little is known. Of Isaac Oliver, Mr. Walpole says, "In the branch in which he excelled, we may challenge any nation to show a greater master, if, perhaps, we except a few of the smaller works of Holbein." The truth and delicacy of his pencil were admirable, and of some of his finest pieces it is observed that "the largest magnifying glass only calls out new beauties." He painted queen Elizabeth, king James I., and many of the nobility and eminent persons of the time, and also executed some historical and fancy pieces. This artist died in London in 1617. Many of his works were in the collection of Charles I. and James II., and they are to be met with in several private cabinets, though scarce and valuable. He was the author of a treatise on limning.

Peter Oliver, eldest son of the preceding, possessed nearly equal excellence in the same branch, and likewise made copies in water colours of various capital paintings with great success. His works are rare, and in high esteem. He died in 1664, aged about sixty.

An *Isaac Oliver*, who was a good glass-painter, and by whose hand there is a window in Christ-church, Oxford, was probably a grandson of the first Isaac. *Walpole's Anecd. of Painting.*—A.

OLIVECRANTZ, John Paulin, member of the council of Christina queen of Sweden, governor of her domains, and son of a Swedish archbishop, was born at Strengriäs in 1633. Being educated under the immediate inspection of his father, he made great proficiency in classical literature, and in 1658 was appointed secretary of legation to Franckfort, in order to be present at the election of the emperor. He was afterwards sent embassador to Nimeguen, to assist in the negotiations for peace; and in 1680 was made governor of Revel, and supreme judge of Gothland. He was in great favour with Christina, who, in consequence of the office which he held in regard to her domains, commanded him to prefix to his title the qualification of excellency: a circumstance which gave rise to much jealousy, and excited against him a host of enemies. The queen corresponded with him after her abdication; bestowed the most flattering encomiums upon him in her letters, and endeavoured to persuade him to follow her to Rome. He died at Stockholm in 1707; and is considered by the Swedes as one of their best Latin poets. His principal works are: "Oratio in Laudes Reginæ Christinæ Græce habita Upsaliæ," 1646; "Magnus Principatus Finlandiæ Epico Carmine depictus Oratione Græca Holmiæ," 1678, quarto; "Tabulæ in Hug. Grotii de jure Belli ac Pacis Libros. Kil." 1688, folio; "Ode ad Memoriam Reginæ Ulricæ Eleonoræ, Holmiæ," 1693, folio; "Epigramma de sole in Suecia non occidente," ibid. 1693, folio; "Ode dicata sacro solenni Regiæ unctionis Caroli XII." ibid. 1697, folio; "Ode ad Urbem Narvam a gravi Moscovitarum Ob-

Isaac Oliver pinxt. — J. Miller Sculp.

Isaac Oliver.

Vaporo pinx. T. Chambars sculp.

PETER OLIVER.

sidione liberatam," Ibid. 1700, folio. *Gezelii Biographiska Lexicon.*—J.

OLIVET, Joseph Thoullier d', an estimable man of letters, was born in 1682 at Salins in Franche-Comté. He was educated by his father, who was afterwards a counsellor in the parliament of Besançon; and at an early age he entered among the Jesuits, in which society he had an uncle distinguished for his learning. During his continuance among the Jesuits he frequently visited Boileau at his retreat at Auteuil; and his admiration of this celebrated poet caused him to imbibe his principles of literature in all their vigour. The taste which he acquired was therefore rather manly and austere than refined; and it was accompanied with a corresponding bluntness of manners and address. This, however, did not appear till after he had quitted the Jesuits, for while under the discipline of that body, he was distinguished for his gentleness and urbanity. The example of Boileau led him to make trial of his powers in French verse; but in the maturity of his judgment he committed to the flames all his attempts in this walk. He also exercised himself in compositions for the pulpit; and in order to form his taste for oratory on the best models, he became a very assiduous student of the works of Cicero. The attention he paid to this great writer rendered him at length an enthusiast in his favour; and, to the end of his life, admiration of the Roman orator might be said to be his ruling passion. Whilst he continued with the Jesuits, his literary reputation procured him an invitation to Spain, to undertake the tuition of the prince of Asturias. But flattering as such an offer might be, he was too well aware of the restraint and responsibility which must attend an office of that nature, to sacrifice the ease and freedom of a private station, to a brilliant servitude. It was probably this love of liberty that induced him, at the age of thirty-three, to quit the society of Jesuits, just at the period when its members become engaged in it by irrevocable vows. He left it, however, without ill-will, and ever preserved that filial regard towards it which has seldom failed to distinguish those who passed their early years in its bosom.

The abbé d'Olivet thenceforth devoted himself to the life of a man of letters at Paris; and in 1723, while absent in paying the last duties to his father, he was elected into the French academy. The first work which he committed to the press was a translation of Cicero "De Natura Deorum," which was followed by his translation, in conjunction with the president Bouhier, of the "Tusculans" of that author. He afterwards published a version of the "Catilinarian Orations;" and in fine, he collected from all Cicero's works those passages which he thought best calculated as well to form the literary taste of young persons, as to inspire them with useful moral principles, and published them in a translation under the title of "Pensées de Ciceron, pour servir à l'Education de la Jeunesse," 12mo. All these works were well received by the public, and still preserve their reputation. As a translator, d'Olivet is faithful and elegant; and they who find him deficient in warmth and animation, probably do not attend to the different characters of ancient and modern eloquence, the former of which admits simple and natural forms of expression, which are apt to appear cold and tame to one accustomed to the more artificial style of the latter. To his version of the treatise "On the Nature of the Gods," he annexed a tract of his own relative to ancient philosophy, which he entitled "Theologie des Philosophes;" to which theology (says d'Alembert) his philosophical knowledge was in great measure limited. A complete edition of the works of his favourite author was an object that long and deeply engaged his attention. It is asserted, that he was first urged to undertake it by the court of England, which he appears some time to have visited. His own court, however, ashamed of suffering a learned Frenchman to seek for patronage from foreigners, settled a pension upon him as a recompence for his labour in this work, which was printed at Paris in 1740, in nine volumes, quarto. Of this edition it is the character that it performs more than it promises. Besides a very correct text, which has been copied by many posterior editors, it contains a very judicious collection of notes by the best commentators, with a learned and well-written preface of his own.

Next to the works of Cicero, d'Olivet's chief study was the grammar of his own language. He published a treatise on "French Prosody," in which he attempted to prove that almost all French syllables have a determinate measure, and are as susceptible of quantity as those of the Greek and Latin. This is accounted a solid and valuable work, though the author's provincial education has led him into some mistakes concerning the mode of pronunciation. It was succeeded by "Remarques de Grammaire, sur Racine." In these

he is thought to carry his grammatical rigour too far, as applied to poetical diction, though it is admitted that his strictures are perfectly just with relation to a prose style. These remarks brought upon him a severe attack from the satirist Des Fontaines, which he noticed only by some slight observations in a letter to the president Boubier. His attachment to the French Academy led him to write the history of that body, in continuation of that of Pelisson. This work, which comes down to the commencement of the eighteenth century, is valuable for the accuracy of its researches, and the interesting anecdotes preserved in it; but the austerity of the author's taste, and his aversion to every thing like affectation, have produced a simplicity of style approaching to the low and familiar. Still pursuing his enquiries into his native tongue, he published "Opuscules sur la Langue Françoise," in which are many curious and profound remarks on its grammatical difficulties and niceties. He added to them the abbé de Choisi's Journal of Discussions on points of grammar, at the sittings of the academy. On the meetings of this body he was a very assiduous attendant; and though there were members in it whom he did not love, he was always affectionately attached to the academy itself. He was the editor of the posthumous work of his friend Huet, "De la Foiblesse de l'Esprit Humain," which drew upon him some attacks from the journalists of Trevoux, who even insinuated that some of its most obnoxious passages were interpolations by the editor. From this charge he fully justified himself by producing the original manuscript, in the hand-writing of the author. Another work of which he was the editor, was a collection of Latin poems by some of his learned friends, to which he added some of his own, of equal classical merit.

The abbe d'Olivet, with a manner somewhat harsh and repulsive, had a kind and benevolent heart, and was always ready to perform good offices to his literary brethren. His high reputation caused him to be often applied to by heads of families and principals of colleges, to recommend proper persons for tutors; and many scholars obtained eligible situations through his means. He had familiar access to cardinal Fleury, the prime minister, and the bishop of Mirepoix, the distributor of ecclesiastical benefices, who could not but admire the interest he took in obtaining favours for others, while he asked nothing for himself. He preserved to the end of his life the intimate friendship of several persons of eminence in the republic of letters; and although he was very sparing in his approbation of modern productions, he appears to have been free from envy and jealousy. In his mode of living he was moderate and economical; and he sacrificed the greatest part of his patrimony to the advantageous settling of his nephews. By regularity and the natural strength of his constitution, he reached his eighty-sixth year with few infirmities; when, on quitting one of the meetings of the academy, he was attacked with a fit of apoplexy, which put a period to his life in October 1768. *D'Alembert Hist. de l'Acad. Fr. Nouv. Dict. Hist.*—A.

OLIVETAN, Robert, the first person who published a version of the Scriptures in the French language, from the original Hebrew and septuagint translation, for the use of the inhabitants of the Valais, by whom he was engaged to execute that task. Of his personal history nothing is known with any certainty, excepting that he was a relation of John Calvin, and produced the first impressions on his mind in favour of the new doctrines advanced in Germany, as we have seen in the life of that reformer. The last of our authorities, indeed, mentions a report, that he was poisoned at Rome in the year 1536. His translation was printed at Neufchatel in 1535, folio; and was the foundation of the Geneva version in common use, after it had undergone various revisions by Calvin, Beza, Bertram, and others. The character of Olivetan's impression is gothic; and his diction, say some of his catholic critics, is no less so. Indeed, Calvin acknowledged that his language stood in need of being refined, and rendered more intelligible; and that the author had committed many mistakes, which stood in need of correction. Father Simon observes, that the method which Olivetan proposed to follow when he undertook this translation is excellent; but that he did not adhere to it in the execution of the work. For the proofs by which he supports this charge, we refer to him as quoted below; and also for the probable evidence which he adduces, that Olivetan was not so well acquainted with the Hebrew language, as has been maintained by the Protestants of Geneva. Calvin's first revised edition of this translation came out at Geneva, in 1550, in quarto; copies of which, as well as of Olivetan's in the gothic character, are now exceedingly rare. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. book ii. ch. 21.*—M.

OLIVIER, Serapihim, a learned French ecclesiastic who was promoted to the purple in the early part of the seventeenth century, was born at Lyons, in the year 1538. He studied the civil and canon law at Bologna; and then went to Rome, where he recommended himself to the notice and patronage of pope Pius IV. By that pontiff he was created, at first auditor, and afterwards dean of the *Rota;* which posts he retained during forty years. He was frequently employed in the capacity of nuncio, by popes Gregory XIII., Sixtus V., and Clement VIII. In the year 1604, the last-mentioned pontiff bestowed on him the title of patriarch of Alexandria, and raised him to the sacred college, on the recommendation of king Henry IV. By the same prince he was nominated to the bishopric of Rennes in Britanny. He died in 1609, at the age of seventy-one. He prepared for the press, "Decisiones Rotæ Romanæ," which made their appearance at Rome, in 1614, in two volumes, folio; and were reprinted at Frankfort, in the following year, with additions and notes. *Moreri. Nouv. Dict. Hist.*—M.

OLMOS, Fr. Andres de, was born near Oria in the district of Burgos, in the latter part of the fifteenth century, and was brought up in the house of a married sister at Olmos near Valladolid, from which place he took his name. At the age of twenty he took the Franciscan habit in the convent at Valladolid. His zeal and his application to theology soon distinguished him, and when Charles V. sent Fr. Juan de Zumarraga as inquisitorial commissioner against the witches of Biscay, Fr. Andres was chosen as his companion. He acquitted himself so well in this expedition against the old women, that Zumarraga when he was made bishop of Mexico in 1528 took him with him to the new world.

Here Andres was more usefully employed than in burning witches; his zeal was more wisely directed, and he began a series of labours which entitle him to the respect of posterity. Four languages he found it necessary to learn, the Mexican, the Totonaca, the Tepehua, and the Guaxteca. Of the two first he wrote grammars and vocabularies, which have been of essential service to other missionaries. He amused the Mexicans with an *auto*, or mystery of the day of judgment, in their own language, which was represented before the viceroy D. Antonio de Mendoza in the capital; and he committed to writing that interesting advice of the Mexican parents to their children which may be seen in Cullen's translation of Clavigero. Besides these, he composed very many religious tracts in the different languages of the tribes among whom he passed the greater part of his life, suffering every kind of privation and difficulty. His face, it is said, was like that of a leper from the continual persecution of the musquitos; they who have seen the effects which these insects produce on some complexions will not disbelieve this as impossible. He lived, however, to a great age, and died October 8, 1571, in the odour of sanctity. I know not whether he has been canonized, but there is, as usual, a list of miracles attributed to him, and if he has not been created a saint, he is called so by the courtesy of catholicism. Andres de Olmos is also to be ranked among the poets of Spain, having translated into Castillian verse a Latin work upon heresy, by P. F. Alonzo de Castro. *Torquemada.*—R. S.

OLYBRIUS, a short-lived emperor of the West, of the noble Anician family, had been invested with the consular dignity, and was much favoured by Leo, emperor of the East, who promoted his marriage with Placidia, second daughter of Valentinian III. When the powerful count Ricimer had resolved upon the deposition of the emperor Anthemius with whom he was at variance, he proposed to raise to the purple Olybrius, who was also supported by Genseric, king of the Vandals. Ricimer laid siege to Rome, which at length he stormed; and by his orders, Anthemius, though his father-in-law, was dragged from his concealment and put to death. Olybrius was then proclaimed emperor, A. D. 472, but he enjoyed his elevation for a very short period. Ricimer, who had long tyrannised over the empire and caused the death of three emperors, first died, and Olybrius soon followed him, after a reign of only three months and twelve days. *Univers. Hist. Gibbon.*—A.

OLYMPIODORUS, an Alexandrian philosopher, who flourished about the year 430, is celebrated for his knowledge of the Aristotelian doctrine, and was the master of Proclus, who attended upon his school before he was twenty years of age. This philosopher is to be distinguished from a Platonist of the same name, who wrote a "Commentary upon Plato," which was preserved among the manuscripts in the royal library at Paris; and "A Life of Plato," of which James Windet has published a Latin version, enriched with learned notes. He is also to be distinguished from a Peripa-

tetic, of a later age, who wrote "A Commentary upon the Meteorology of Aristotle." *Suidas. Moreri. Nouv. Dict. Hist. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. sect.* 5.—M.

OLYMPIODORUS, a learned Greek commentator on the Scriptures, who, if, as some maintain, he was at first a monk, became afterwards a deacon of Alexandria. The learned differ widely in their opinion concerning the time when he flourished: some placing him in the ninth century; others in the eleventh; while Cave thinks that he ought to be placed under the year 501, or not much later. He is commended for the excellence of the sermons with which he edified the church at Alexandria, as well as the learning and ability which he discovered in his elucidations of the sacred writings. There are extant by him, a short "Commentary on Ecclesiastes," in Greek and Latin, in the second volume of Fronton Duc's "Autuar." and in the eighteenth volume of the "Noviss. Bibl. Patr.;" "A Commentary upon the Lamentations of Jeremiah," published at Rome, with Origen's commentary, 1598, quarto; and "A Commentary upon Job," of which the best edition was published at London, by Patricius Junius, 1637, folio. *Cave's Hist. Lit. vol. I. sub. sæc. Eutych. Moreri.*—M.

OMAR, the second of the caliphs or successors of Mahomet, was distinguished while a private person for his love of justice and his zeal for the prophet's authority, of which the following instance is related. A Mussulman having a dispute with a Jew, which was decided against him by Mahomet, appealed from him to Omar, then in high authority for his integrity and piety. Omar desired the parties to stay awhile, and withdrawing into his house, returned with a scymitar. He instantly clove down the Mussulman with his weapon, exclaiming, "This is the reward of him who refuses to submit to the judgment of God and his apostle!" On this account, Mahomet gave him the appellation of *al-farouk*, signifying both the *divider* and the *distinguisher*, thus doubly alluding to his action and the discernment that prompted it. Such was his reputation among the Moslems, that Abubecre in his last illness nominated him his successor, though he expressed much reluctance to assume so weighty a charge; and on the death of that caliph, A. D. 634, Omar succeeded without opposition. The title given him was *Emir-al-moumenin*, or commander of the faithful, which became that of the succeeding caliphs. The humane disposition of Omar having rendered the ferocious though successful Caled an object of his displeasure, he immediately superseded him in the command of the army in Syria, and restored it to Abu Obeidah. The dissatisfaction of the troops on this occasion, and the patriotic conduct of Caled, who consented to serve under his rival, and did not in the least relax in his efforts against the enemy, have been noticed in the life of that general.

Omar, like his predecessor, was a man of peace, and employed himself at home in the civil and religious functions of his office; but his reign was the era of some of the greatest accessions made to the Arabian empire by the conquests of its chieftains. In Syria, after the capture of Damascus, the Moslem army proceeded to the reduction of Baalbec or Heliopolis, and Hems or Emessa. The emperor Heraclius having sent a great force to stop the progress of the Arabs, it was defeated by Caled in 636 at the bloody battle of Yermook. The siege of Jerusalem was the immediate consequence of this victory. It was bravely defended; but the besieged, having no prospect of succour, entered upon a treaty of capitulation. One of the terms insisted upon by the patriarch Sophronius was, that, in consideration of the dignity of this holy city, the object of veneration to Mahometans as well as to Christians and Jews, the caliph should come and take possession of it in person. Omar agreed to the proposal, and his journey thither presents a curious and interesting picture of the simplicity of the early Saracen caliphs. Mounted upon a sorrel-coloured camel, in a tattered habit of hair-cloth, he carried with him his provision in two bags, consisting of sodden grain and fruits, together with a leathern sack filled with water, and a wooden dish. When he halted to make a repast, he permitted any of his slender train to partake with him, eating from the same dish. He performed with great devoutness all the offices of his religion; and during his march administered justice to all applicants. In several instances he corrected the laxity of morals which was prevalent among the new converts, especially in matrimonial cases. On approaching Jerusalem he was met by Abu Obeidah with an escort, and conducted with great reverence into the camp. He there publicly preached to the troops, and rigorously abolished many luxurious indulgencies which had gained ground among them. He then signed the capitulation, by which the christian inhabitants of Jerusalem were secured in their lives, properties, and the free exercise

of their religion, but were made tributary, and subjected to various humiliating restrictions. Omar then made his entry into the city, and visited the places most remarkable for religious antiquities, in company with the patriarch, with whom he freely conversed. Expressing a desire to perform his devotions, the patriarch spread a mat for him in the church of St. Constantine; but the caliph refused to begin his prayers there, and knelt down on one of the steps leading to the east door. For this proceeding he gave the honourable reason, that it was in order to secure to the Christians the use of their church; for that he well knew, if he, the caliph, had prayed in it, the Moslems would ever after have claimed the same privilege. He made choice of the site of Solomon's temple for the foundation of a Mahometan mosk, the only one erected by him in Jerusalem. The conversion of one Caab, a Jew, by his arguments, was a circumstance which, he said, gave him as much pleasure as the conquest of the holy city. After having regulated the government of Syria, and directed Amru to undertake the reduction of Egypt, the caliph returned to Medina.

Aleppo and Antioch were next reduced by the Moslems, who also made themselves masters of the cities of Palestine, and of several places near the Euphrates. Said, one of the commanders, crossed the Tigris, and sacked the city of Madayn, the ancient Ctesiphon. Syria was at length completely subdued, and Amru, now in possession of the chief command, proceeded to Egypt. His conquest of that country has been related in his life. It was completed by the reduction of the great and rich commercial city of Alexandria. This event gave occasion to one of the most remarkable incidents connected with the name of Omar. It is said that, upon an application from Amru to the caliph to know his pleasure concerning the famous Alexandrian library, an answer was returned commanding its destruction, for that, "if the books agreed with the book of God (the Koran) they were superfluous; if they disagreed, they were pernicious, and ought to be destroyed." In consequence of this decision, the manuscripts were delivered to the five thousand public baths in the city, to which they served as fuel during six months. This story, which has no voucher but Abulpharagius, who lived six centuries afterwards, is discredited by Gibbon, at least in its whole extent. It bears, indeed, evident marks of eastern exaggeration; but that historian further doubts the existence of the famous ancient library of Alexandria at that period. He supposes that a collection of books, perhaps religious and controversial, might belong to the patriarchal church, and perhaps undergo the fate above specified. To such, Omar's sentence would apply, rather than to works of science and polite letters; yet an illiterate fanatic might involve them all in a common condemnation.

Mesopotamia, part of Persia, Khorasan, and other remote oriental regions were reduced under the moslem dominion in the reign of this caliph, whose days were, however, cut short by violence. In the eleventh year of his reign, A. D. 634, he received a stroke from the dagger of a Persian slave, named Firouz, exasperated by a decision against him respecting his tribute, which in three days brought him to the tomb, at the age of sixty-three. He refused to nominate a successor, but appointed six electors to fill the vacant throne. Omar was much and deservedly regretted by his people, to whom he was endeared by the moderation and strict justice of his rule, the simplicity of his private life, joined with public liberality and munificence, and his religious zeal. The additions made to the moslem empire whilst he was at its head were greater than those under any other caliph; they were, however, chiefly to be ascribed to the military talents of Caled, Amru, and others of his lieutenants, in that heroic age of Mahometism. *Univers. Hist. Marigny's Hist. of the Arabs. Gibbon.* —A.

ONKELOS, a celebrated rabbi who flourished in the first century, and was the author of the Chaldee *Targum*, or, translation of the Pentateuch which is called after his name. The Jewish writers agree that he was, during a part of his life, contemporary with Jonathan Ben Uzziel, author of the *Targum* on the Prophets; but they make him considerably the youngest of the two. For they tell us, that Jonathan was one of the principal scholars of Hillel, who died about the time of our Saviour's birth; while Onkelos survived Gamaliel the elder, St. Paul's master, who was the grandson of Hillel, and who lived till within eighteen years of the destruction of Jerusalem. And the Talmudists relate, that he assisted at the funeral of this Gamaliel, and contributed largely to the great expence which attended the celebration of his obsequies. The learned Prideaux, however, is of opinion, that Onkelos must have been of older standing than Jonathan; alleging, as one of his principal reasons for adopting it, the purity of style in which

our author's *Targum* is written. This will appear from comparing it with those parts of the books of Daniel and Ezra which are in Chaldee, and are allowed to be the truest standard of that language. The more nearly, therefore, the style of any writing approaches to that standard, the more ancient we may conclude it to be; and the farther it differs from it, the later is the date to which the flux of all languages will warrant us in assigning it. Following this rule Dr. Prideaux concludes, that since no Chaldee writings now extant come nearer than this work to the style of what is written in that language in the books of Daniel and Ezra, it is fair to consider the *Targum* of Onkelos as the most ancient of all the books of that description, and, consequently, to assign the earliest period to its author. The doctor adds, that he could see no other reason why Jonathan Ben Uzziel, when he undertook to write his *Targum*, should pass over the law and begin with the prophets, than that Onkelos had already performed this task before him. With regard to the *Targum* of Jonathan, and other *Targums* of a later date, they are properly called Chaldee *paraphrases*, on account of the additions and glosses to the text which they contain; but the *Targum* of Onkelos is, strictly speaking, a Chaldee version of the books of Moses, in which the Hebrew text is translated word for word, and for the most part faithfully and accurately. On this account it has been always held by the Jews in higher estimation than the other *Targums*, and read by them in their public assemblies. This we learn from rabbi Elias Levita's preface to his "Chaldee Lexicon;" who informs us, that the Jews, "holding themselves obliged, every week in their synagogues, to read twice (i.e. the Hebrew text first, and afterwards the Chaldee interpretation) that *Parasha*, or section of the law which was the lesson for the week, made use of the *Targum* of Onkelos for that purpose; and that this practice continued to his time, in the early part of the sixteenth century. To this preference it was owing that, while there were scarcely more than one or two copies of the other Chaldee paraphrases to be found in a whole country, before the invention of the art of printing, even then this *Targum* was to be met with wheresoever the Jews were dispersed. Wolfius observes, that the name of *Onkelos* is certainly not of Hebrew origin, and seems to countenance the opinion of those Jewish writers, who represent him to have been a proselyte to their religion from the Gentiles. On the contrary, Prideaux maintains, that unless he had been a native Jew, and bred up from his birth in the Jewish religion and learning, as well as thoroughly skilled in the Hebrew and Chaldee languages, he could scarcely have been equal to the performance which he executed. The representation of him as a proselyte, he considers to have proceeded from the mistake of confounding him with Aquila of Pontus, who was indeed a Jewish proselyte, and wrote a Greek *Targum*; which has been clearly shewn by the learned Montfaucon, in his "Præliminaria in Hexapla Origenis," to bear no affinity to the *Targum* of Onkelos. Those of our readers who wish to see this point particularly discussed, we refer to the two first of our authorities. The first Latin version of this work was made by Alphonsus de Zamora, and published in the complutensian edition of the Polyglot, in 1517; whence it was adopted into the Antwerp, in 1572; that of Le Jay at Paris, in 1645; and into our countryman Walton's, in 1657. *Wolfii Bibl. Hebræ. vol. II. lib. vi. cap. ii. sect.* 1. *Prideaux's Connect. Old and New Test. vol. III. part ii. b.* 8. *Moreri.*—M.

ONOSANDER, a Greek author, and platonic philosopher, concerning whose time nothing certain can be ascertained, but that he flourished under the Roman emperors. He wrote "Commentaries upon the Politics of Plato," which are no longer extant. He was also the author of a work of considerable celebrity, entitled, "Στρατηγικος Λόγος," being a treatise on the duties and virtues of the general of an army. From the dedication of this piece to a Q. Veranius, it has been thought probable that his patron was the person of that name who is mentioned by Tacitus; which hypothesis would place our author's time either under the reign of the emperor Claudius, or that of Nero: but this is merely a matter of conjecture. This treatise was first given to the public in a Latin version, by Nicholas Saguntin, at Basil, in 1541, octavo. A new version of it, in the same language, was afterwards made by Joachim Camerarius, and published by his sons at Nuremberg, in 1595, octavo. In the year 1601, M. Rigault published an edition of it at Paris, in Greek and Latin, in quarto, with learned notes; and since that time, various editions and translations of it have appeared, which are specified in our authorities. *Suidas. Fabricii Bibl. Græc. vol. II. lib. iii. cap. xxx. sect.* 11. *Moreri. Nouv. Dict. Hist.* —M.

OPITIUS, Henry, a learned German lutheran divine and orientalist in the seventeenth

Dulcia dum Musæ dant plectra MARONIS, HOMERI
OPITIO, Phœbus Teutonis ore canit.

14.

and early part of the eighteenth century, was born at Altenburg in Misnia, in the year 1642. We have met with no other particulars concerning his personal history, than that he became professor of divinity and of the oriental languages at Kiel in Holstein; where, by his productions in Hebrew literature and antiquities, he justly acquired the reputation of being one of the most learned men of his time, and where he died in 1712, when about seventy years of age. He was the author of "Novum Lexicon Hebræo-Chaldæo-Biblicum, &c. ad modum tam Lexici Buxtorfiani Hebræi, qua Schreveliani Græci adornatum," 1692, quarto; "Atrium Linguæ Sanctæ," or, a compendius introduction to the study of the Hebrew language, founded on the "Hebraismus Restitutus" of the learned Wasmuth, of which the third edition, now before us, was published in the year 1681, and is highly commended in a letter of Leusden to the author; an edition of "The Hebrew Bible," 1709, in two volumes, quarto; "Parva Biblia;" "Syriasmus;" "Chaldaismus;" "Disputationes," &c. In one instance, however, he shewed himself defective both in judgment and taste, by attempting to establish a relationship between the Greek and oriental languages, on the plan which Wasmuth has followed in shewing the affinity subsisting between all the dialects of the East. This wild scheme for subjecting the Greek language to the same rules with the Hebrew, he published in a little work, entitled, "Græcismus Facilitati suæ Restitutus, Methodo nova, eaque cum Præceptis Hebraicis Wasmuthianis, et suis Orientalibus, quam proximè harmonica, adeoque regulis xxxiv. succinctè absolutus." *Nouv. Dict. Hist. Ladvocat's Dict. Hist. & Bibl. portatif.*—M.

OPITZ, Martin, (Lat. *Opitius*) a poet and philologist, was born in 1595 at Buntslow in Silesia. He was educated in the universities of Frankfort on the Oder, Heidelberg, and Strasburg, and afterwards accompanied a Danish gentleman in a tour to the Low Countries. Returning to Silesia, he passed some time at [illegible]lau, where he was engaged by Bethlem [illegible]bo[illegible], prince of Transylvania, to teach clas[illegible] [illegible]iterature at his new school of Weissen[illegible]g. During his residence in Transylvania he [illegible]ly employed himself in inquiries relative [illegible] history of the ancient Dacians, and the [illegible] antiquities existing in that country. [illegible]ed various inscriptions, which he trans[illegible] to Gruter, Grotius, and Bernegger, with [illegible], as well as with other learned men, he was in habits of correspondence. Returning to Germany, he was made secretary to a burgrave in the imperial service, who furnished him with the means of a journey to France. In that country he became personally acquainted with Grotius, and made a considerable collection of manuscripts and medals. He afterwards passed some time in the service of the prince of Lignitz, and finally retired to Dantzig, where he died of the plague in 1632. Martin Opitz particularly distinguished himself as a writer of Latin and German poetry. As a Latin poet he was reckoned inferior to few of his countrymen. In 1631 he published at Frankfort two books of "Sylvæ," and one of "Epigrammata." Of his select epigrams a volume was printed at Dantzig in 1640. He obtained greater fame from his German poems, which were accounted the most exact and finished in language and versification that had hitherto appeared; insomuch that some have thought him entitled to the appellation of the father of German poetry. A collection of these appeared at Frankfort in 1628 and 1644, and various pieces were printed separately. All his German poems were reprinted at Amsterdam in 1698. He has been compared to Pope on account of the correctness of his compositions, and the spirit of philosophy that pervades them. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

OPORINUS, John, a learned printer, born at Basil in 1507, was the son of one Herbst, a painter in indigent circumstances. He was taught Latin by his father, and afterwards passed four years at the university of Strasburg, maintaining himself by teaching younger students, and by copying manuscripts and correcting the press. When enlisted in the service of letters, he followed the pedantic custom of the time in giving a classical transformation to his name, which he changed from *Herbst* signifying *Autumn* or *Harvest*, to *Oporinus*, which has the same meaning in Greek. In order to mend his circumstances, he married an old lady who had a good fortune, but a very crabbed disposition. He endured her ill-humours till her death, but was not repaid by any share of her property. He is said, however, to have ventured thrice more upon the connubial tie. Being advised by his friends to study physic, he engaged as pupil and secretary to the famous Paracelsus. This master promised to communicate to him some of his medical secrets, but failing in the performance, Oporinus left him, and set up a school of Greek and Latin at Basil. At length

he went into the printing business in partnership with one Robert Winter, who also Græcised his name to Chimerinus. In this employment he was indefatigable, keeping by his own sole labour six presses at work, and publishing no book which he had not corrected himself. His industry, however, was not requited with the goods of fortune; for Winter died insolvent, and Oporinus was not able to go on without the assistance of friends, and finally died in debt. He was, doubtless, too much of a scholar to be a successful man of business. He died in 1568, at the age of sixty-one. Being a good judge of manuscripts, he printed none but the most valuable, and he took care that they should appear in the most correct form. He wrote notes of his own upon several authors, and compiled very useful tables of contents and indexes of others. His principal writings were "Notes upon Solinus," in an edition of that author and Mela; "Scholia upon the Tusculans of Cicero;" and also upon other works of that author; "Notes upon some Parts of Demosthenes;" "Darii Tiberti Epitome Vitarum Plutarchi ab innumeris mendis repurgata;" "Propriorum Nominum Onomasticon." Several of his Latin letters are printed in a collection of Epistles published at Utrecht in 1697. A catalogue of the productions of his press, with his life by Andrew Jociscus, has been printed. *Moreri. Eloy. Dict. Hist. Med.*—A.

OPPIAN, a Greek poet and grammarian, was a native of Anazarba in Cilicia, and flourished under the emperor Caracalla, in the beginning of the third century. To that prince he presented his two poems, "Halieutica," on fishing, and "Cynegetica," on hunting, both which are extant. With the latter, in particular, the emperor was so well pleased, that he gave the author a piece of gold for each line, whence they obtained the name of his golden verses. These works have been much esteemed by various modern critics, as well for the force and elegance of the descriptions, as for the ingenuity of the thoughts and similes. They likewise display a great fund of erudition, with which they are sometimes over-loaded. Oppian likewise composed a work "On Fowling," with some other pieces, which are lost. He died of the plague at the age of thirty, and was honoured by his townsmen with a statue and a highly encomiastic inscription. The best editions of Oppian are those of Ritterhusius, *Lugd. B.* 1597, octavo; of Schneider, *Argent.* 1776, octavo; and of Bellin de Ballu, *Argent.* 1785, two volumes, octavo. *Vossii Poet. Græc. Baillet. Bibliogr. Dict.*—A.

OPSTRAET, John, a learned divine and professor of theology at Louvain in the seventeenth and former part of the eighteenth century, was born at Beringhen, a small town in the country of Liege, in the year 1651. He was instructed in grammar learning at Liege, and then sent to pursue his academical studies at the university of Louvain. Here, a few years afterwards, he was appointed tutor in the classics and Latin poetry at the college of the Holy-Trinity; but he soon relinquished that office, and devoted himself entirely to the study of divinity. At first he was inclined to the opinions of the relaxed casuists, till an attentive and serious study of the Scriptures and fathers, led him to become one of their most decided and zealous opponents. In 1680, he was ordained priest, and admitted a licentiate in divinity during the following year. Four years afterwards he was appointed to fill the theological chair at the college of Adrian VI.; whence he was called to Mechlin in 1686, by M. Huygens, archbishop of that city, to discharge the duties of the same post in the seminary there. After the death of that prelate, his successor, M. Humbert de Precipiano, finding that our author was attached to the cause of Jansenius and Quesnel, dismissed him as a dangerous person, in 1690; when he returned to Louvain, where he entered into a long controversy with M. Steyaert, relating to the principles of the bishop of Ypres, and maintained the reputation of being one of the ablest champions who encountered the *constitutionaries*, as the supporters of the famous bull *Unigenitus* were called, and the Jesuits. The part which he took in these disputes exasperated them so much against him, that they prevented his taking the degree of doctor, though he had commenced, with great applause, the customary exercises on such occasions; and in the year 1704, they procured his banishment out of all the dominions of king Philip V. Two years afterwards, however, when the war of the confederates had reduced this country under the dominion of king Charles, he returned again to Louvain; where, in the year 1709, he was made principal of the Falcon-college. This place he retained till his death, in 1720, in the seventieth year of his age. He possessed considerable genius and quickness of apprehension; his reading was very extensive; and he could write well in Latin, when-

ever he took the trouble to avoid the scholastic style, in which the controversies of the age were chiefly conducted. His life was truly exemplary; and that he was devoid of ambition and interested motives, he shewed by refusing one of the principal and most valuable canonries in the cathedral church of Liege. In cases of conscience, and on a variety of difficult points relating to ecclesiastical discipline, he was consulted as an oracle by the clergy of the country. He was the author of a multitude of productions, highly esteemed in the Jansenist connection, and among others, of "Doctrina de Laborioso Baptismo asserto ex Sacris Literis, Conciliis, sanctis Patribus et Theologis," 1692, quarto; "Doctrina de Administrando Sacramento Pœnitentiæ, collectis tum eminentissimorum Cardinalium, tum illustr. Episcoporum Dissertationibus, Institutionibus, et Decretis," 1701, quarto; "Ad Tirones in Academiis et Episcoporum Seminariis Theologiæ alumnos Institutiones Theologicæ," in three parts, 1705, 1706, 12mo.; "Pastor bonus, seu Idea, Officium, Spiritus, et praxis Pastorum," 1687, in two volumes, 12mo.; "Theologus Christianus, sive ratio Studii et Vitæ instituendæ a Theologo," 1692, 12mo.; "Institutiones Theologicæ de Actibus Humanis," 1709, in three volumes, 12mo.; "Theologiæ dogmaticæ, moralis, practicæ, et scholasticæ, partes tres," 1726, in three volumes, 12mo.; together with controversial tracts, memoirs, &c. of which an ample list may be seen in *Moreri. Nouv. Dict. Hist.*—M.

OPTATUS, a saint in the Roman calendar, was bishop of Milevi, a city of Numidia, and flourished in the fourth century. Jerome says that he wrote under the reigns of the emperors Valentinian and Valence, that is, between the years 364 and 375. Cave places him under the year 368, and Tillemont about the year 370. With respect to his life, we are furnished with no particulars; and the time of his death is not ascertained. High commendations are bestowed on him by different ancient writers, which are noticed by Tillemont, at the beginning of his article concerning him. Among these is Augustine's testimony, who classes him with Cyprian, and others, who had come over from Gentilism to Christianity, and brought with them the riches of the Egyptians, that is, learning and eloquence, to the no small advantage of the christian cause. Optatus acquired much reputation, by a work which he wrote in defence of the Catholics against the Donatists. According to Jerome, that work consisted of six books; and though a seventh book has been added since his time, it is probable, from its comparative deficiency in elegance and sublimity, and from the opposition in the sentiments which it contains to those in the other books, that it is supposititious. Dupin attributes it to some African, who lived soon after the time of Optatus; and he has given a particular analysis of the genuine books of this father. They bear honourable testimony to the learning and ingenuity of the author, and are drawn up in a style that is noble, energetic, and concise, though not sufficiently polished. The first edition of Optatus was published at Mentz, in 1549, by John Cochlæus. In 1563, a new edition of his work was published at Paris, by Baldwin, a civilian, with learned and curious notes; which was the foundation of that of Commelin, in 1599. At subsequent periods, editions of it were given by L'Aubespine, bishop of Orleans, Meric Casaubon, Barthius, Philip Prior, and others. The best edition of this father was published by Dupin, in 1700, folio, who corrected the text by a collation of four ancient manuscripts. This work contains short notes of the editor, and various readings at the bottom of the pages; and at the end, the notes of Baldwin, L'Aubespine, Casaubon, and other former editors, together with a collection of the acts of councils, the conferences and letters of bishops, edicts of emperors, proconsular acts, and acts of martyrs, which bear any relation to the history of the Donatists, disposed in chronological order, from the commencement of that sect to the time of Gregory the great. Prefixed to this edition is an account of Optatus, and of the different editions of his work; and two dissertations, one on the history of the Donatists, and the other on the sacred geography of Africa. *Fabricii Bibl. Eccl. sub. Hieron. cap.* 110. *Augustin. de Doctrina Christiana, lib. ii. cap.* 40. *Tillemont's Memoires, vol. VI. art.* 58. *Cave's Hist. Lit. vol. I. sub. sæc. Arian. Dupin. Moreri. Lardner's Cred. part ii. vol. IX. ch.* 105.—M.

ORCHAN, (*Or Khan*) son of Othman, the founder of the Ottoman dynasty, distinguished himself for valour and conduct during his father's life-time, and reduced the important city of Prusa, or Bursa, the capital of Bithynia. On the death of Othman soon after, in the year 1326, Orchan was declared his successor on the Turkish throne. He restored Prusa to its former splendour, founded in it a mosk and a college, to which he invited the most learned of the Mahometan doctors, altered the old Seljukian coin, and gave it the impression of his own name, and nominated his brother Aladdin for his vizier. He next in-

troduced improvements in his army, adding to the Turkman cavalry of his father a body of disciplined infantry, distinguished by an uniform. These, in process of time, he composed of young christian captives educated in the Mahometan faith, who were more likely to be obedient than the native peasantry. The latter he permitted to serve as irregular cavalry, or freebooters. In the second year of his reign he took the city of Nicomedia, and in 1329 he made himself master of Iznik or Nicæa, after a siege of two years. In order to re-people this city, he married the widows to his own officers, and entertained new settlers from other Greek towns, who were attracted by the fame of his clemency. The whole province of Bithynia, as far as the shores of the Bosphorus and Hellespont, fell under his dominion; and on the other side he made several of the Seljukian princes his tributaries. Having formed an alliance with John Cantacuzenus, great domestic of the Constantinopolitan court, and afterwards emperor, he adopted his interest in the civil dissensions of that capital, and at length demanded one of his daughters in marriage. Notwithstanding the difference of religion and manners, the circumstances of the empire did not permit a refusal, and Theodora was given to Orchan with great solemnity. As the condition of this union, the Turk sent considerable succours to Cantacuzenus under his son Solyman, on different occasions; but this prince took the opportunity of occupying the fortresses on the Thracian Chersonesus. After the resignation of Cantacuzenus, the bands of alliance between the Greek and Turkish emperors being dissolved, Solyman openly invaded Thrace, and made himself master of Gallipoli, the key of the Hellespont. He was soon after killed by accident while exercising his troops, and Orchan was so much affected by his loss, that he soon followed him to the grave in 1360, at the age of seventy. This sovereign is much extolled by the Turks for his valour, clemency, liberality, and love of learning; and he certainly deserves to be regarded as one of the principal founders of the Ottoman greatness. *Univers. Hist. Gibbon.* —A.

ORDERIC, Vital, an ecclesiastical historian in the twelfth century, was born in England, about the year 1075, at Atlingesham, a village on the banks of the river Severn, though he was of French descent, his father being a native of Orleans. In the eleventh year of his age he was sent to Normandy, where he took the religious habit in the abbey of Ouche, following the example of his father, who had become a widower and embraced the monastic life. In the year 1091, when he was about the age of sixteen, he was ordained subdeacon; and in 1108, when he was in his thirty-third year, he received priest's orders from the hands of the archbishop of Rouen. He spent his life in the station of a simple monk, without filling any of the posts belonging to his order, wholly occupied in study and devotion. He died after the year 1143. He wrote "Historiæ Ecclesiasticæ lib. xiii." containing the history of the christian church from the birth of Christ to the year 1142. This work, though it abounds in the fables and legendary tales which were universally received in the age of Orderic, also furnishes many interesting facts, not to be met with elsewhere, which relate to the histories of Normandy, France, and England. It was first edited by Duchesne, among his "Historiæ Normannorum Scriptores," 1619, folio; and it is deserving of being presented to the public in a more correct form. From the last of our authorities it appears, that preparations had been made with this view, by father Bessing, whose manuscripts were lodged in the abbey of St. Owen at Rouen. *Cave's Hist. Lit. vol. II. sub. sæc. Wald. Dupin. Nouv. Dict. Hist.*—M.

OREGIUS, Augustine, a learned Italian cardinal and philosopher who flourished in the seventeenth century, was descended from parents in humble circumstances, and born at Florence in the year 1577. As he afforded early indications of good natural abilities and a love of learning, he met with friends who sent him to pursue his studies at Rome, with a small exhibition. Here an adventure occurred to him similiar with that which befel the patriarch Joseph in the house of his Egyptian master; and he proved equally faithful to his duty. He had the resolution to fly from his apartment, and to spend a cold winter's night in the street without clothes, sooner than venture back to the scene of temptation. When cardinal Bellarmine was apprized of this striking instance of his virtue, he took our young scholar under his own patronage, and placed him in a college where the youths of the first families in Rome were educated. The advantages of this situation he improved, with the greatest diligence and success, and became a proficient in the Greek tongue, philosophy, divinity, ecclesiastical history, and an acquaintance with the councils. We meet with no account of his personal history, from the time of his completing his academical studies till he was

turned of fifty years of age; but he appears to have entered into orders, and probably resided at first with cardinal Bellarmine, and afterwards with cardinal Barberini, who became pope by the name of Urban VIII. While the cardinal last mentioned was legate at Bologna, he employed Oregius to examine whether Aristotle taught the mortality of the soul, with the intention, should that be the case, of persuading the pope to prohibit lectures upon him with regard to that subject. On this occasion he vindicated Aristotle against that charge, in a piece entitled, "Aristotelis vera de rationalis Animæ Immortalitate Sententia," which was published at Rome in 1631, in quarto. In the same year he published his theological treatises on the subjects contained in the first part of the "Summa" of Aquinas, which he drew up for the benefit of cardinal Barberini, the nephew of his patron of that name, and sent into the world for the use of the younger Roman prelates. Upon the accession of Urban VIII. to the papal dignity, he made Oregius his divine, and in the year 1634, honoured him with the purple, and presented him to the archiepiscopal see of Benevento. He died at that place in 1635, when he was fifty-eight years of age. Cardinal Bellarmine used to call him his *divine*, and pope Urban VIII. was accustomed to give him the title of his *Bellarmine*. He wrote a treatise "De Angelis", and another "De Operibus sex Dierum," which were printed at Rome in 1632; and they were collected together, with other treatises written by him, and printed in a folio volume, in 1637, under the care of his nephew Nicholas Oregius. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

ORELLANA, Francis, a Spanish adventurer, famous as the first European navigator of the great river Maragnon, was a young officer, second in command to Gonzalo Pizarro, in an expedition undertaken in 1540 from Quito in Peru, for the discovery of the inland country to the east of the Andes. They had reached the banks of the Coca or Napo, a large river which discharges itself into the Maragnon, when they built a bark of green wood for the purpose of assisting their progress, and manned it with fifty soldiers, under the command of Orellana. The vessel fell down the stream, and was soon out of sight of the land party, when Orellana, fired with the idea of distinguishing himself as a discoverer of new regions, perfidiously deserted his commander and comrades, who, were left in the utmost distress, and proceeded on a voyage to be terminated only by the ocean to which the stream he was navigating should bear him. He embarked in February 1541, and having reached the wide channel of the Maragnon from the Napo, he boldly committed himself to the current without provisions, a compass, or a pilot. The party made frequent descents on each bank for the purpose of procuring provisions, which they sometimes seized by force of arms, and sometimes obtained by friendly intercourse with the gentler natives. At length, after many dangers and hardships incurred in a voyage of seven months, he reached the ocean, where he was in imminent hazard of being lost. He, however, got safe to the Spanish settlement in the island of Cubagua, whence he sailed to Spain. He filled the ears of his countrymen with narratives of the wonders he met with in his expedition, such as temples of the Indians plated with gold, and a republic of women so warlike that they had extended their dominion over a wide tract of country. From this last circumstance, grounded, it is said, upon his meeting with a few female warriors, he gave the name of the River of Amazons to the Maragnon, by which last appellation it was already in part known to the Spaniards. His own name has likewise been affixed to it, especially by the poets, delighted by its lofty sound. Thus our Thomson,

> Swell'd by a thousand streams, impetuous hurl'd
> From all the roaring Andes, huge descends
> The mighty Orellana. SEASONS.

It does not appear that Orellana was ever called to account for his desertion; probably, the subsequent ruin of the Pizarros sheltered him. Ten years afterwards he was entrusted with the command of three vessels from Spain, with which he perished, without having been able to discover the true mouth of his river. *Moreri. Robertson's America.*—A.

ORESME, Nicholas, an eminent French prelate and one of the most celebrated writers in the fourteenth century, was born at Caen in Normandy, but in what year is not known. He pursued his studies at the university of Paris, where he entered himself a member of the college of Navarre, and he was admitted to the degree of doctor by the faculty of the Sorbonne. In the year 1355, he was elected grand master of the college in which he was educated, and M. Launoy says, that he contributed greatly to the revival and encouragement of learning in that seminary, and raised it to pre-eminent celebrity among the colleges of

his time. Afterwards he was made successively archdeacon of Bayeux, dean of the chapter of Rouen, and treasurer of the holy chapel at Paris. In the year 1360, king John appointed him preceptor to his son Charles, who was the fifth king of France of that name. He was sent, in 1363, to transact affairs of moment with pope Urban V. and the college of cardinals at Avignon; and on that occasion he signalized himself by a discourse which he delivered before the pope and cardinals, in which he expatiated with great energy and freedom on the scandalous irregularities of the papal court. This discourse was printed by Flacius Illyricus, in his "Catalogue of the Witnesses to the Truth;" and was published alone by Gesner, at Wittemberg, in 1604. Oresme also excited much attention by another "Discourse, concerning the Changes in the Value of Money;" in which he boldly censured those princes who coined money below the just standard weight, and maintained that they had no power to increase or depreciate the value of money at their arbitrary pleasure. This discourse is inserted in the twenty-sixth volume of the grand edition of the "Bibl. Patr." Upon the accession of Charles V. to the throne, he loaded his former tutor with his favours, and consulted him on the most important affairs of government. In 1377, he nominated him to the vacant see of Lisieux; over which this eminent man presided till his death, in the year 1382. His acquaintance with divinity, philosophy, the mathematics, and the belles lettres, was very extensive and profound for the age in which he lived, as sufficiently appears from what are still extant of his writings. M. M. de Launoy, Dupin, Huet, and several other learned men state, that he translated the Bible into French, by the order of king Charles V. But this statement is contradicted by other critics; some of whom maintain, that the manuscript in the royal library attributed to him, was the production of Raoul des Presles, an eminent contemporary of our author; while others contend, with father Simon in his "Critical History of the Versions of the New Testament," that the manuscript in question was the work of Guyards des Moulins, canon of Aire, who lived a hundred years before Oresme. Which of the parties is in the right, we are not able to judge. Oresme translated into French, Aristotle's "Morals and Politics," by order of Charles V.; some parts of Cicero; and Petrach's treatise, "De Remediis Utriusque Fortunæ:" and he wrote a Latin piece, "De Communicatione Idiomatum;" three treatises against "Judicial Astrology," which were highly commended by Picus de Mirandula; a treatise "De Antichristo," which is inserted in the ninth volume of the "Amplissima Collectio" of father Martenne; and numerous other pieces in philosophy and divinity, of which a catalogue may be seen in the second volume of M. Launoy's "History of Navarre." *Dupin. Moreri. Nouv. Dict. Hist.*—M.

ORFANEL, Hyacinth, a Spanish dominican monk in the seventeenth century, and a martyr to his zeal for propagating the catholic faith in Japan, was born in the kingdom of Valencia, in the year 1578. He entered when very young into the order of St. Dominic, and in the year 1605, was sent out a missionary to the Philippine islands. From thence he went to Japan, where he chiefly applied himself to the instruction of the poor, and the peasantry of the country, and is said to have made numerous converts to the catholic religion. While thus engaged, he endured great privations and sufferings; and being at length arrested, was condemned to be burnt alive at a slow fire, in the year 1622. He claims this notice, from his having contributed to the collection of missionary travels among the Pagans of the East, a work, written in the Spanish language, which relates to a country little known to Europeans; and it is said to abound in curious and interesting matter, and to be recommended by its strict fidelity. So careful was the author to render it perfectly accurate, that while he was in prison he read it to his fellow-missionaries, who assisted him in correcting any mistakes into which he might have fallen. It was printed at Madrid, in 1633, and is entitled, "The Ecclesiastical History of the Success of Christianity in Japan, from the Year 1602, when the Author entered into the Order of Preachers, to the Year 1621, and continued to the End of the Year 1622, by Father Diego Collado," (see that article) quarto. *Antonii Bibl. Script. Hispan. Moreri.*—M.

ORIBASIUS, an eminent physician of the fourth century, was a native either of Pergamus or Sardes, and was a disciple of Zeno the Cyprian. By his medical skill, learning, and agreeable manners, he rose to celebrity, and became the intimate friend of the emperor Julian, who made him questor of Constantinople. After the death of that prince in 363 he lost his interest, and fell into disgrace, insomuch that under Valentinian II. he was stript of his property, and sent to banishment among the

barbarians. His fortitude and professional skill, however, inspired these people with a high veneration for his character, and he was at length recalled to the imperial court. Eunapius represents him as flourishing in wealth and reputation at the time when he wrote the lives of the philosophers, which was near the year 400. Oribasius, at the request of the emperor Julian, made a compilation from Galen and all the other preceding medical authors, in seventy or seventy-two books, of which there are remaining the fifteen first books, together with two others on anatomical subjects. In this work are preserved many passages of ancient writers not to be met with elsewhere, and others are given with more accuracy than in the extant works of the authors themselves. He afterwards drew up the synopsis of his great work, for the use of his son Eustathius, in nine books, now extant; as are likewise his four books on medicines and diseases, entitled "Euporistorum," &c. He wrote some other works, mentioned by Photius and Suidas, which are now lost. Of his remaining writings, various editions have been given, with Latin translations; and they rank among the more valuable of the medical works of antiquity, though they contain little of his own, and can scarcely be said to have contributed to the advancement of the art. He was a great collector of recipes and specific remedies, several of which were received into practice after his time. He speaks highly from his own experience of the efficacy of local bleedings by means of scarification, and asserts that he was himself cured of the plague by it. He also gives a particular and curious description of a species of melancholic derangement called lycanthropy, in which the patient wanders about by night among the tombs, as if he were transformed into a wolf. The case of the demoniac in the New Testament, who abode among the sepulchres, seems to have been of this kind. The theoretical and anatomical parts of Oribasius are almost purely transcripts from Galen. The whole works of Oribasius were printed at Basil in three volumes, folio, 1557, and in the "Artis Medicæ Principes" of Stephanus. *Freind's Hist. Physick. Halleri Bibl. Med. & Anat.*—A.

ORIGEN, one of the most learned and illustrious fathers of the church, who flourished in the third century, was born in Alexandria, in the year 184 or 185, and was surnamed *Adamantius*, either on account of his indefatigable application to study, or of the incredible firmness with which he endured the persecutions to which his profession of Christianity exposed him. Porphyry asserts, that he was born of parents who were heathens, and educated in the heathen religion; but that afterwards, when he was grown up, he became a convert to the christian faith. However, Eusebius, who was a great admirer of Origen, and wrote his life, from the materials which he collected out of Origen's own epistles, and the relations of his disciples who lived in his time, has clearly shewn that his parents were Christian. The same writer informs us, that great care was taken of his education by his father Leonides, under whose instructions he was initiated into the rudiments of learning; and that in his early childhood he afforded fair promise of future excellence by his rapid improvement in several parts of knowledge, and particularly in his acquaintance with the holy Scriptures. To the study of the latter he applied himself with extraordinary zeal and vigour; and, as he possessed great quickness of apprehension, and a lively imagination, instead of being satisfied with their plain and obvious sense, he engaged in enquiries into their supposed profounder meaning, and often gave his father some trouble by the puzzling questions which he proposed to him on that subject. For this inquisitiveness his father would sometimes seemingly reprove him, observing, that he ought to content himself with the clear and natural meaning of the sacred writings, without aspiring to what was beyond the reach of his understanding; but at the same time he was greatly delighted with the disposition which his son discovered, and heartily thanked God for giving him a child of such attainments. When Origen was of a proper age, he became a catechumen in the christian school of Alexandria, under Clement, by whom he was introduced to an acquaintance with the first principles of philosophy, and impressed with a persuasion of its utility as preparatory to the study of christian truth. After receiving the initiatory instructions of Clement, he attended the philosophical school of the celebrated Ammonius Saccas, the founder of the eclectic philosophy, which was frequented both by Pagans and Christians. Under this master Porphyry and Eusebius acknowledge that Origen made great proficiency in the study of philosophy, and his acquaintance with the writings of the Greek philosophers. At the same time, by the aid of his extraordinary

abilities and indefatigable industry, he made himself master of all the learning of the age.

In the year 202, when the persecution of the Christians broke out under the emperor Severus, Origen lost his father, who was committed to prison, and soon afterwards suffered martyrdom. On this occasion Origen shewed so earnest a desire to die with him for the same cause, that his mother found it necessary to hide his cloaths, to prevent him from going abroad, and throwing himself into the way of his persecutors. Being thus prevented from sealing the truth with his blood, he wrote a letter to his father, in which he exhorted him to constancy, and not to be moved from his stedfastness by compassion for his wife and seven sons. The martyrdom of Leonides being followed by the confiscation of his property, his wife and children had at first nothing to rely upon for support, but the bounty of a rich and honourable lady of Alexandria; till Origen, though only in his eighteenth year, was enabled to furnish them with the means of subsistence by teaching grammar. In this undertaking he met with great success, and his school was soon crowded with young men, both of christian and pagan families. As the chair of the catechetical school at Alexandria was at this time vacant, in consequence of the retreat of Clement, who had been driven away by persecution, some of the heathens came to Origen, desiring to be instructed by him in the christian doctrine. So many were the converts made by him, that Demetrius, bishop of Alexandria, thought proper to entrust to him, young as he was, the charge of the catechetical school; in which office he proved eminently useful, and at the same time gained the esteem of the faithful, by his frequent visits, and other kind offices to the confessors who were in prison for their religion. The number of his disciples increasing, he left off teaching grammar, confining himself entirely to religious instructions; and he proved so successful, that he had no less than seven of his scholars who had the fortitude to suffer martyrdom. Origen was unwilling to receive any gratuity from those whom he instructed in the principles of the christian religion; and, therefore, to secure to himself a subsistence equal to his moderate desires, he sold all his volumes of ancient authors, which he had collected with great care, and contented himself which four *oboli*, or about five pence, to be paid him daily by the purchaser. Among his catechumens he followed the steps of Clement, taking great pains to instruct them in the tenets of the several sects of philosophy, as the most probable means of convincing them of the superior excellence of christianity. At the same time he inculcated upon them, both by precept and example, a very austere and rigid system of morals. Being obliged to teach women as well as men, in order to place himself beyond the reach of scandal, and to prevent all sexual desires, he was induced, by an injudicious interpretation of our Saviour's language when speaking of persons who made themselves eunuchs for the kingdom of Heaven's sake, to emasculate himself: a rash and unnatural act, which he afterwards very properly condemned. In the year 211, or as some think 213, Origen paid a short visit to Rome, where Zephyrinus was then bishop, having a desire, as he expressed himself, to see the most ancient church of the Romans.

Upon his return to Alexandria, Origen applied with fresh ardour to his labours in the catechetical school, till his reputation became so high, and the number of his disciples so great, that he found it necessary to have an assistant, that he might be able to devote a due portion of his time to the study and interpretation of the holy Scriptures. The person whom he selected for this purpose was one of his converts, named Heraclas, who became bishop of Alexandria after the death of Demetrius. To him was committed the instruction of the younger scholars in the first principles of religion, while Origen reserved to his own care those who had made some proficiency. About this time, according to Eusebius, he had made himself acquainted with the Hebrew language, and composed his "Hexapla," or that edition of the Old Testament, in which, by the side of the Hebrew text, he had transcribed, in different columns, the Septuagint translation, those of Aquila, Symmachus, and Theodotion, and some others, the names of which are not known. This work greatly increased the reputation of Origen, and induced numbers of learned persons to resort to Alexandria, for the sake of improving by his conversation and instructions. In this number was Ambrose, a wealthy man, who had been converted from the Valentinian heresy to the orthodox doctrine by the preaching of Origen, and became his great admirer and intimate friend. It was he who principally encouraged him to write commentaries upon the Scriptures,

by furnishing him with what books he required, and particularly, by being at the expence of maintaining seven or more amanuenses, to write down what he dictated, and as many young women, or others, who excelled in the art of writing, to copy his works. After this Origen met with frequent interruptions in his studies, the precise dates of which cannot now be ascertained. He took a journey into Arabia, in consequence of a letter which a prince of that country wrote to Demetrius, requesting that he might be sent to instruct him in the principles of Christianity. When, afterwards, the city of Alexandria was cruelly harassed by the emperor Caracalla, he withdrew into Palestine, where, at the request of the bishops of the country, he publicly explained the Scriptures to the people in the churches, and preached in their presence, though he was only a layman. Upon this Demetrius, who either envied him this honour, or was persuaded that those bishops had violated the discipline of the church, wrote to them, complaining of the encouragement which they had given to the unheard of practice of the preaching of laymen before bishops. In reply, Alexander bishop of Jerusalem, and Theoctistus bishop of Cæsarea, vindicated themselves and Origen in that proceeding, by producing more than one precedent of the conduct against which Demetrius excepted. In the mean time Demetrius recalled Origen to Alexandria, where he resumed his office in the catechetical school, and his biblical studies. From these he was again called by the princess Mammæa, mother of the emperor Alexander, who sent for him to come to her at Antioch, that she might enjoy the benefit of his conversation on religious subjects. On this occasion, for his greater honour, as well as safety, a military guard was directed to attend him during his journey.

After a short stay at Antioch, Origen returned to Alexandria, where he remained till the year 228, when Demetrius sent him on some business relating to the church into Achaia. In the course of this journey he was ordained presbyter at Cæsarea, by Theoctistus and Alexander, being then about forty-three or forty-four years of age. This ordination by foreign bishops gave such offence to Demetrius, who had long envied the great reputation of Origen, that from this time his conduct towards him was marked by the most determined and violent enmity. Soon after the return of Origen from Athens, Demetrius wrote letters against him to every quarter, in which he reproached him for the act by which he had lost his virility, though at the time when he committed it the bishop bestowed high praise on the ardour of his zeal and the strength of his virtue. In the year 231, Demetrius assembled a council at Alexandria, in which he procured a decree to be passed, that not only prohibited Origen from teaching any more in that city, but pronounced sentence of banishment upon him. Soon afterwards he prevailed on a second council of Egyptian bishops to depose him from the office of presbyter; and Jerome seems to say that he was excommunicated. Demetrius also wrote letters to all parts of the christian world, and obtained the concurrence of the bishop of Rome and numerous other bishops, in the sentence which cut him off from the communion of the catholic church; but the bishops of Palestine, Arabia, Phœnicia, and Achaia, who were well acquainted with his extraordinary merit, and knew him personally, refused to join in his condemnation, and continued to entertain the respect for him to which he was justly entitled. In the mean time Origen had retired to Cæsarea in Palestine, where he was well received by Theoctistus, bishop of that city, and Alexander, bishop of Jerusalem, who determined to support him, and commissioned him to deliver interpretations of the Scriptures and other religious instructions. Here he opened a school, in which he taught sacred and profane learning to a numerous train of disciples, not only from among the people of that country, but from the most distant places; in which number were Porphyry, Gregory, afterwards surnamed *Thaumaturgus*, and bishop of Neocæsarea in Pontus, and his brother Athenodorus, who also became a bishop in Pontus. The two latter attended on the instructions of Origen for five years. Here he also received several visits from Firmilian, bishop of Cæsarea in Cappadocia, who was desirous of his assistance for further improvement in divine knowledge. With this bishop, according to St. Jerome, he afterwards lived for some time; probably during the persecution under the emperor Maximin. About the year 240, Origen took a second journey to Athens, where he must have made some stay, since he finished at that place his "Commentary" upon Ezekiel, and began that upon the Canticles. Having returned to Cæsarea, he was soon afterwards called to attend a synod of bishops in Arabia, which was convened for the purpose of taking into consideration a charge preferred against Beryllus, bishop of Bostra, who was accused of

saying, "that our Lord and Saviour, before his coming to dwell among men, had no proper distinct subsistence; and that he had no godhead of his own, but only that of the father residing in him." On this occasion Origen is said to have argued with such force against those tenets, that Beryllus was satisfied of their fallacy, and made an open declaration of his entire assent to the catholic creed. After this, another numerous synod was assembled in Arabia, to discuss another point, relating to the nature of the human soul; some maintaining, "that it died with the body, and turned to corruption, but that at the time of the resurrection it should be revived together with it." In this synod Origen, who had been requested to attend, was so successful in combating the advocates for that doctrine, that they yielded to him the victory, and professed a change of sentiment upon the subject.

When Origen was sixty years of age, and not before, as Eusebius informs us, he permitted the discourses to be taken down by shorthand writers, which he preached to the people almost every day, after little previous preparation. This employment, however, did not prevent him from applying with assiduity to his studies, and composing several considerable works, such as his "Eight Books against Celsus," his "Commentaries" upon the twelve minor Prophets, and upon St. Matthew, &c. During the Decian persecution, in the year 250, he suffered much, with exemplary and invincible fortitude, on account of his zeal for the christian cause. Though far advanced in life, he was arrested, and confined in the interior part of a prison, where he was fastened with an iron chain, and his feet in the stocks stretched to such a distance from each other as to render his situation excessively painful. He was also subjected to various other kinds of torture, care being taken that he should not be entirely deprived of life; and he was threatened to be burnt alive. But neither his sufferings nor the threats of his persecutors could shake his constancy, or induce him to behave in a manner in the least unworthy of his christian profession. That he survived this persecution, and afterwards wrote several letters proper for the consolation of those who might be placed in the same circumstances, we learn from different ancient writers; but we have no information concerning the means by which he obtained his liberty. Epiphanius says, that, in order to avoid an obscene and most infamous punishment contrived by the Pagans, he sacrificed to idols. The character of that historian, however, who, as Jortin justly observes, was a diligent collector of groundless and censorious reports, and who hated Origen and his writings, and the circumstance that Origen's greatest enemies have taken no notice of such an anecdote, obliged us to regard it as a tale entirely unworthy of credit. Origen died at Tyre, in the year 253, when in the sixty-ninth or seventieth year of his age. Of the high estimation in which the merits of this extraordinary man have been held, both by ancients and moderns, who differed widely from him in opinion, we shall enable our readers to form some judgment, by laying before them various testimonies to his character; premising only, that he is a remarkable example of a person who has passed through much evil as well as good report, and that his person and writings have been the subjects of much abuse and calumny, of which they were not deserving, and which we shall not detail. In Bayle the reader may meet with some curious specimens of the anathemas which have been pronounced against him.

Eusebius assures us, that there was honourable mention made of Origen in the works of various gentile philosophers of that time, some of whom dedicated books to him; while others sent their books to be revised and examined by him. He also transcribes a passage of Porphyry, in his books against the christian religion, to which we have already adverted, where he certainly bears witness to his learning, how much soever he may affect to depreciate his judgment; for he says that Origen not only read Plato, but likewise several stoic and pythagorean philosophers, whom he mentions by name. In his book "De Viris Illustribus," St. Jerome calls him "a man of immortal genius, who possessed the knowledge of logic, geometry, arithmetic, music, grammar, and rhetoric, and of the opinions of all sects of philosophers; so that there was a great resort of persons to him for instruction in these branches of polite literature; whom likewise Origen received chiefly with this view, that he might thereby the better lead them to the christian faith." Sometimes he styles Origen, "the greatest doctor of the churches since the apostles;" and in another place he says, "I would willingly undergo all the hatred that has been attached to his name, if I had but also his knowledge of the Scriptures." Even after he changed his party, and joined the enemies of Origen, he acknowledged, "that he was a great man from his childhood, and the true

son of a martyr; that he trampled the world under foot, vanquishing both the love of pleasure and of riches; and that he had the Scriptures by heart, and laboured day and night in studying and explaining them." Sulpitius Severus, in the sixth chapter of his first dialogue, after mentioning other things concerning Origen, says, "he wonders how one and the same man could be so different from himself: that where he is in the right, he had not an equal since the apostles; and where he is in the wrong, no man ever erred more shamefully." Vincentius Lirinensis, who was far from being favourable to Origen's sentiments, celebrates his virtue, fine genius, vast learning, eloquence, fame, and many other advantages in a fine eulogium, which is too long to be transcribed, and may be seen in Cave. After reciting these testimonies, Lardner thus sums up the character of this father: "he had a capacious mind, and a large compass of knowledge; and throughout his whole life was a man of unwearied application in studying and composing works of various sorts, some of them extremely tedious and laborious; and in teaching by word of mouth, in the way of catechetical instruction, public discourse to the people, and conference. He had the happiness of uniting different accomplishments, being at once the greatest preacher, and the most learned and voluminous writer of the age: nor is it easy to say which is most admirable, his learning or his virtue. In a word, it must be owned that Origen, though not perfect nor infallible, was a bright light in the church of Christ, and one of those rare personages that have done honour to the human nature." Erasmus had a high esteem for Origen. "One page of him," says he in his life of that father, "teaches me more of christian philosophy, than ten of Augustine." "This," says Jortin, "is an honourable testimony for Origen; it is *laudari a viro laudato*." Erasmus also adds, "in the exposition of the Scriptures, allowing for some particular points of faith, I would prefer one Origen to ten orthodox." Mr. Daillé, in his treatise "De Usu Patrum," says, that "Origen alone, had we but his writings entire, would perhaps be able to give us more light, and satisfaction, in the business we are now upon, than all the rest. We have but very little of him left, and the greatest part of that too, most miserably abused and corrupted; the most learned and almost innumerable writings of this great and incomparable person not being able to withstand the violence of time, nor the envy and malice of men, who have dealt much worse with him than so many ages and centuries of years that have passed from his time down to us."

When mentioning the principal writers who distinguished themselves by their learned and pious productions in the third century, Mosheim pronounces Origen "the most eminent, whether we consider the extent of his fame, or the multiplicity of his labours," calling him "a man of vast and uncommon abilities, and the greatest luminary of the christian world that this age exhibited to view. Had the justness of his judgment," says he, "been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed amongst men." Dupin draws his character in the following manner: "Origen possessed very quick parts, and a very vigorous and comprehensive imagination; but he relied too much on the vivacity of his genius, and often lost himself, out of a too great earnestness to fathom and subtilize every thing. He had a very happy invention, and a more happy delivery of what he had invented; but he had not that exactness in his inventions, nor all that gracefulness in his delivery which might be wished. He prosecuted his labours with so much facility, that he is said to have dictated to seven or eight persons at a time, and he was so ready in expressing himself, that he composed the greatest part of his Homilies *extempore*: upon which account his style is not very correct nor coherent. He had a wonderful memory; but he often trusted too much to it. He was a person of most profound learning. He particularly studied the philosophy of Plato, which he perfectly understood, and, indeed, was too much attached to it for a Christian. He also understood the systems of the other philosophers. He had applied himself assiduously to the study of human learning. He was neither ignorant of history nor mythology; and he had as perfect an acquaintance with all the profane sciences, as those who had devoted all their lives to the study of them. But what he particularly excelled in was the knowledge of the holy Scriptures, to the study of which he directed his chief attention. He had commit-

ted them entirely to memory; and that he might not neglect any thing which could contribute to illustrate their literal meaning, he carefully examined all the versions of the Bible then existing, and compared them with the Hebrew text, subjoining a literal commentary on the most difficult passages. He was not very well skilled in the Hebrew language; but he understood it sufficiently to be able to distinguish the variations from the original text in the different versions. Nevertheless, he did not adhere to the literal explication of the Bible, but thought it necessary, for the sake of gaining it credit with the heathens who despised its plainness and simplicity, and of rendering it more useful to the world, to give mystical and allegorical interpretations of every thing in it in imitation of Philo and Aristobulus, and according to the genius and manner of the Platonists." To the characters of Origen already given, we shall add an extract from that by the liberal and candid Jortin, who observes, that "he was very learned and ingenious, and indefatigably industrious; his whole life from his early years was spent in examining, teaching, and explaining the Scriptures, to which he joined the study of philosophy, and of all polite literature. He was humble, modest, and patient under great injuries and cruel treatment which he received from Christians and Pagans; for though he ever had a considerable number of friends and admirers on account of his amiable qualities and useful accomplishments, he was persecuted and calumniated by men who had neither his learning nor his virtue.—His inquisitive genius, and his mixing philosophy with christianity, led him perhaps into some learned singularities, and ingenious reveries; but he was by temper far from dogmatizing in such points, from fomenting schisms, and setting himself up for the head of a party. He lived in times when Christians were not so shackled with systems and determinations as they were afterwards, nor so much exposed to disingenuous and illiberal objections, and had more liberty to pursue their enquiries, and to speak their mind. He was ever extremely sober and exemplary, practising what he preached to others, and he lived and died poor and destitute even of common conveniencies."

Before we conclude this article, it is proper that we should take some notice of the sources and leading heads of Origen's doctrine; which we shall present to our readers from the account which Brucker has given of the philosophy of this father, as abridged by Enfield. "The allegorical method of explaining the writings and traditions of the ancients, long practised in Egypt, having been adopted by the Jews who had been educated in the Alexandrian schools, and particularly by Philo, these examples were followed by Origen; and thus a fanciful method of interpreting the Scriptures was encouraged, which opened a wide door to error and delusion. As the Alexandrian philosophers had, by this expedient, been able to accommodate the pagan mythology to their respective systems; and as Ammonius had employed it to reconcile the supposed truths of revelation with his new modelled Platonism; so Origen hoped, by the same method, to establish a union between heathen philosophy and christian doctrine. His fundamental canon of criticism was, that wherever the literal sense of Scripture was not obvious, or not clearly consistent with his tenets, the words were to be understood in a spiritual and mystical sense: a rule by which he could easily incorporate any fancies, either original or borrowed, with the christian creed. His principal tenets are these: the Deity is limited in his operations by the imperfect nature of matter. The divine nature is the fountain of matter, and is itself, though free from gross corporeality, in some sense, material. God, angels, and the souls of men, are of one and the same substance. There are in the divine nature three ὑποστάσεις, subsistences. The son, proceeding from the father like a solar ray, differs from, and is inferior to him: he is the first emanation from God, dependent upon him, and his minister in creation. Minds are of various orders, and, according to the use or abuse of liberty, they are placed in various regions of the world, which was made for this purpose. Angels are clothed with a subtle corporeal vehicle. Evil spirits are degraded by being confined to a grosser body; and in these they are purged from their guilt, till they are prepared to ascend to a higher order. Every man is attended both by a good and a bad angel. Human souls were formed by God before the bodies, into which they are sent as into a prison, for the punishment of their sins: they pass from one body to another. The heavenly bodies are animated by souls, which have preserved their purity; and these souls are capable of predicting future events. All things are in perpetual rotation, receding from, and at last returning to, the divine fountain: whence an eternal succession of worlds, and the final re-

storation of the souls of bad men, and of devils, after certain purgations, to happiness. The souls of the good are continually advancing in perfection, and rising to a higher state: matter itself will be hereafter refined into a better substance; and, after the great revolution of ages, all things will return to their source, and God will be all in all.—These tenets, which approach nearer to the doctrine of Ammonius or Plotinus than to that of Christ, may be ultimately traced up to the emanative system, which gave rise to Gnosticism, and to the Jewish Cabbala. It is much to be regretted that Origen, who had, unquestionably, talents and merit superior to most of his contemporaries, should have suffered himself to have been so far misled by the authority of Clement, and the example of the apostate Ammonius, and by a fondness for allegory, as thus to attempt to unite the dreams of a mystical system of philosophy with the simple doctrine of christianity. The fatal effects of this unnatural combination were widely extended, and long experienced."

Origen was the author of a prodigious number of works, of which the remains that have reached modern times, though voluminous, constituted but a small portion. Of these works Eusebius and Jerome drew up particular catalogues, which are no longer extant, if we except a small part of that by Jerome, in a fragment of one of his letters to Paula. There are, however, accounts still to be found of many of Origen's works in ancient writers, particularly in Eusebius's "Ecclesiastical History," which lead us to divide them into two classes: the former consisting of works upon the sacred Scriptures; the latter, of separate treatises upon different subjects. Among his works upon the sacred Scriptures, we have already noticed his "Hexapla;" which was followed by his "Tetrapla," compiled for the use of such scholars as could not procure the "Hexapla," and consisted of the Greek versions of Aquila, Symmachus, the Seventy Interpreters, and Theodotion. Both these works are now lost; but a valuable specimen of the former, which gave the hint for our Polyglott Bibles, was published with learned preliminary observations, notes, and a Hebrew lexicon, by Father Montfaucon, in 1713, in two volumes, folio. The other works of Origen upon the Scriptures, consisted of "Commentaries" upon the books of the Old and New Testament, "Scholia," and "Homilies." In his "Commentaries," the greater part of which is now lost, he gave full scope to his learning and imagination in illustrating what appeared to him to be the historical, or literal, the mystical, and the moral sense of the sacred writings. Of his "Scholia," consisting of short notes explanatory of difficult passages, none are now remaining; and of his "Homilies," or moral instructions, scarcely any in Greek, what we have of them being translations by Jerome and Ruffinus, chiefly by the latter. For an account of these remains, and the collections in which they are separately preserved, we refer our readers to Cave and Dupin. With respect to the separate pieces of Origen on different subjects, besides some Latin translations, we have still extant, in the original Greek, his "Treatise upon Prayer," his "Exhortation to Martyrdom," addressed to Ambrose and Protoctetus, during the persecution under Maximin in the year 235 or 236; his "Apology for the Christian Religion," in eight books against Celsus, which is the best written work upon the subject left us by the ancients; "A Letter to Africanus concerning the History of Susannah," supposed by some to have been written in 228, by others in 240; another "Letter to Gregory Thaumaturgus;" fragments of a few other "Letters;" and "Philocalia," containing extracts out of Origen's works, by Gregory Nazianzen, and Basil the great. With respect to the Latin translations of Origen's pieces, particularly those made by Ruffinus, their want of fidelity has been justly the subject of complaint, and sufficiently proved by the introduction into them of polemical terms which were not in use till after the council of Nice; and some learned men have suspected, that the pieces still extant in Greek have been interpolated, or otherwise altered, to make this learned man speak more agreeably to modern orthodoxy upon original sin, and some other controverted points, than he really thought or wrote.

Those works of Origen which are communicated to us only through the medium of Latin versions, were collected together by Merlin, and afterwards by Erasmus, and published at Paris in 1512, and at Basil in 1536, in two volumes, folio. In 1574, a larger collection, including some pieces translated by the editor, was published at Paris under the care of Gilbert Genebrard, in two volumes, folio, and was reprinted in 1604, and 1619. In 1668, M. Huet, bishop of Avranches, published the Greek fragments of Origen's "Homilies" and his "Commentaries" upon the Scriptures, with a Latin version, and notes, in two volumes, fo-

lio, to which are prefixed copious and learned *prolegomena*, under the title of "Origeniana," containing an account of the life, doctrines, and writings of this father. New editions of this collection made their appearance in 1679, and 1685. In 1623, Michael Ghislieri published at Rome, Origen's "Commentary on the twenty-eighth Chapter of the first Book of Samuel," containing an account of Saul's visit to the pretended witch at Endor; and fragments of his "Commentaries" on Jeremiah, with eight "Homilies" on the same prophet, translated into Latin by Matthew Caryophilus, and Allatius. In 1605, Origen's "Eight Books against Celsus," were published in Greek, with a Latin version by Gelenius, and the notes of Hæschelius, in quarto, and were afterwards edited more correctly at Cambridge, in 1658, quarto, by William Spencer, fellow of Trinity college, who improved the translation, and gave additional notes of his own. This edition comprizes the author's "Philocalia, sive de obscuris Sacræ Scripturæ Locis." In 1674, John Rodolph Wetstein published at Basil, in a quarto volume, with a Latin version and notes, a "Dialogue against the Marcionites," which the greater number of critics consider to be supposititious; the "Exhortation to Martyrdom;" and the "Letter to Africanus concerning the History of Susannah." In 1686, bishop Fell caused his "Treatise on Prayer" to be published at Oxford, in Greek and Latin, 12mo. from a manuscript belonging to Trinity college, Cambridge. At length a complete edition of all the remains of Origen, in Greek and Latin, was commenced at Paris by Charles de la Rue, a benedictine of the congregation of St. Maur, in the year 1733, in folio; and though the editor died in 1739, when he had only published three volumes of his plan, it was continued after his death by his nephew Charles Vincent de la Rue, a member of the same religious community, who published the fourth and last volume in the year 1759. Before we close this article we should mention, that some critics and historians, and among others Baronius in his "Annales," and Holstenius in his "Life of Porphyry," have confounded Origen with a gentile philosopher of the same name, and his contemporary, who was the disciple and friend of Porphyry, and also studied philosophy under Ammonius. This is the Origen whom Plotinus succeeded in the philosophical chair, and of whom mention is made by Longinus, Porphyry, Hierocles, Eunapius, Proclus, and others, in places to which the reader may find references in Cave. *Eusebii Hist. Eccl. lib. vi. passim. Fabricii Bibl. Eccl. sub. Hieron. cap.* 54, 56, *and* 61. *Suidas. Cave's Hist. Lit. vol. I. sub. sæc. Novat. Dupin. Moreri. Mosh. Hist. Eccl. sæc. iii. par. ii. cap. ii. sect.* 7. *Lardner's Cred. part ii. vol. III. ch.* 38. *Jortin's Remarks on Eccl. Hist. vol. II. b. ii. part* 2. *Enfield's Hist. Phil. vol. II. b. vi. ch.* 3. —M.

ORIOL, Peter, or when latinized *Aureolus*, a celebrated French prelate in the fourteenth century, was a native of Verberie upon the Oise in Picardy, the date of whose birth is not known. He entered into the order of Cordeliers, or Minorites, and was appointed professor of divinity at Paris; which post he filled with such high reputation, that he acquired the title of the *eloquent doctor*. He passed through various offices of trust till he became provincial of his order in Aquitaine, and in the year 1321, he was promoted to the archiepiscopal see of Aix. This dignity, however, he enjoyed only for a short time, since he died in the following year. He was the author of "Commentaria in Libros IV. Sententiarum," which were published at Rome in 1595 and 1605, in two volumes, folio, and, with his "Quodlibeta Varia," which accompanied the last of those volumes, entitle him to a distinguished rank among the scholastic divines. He was also the author of "Compendium Sacræ Theologiæ;" a treatise "On the Ten Commandments;" and of a much esteemed abridgment of the Bible, entitled, "Breviarium Bibliorum, seu Epitome universæ S. Scripturæ juxta literalem Sensum," which was first published at Venice in 1507, octavo, and underwent at least ten different impressions in that city, Paris, Rouen, Strasburg, and Louvain. *Cave's Hist. Lit. vol. II. sub. sæc. Wickl. Dupin. Moreri.* —M.

ORLANDIN, Nicholas, a learned Italian Jesuit who flourished in the sixteenth century, was of noble descent, and born at Florence in the year 1554. He entered the society of Jesus when he was at the age of eighteen, and distinguished himself by his proficiency in literature, particularly in the knowledge of the Latin tongue, and the classical writers in that language. After finishing his studies, he filled the post of Latin tutor in different houses belonging to his order, till the state of his health obliged him to relinquish that employment; when he was at first made rector of the college at Nola, and afterwards president of the seminary for novices at Naples. In the year

1598, he was sent for to Rome, where he undertook the task of drawing up a grand history of the Jesuits; but died in the year 1606, about the age of fifty-two, when he had completed only the first volume of the projected work. After his death it was published at Rome, in 1615, under the title of "Historiæ Societatis Jesu pars prima, sive Ignatius," folio. This work was continued by father Francis Sacchini, who at different periods published four volumes; and was at length brought down to the year 1616 by father Jouvency, who published a sixth volume at Rome in 1710, folio. The part executed by father Orlandin would have been entitled to higher praise, if he had been less copious in his wonderful relations of miracles, visions, and prophecies. He was also the author of "Annuæ Litteræ Societatis Jesu," for the years 1583, 1584, and 1586, octavo; and "Vita Petri Fabri Soc. Jes. qui primus fuit decem Socis S. P. N. Ignatii," published in 1617, octavo. *Setvelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.*—M.

ORLEANS, Lewis Duke de, first prince of the blood in France, was the son of Philip duke of Orleans, afterwards regent of the kingdom, and born at Versailles in the year 1703. At the age of sixteen, he was introduced into the council of the regency, made governor of Dauphine, and nominated grand master of the orders of our Lady of Mount Carmel and St. Lazarus. In the year 1724, after the death of his father, he married a princess of Baden, with whom he lived very happily about two years, but had the misfortune to lose her by a premature death. This event made such an impression upon his mind, that he determined to renounce the gaieties of the world, and to devote himself wholly to devotional exercises, works of beneficence and charity, and the study of religion and the sciences. In the year 1730, he took an apartment in the abbey of St. Genevieve, to which he was accustomed to retire for some years, on all solemn festivals; but in the year 1742, when he took his leave of the court, he became a constant resident there, and never quitted it excepting when he went to the Palais Royal to meet the council which he entrusted with the management of his domains, or when he visited the hospitals and churches. His immense income he spent in founding hospitals, schools, and scholarships for the education of divines; in portioning young women, instructing tradesmen, and relieving the unfortunate and indigent; in protecting and encouraging learned men, supporting missions, and befriending such projects as appeared calculated to benefit the public; and on various other humane and praiseworthy objects. At the same time he applied with great diligence and success to his literary and scientific studies, and made himself master of the Hebrew, Chaldee, Syriac, and Greek languages. He also became well acquainted with the writings of the ablest divines, the best ecclesiastical historians, the fathers, universal history, geography, botany, chemistry, natural history, natural philosophy, and the art of painting. The intenseness of application with which he devoted himself to these pursuits, and the excessive severity of the discipline to which he steadily adhered, at length brought on him a tedious and painful disorder, to which he fell a sacrifice in 1752, when he was in the fifty-ninth year of his age. He left behind him a vast number of manuscripts, consisting of "Literal Translations," "Paraphrases," and "Commentaries," on different parts of the Old Testament; "A literal Translation of the Book of Psalms" from the Hebrew, with a paraphrase and notes; "A literal Translation of the Epistles of St. Paul," from the Greek, with a paraphrase, notes, and pious reflections; numerous "Dissertations," &c. which are said by the abbé Ladvocat, who had the opportunity of perusing them, to abound in erudition, solid criticism, and much curious and interesting matter. They were bequeathed by him, together with his valuable library, to the dominican order; but whether they are still in existence, or perished in the late destruction of the monastic institutions, we are not informed. *Moreri. Nouv. Dict. Hist. Ladvocat's Dict. Hist. et. Bibl. portatif.*—M.

ORLEANS DE LA MOTTE, Lewis Francis Gabriel de, one of the most virtuous French prelates in the eighteenth century, was descended from a noble family, and born at Carpentras, in the year 1683. He became successively canon and prebend of the cathedral church in his native city, grand vicar of Arles, and administrator of the diocese of Senez. In 1733, he was nominated bishop of Amiens. This promotion he owed solely to his personal merit: for he was a stranger at court, and never once paid a visit to the capital. He spent his life in the midst of his flock, devoting himself most assiduously to their instruction and edification, and regularly paying his pastoral visits to the country parishes, with all the zeal of a missionary. His revenues he considered to be only entrusted to him for the benefit of others, and, after barely allowing himself the most frugal necessaries, he applied

the whole surplus to benevolent and charitable purposes. His piety was ardent, but united with cheerfulness; and his own conduct was a bright example of that christian purity and amiable simplicity of manners which he inculcated in his discourses. He died in 1774, at the great age of ninety-one, reverenced and beloved by all good men. He left behind him some "Spiritual Letters," which were published he 1777, in 12mo. and are said to be equally instructive and pleasing, to display that candour, integrity, desire of usefulness, and, above all, that noble simplicity of sentiment which characterized the worthy bishop. *Nouv. Dict. Hist.*—M.

ORLEANS, Peter-Joseph de, a Jesuit and writer of history, was born at Bourges in 1641, of an ancient family in the province of Berry. He entered into the society of Jesuits in 1659, and for several years taught rhetoric in its seminaries. He cultivated his talents for the pulpit, but more particularly attended to historical composition, in which he assiduously employed himself till his death at Paris, 1698. Father d'Orleans was a man of lively parts and agreeable conversation, and was as well received in the great world as in literary circles. His writings are in general more distinguished for imagination and eloquence, than for correctness, and justness of thinking. That by which he is most known is his "Histoire des Revolutions d'Angleterre," three volumes, quarto, which became popular on the continent, and has even met with party-admirers in this country. But English history is a subject on which it is impossible for a Jesuit to write with a proper spirit; and that of father d'Orleans may be judged of from his calling Magna Charta the rock on which the royal authority is split, and the source of all the contentions which have since agitated England, whilst at the same time he avoids giving a view of its contents. From the reign of Henry VIII. if his narrative improves in interest and vivacity, it is still more distorted by the prejudices of his order. His next considerable work is the "Histoire des Revolutions d'Espagne," not published till 1734, in three volumes, quarto, with the continuation by fathers Arthuis and Brumoi. The first volume and great part of the second are by d'Orleans, whose style and manner of writing in this performance are much applauded. He also wrote "La Vie de B. Louis de Gonzague;" "La Vie de P. Coton;" "Histoire des deux conquerans Tartares Chunchi et Camhi;" "L'Histoire de M. Constance, Premier Ministre du Roi de Siam;" "La Vie du P. Matthieu Ricci;" "Sermons," two volumes. In all these works, when the interest of his order is concerned, he is no more to be depended upon than the generality of his brethren. *Moreri. Nouv. Dict. Hist.*—A.

ORME, Robert, a distinguished historian, was the son of Dr. Alexander Orme, a physician and surgeon in the service of the East India company, apparently a native of Scotland. Dr. Orme became chief of the settlement at Anjengo in the Travancore country, where his second son Robert was born in 1728. At two years of age he was sent to a relation in London, and at six was entered at Harrow school, where he remained between seven and eight years, distinguished equally by his quickness of parts and his diligence of application. After he left school, he was placed for a year in the office of the accomptant-general of the African company in order to be initiated in commercial transactions, and then embarked for Calcutta, where he arrived in 1742. He was not as yet in the company's service; and he engaged himself for improvement in the first mercantile house in Calcutta, on board a ship belonging to which he made a voyage to Surat. On his return, he found himself appointed from England a writer in the company's employ. This station he occupied between nine and ten years, becoming, after the first five, a factor, according to the rules of the company. Such was the reputation he acquired from the zeal with which he entered into the interests of his employers, and the assiduity of his researches into the institutions, manners and customs of the natives of India, that when, in 1752, some regulations were thought necessary in the police of Calcutta, he was desired to state his opinion on the subject. In the same year, 1752, he drew up the greater part of "A general Idea of the Government and People of Indostan." He returned to England in 1753; and possessing a good address, together with the credit of much knowledge of Indian affairs, he was frequently consulted upon them, and engaged in a long correspondence with lord Holdernesse, secretary of state, relative to the plans then in consideration for supporting the British interest in Indostan. Mr. Orme revisited India in 1754, having previously been appointed by the court of directors a member of the council at fort St. George. He seconded by his able and spirited advice those vigorous measures which, before the conclusion of the war, produced the utter annihilation of the French power in that country, and gave to the Eng-

lish that decided ascendancy which they have ever since possessed. It was on his particular recommendation that lieutenant-colonel Clive, then rising into fame, was chosen to command in the expedition against Surajah Dowlah subahdar of Bengal, which he conducted with so much glory and success. Mr. Orme held the offices of commissary and accountant-general during the years 1757 and 1758; but in the latter year the delicate state of his health induced him to embark for England. The ship in which he sailed was captured by the French, and taken to the Mauritius, where he continued some time, and then arrived at the Cape of Good Hope. After an abode there of some weeks for the recovery of his health, he embarked for France, which he reached in the spring of 1760. In that country he received many polite attentions, and was an intelligent observer of the parties which then divided the Parisian men of letters. He returned to London in the autumn, and settling in Harley-street, began to collect a choice library, and to employ himself in preparing a long-meditated work on the military transactions in India. It was in August 1763 that the first volume, quarto, of his "History of the Military Transactions of the British Nation in Indostan from the Year 1745," was given to the public. This volume brought down the history to the year 1756, and was illustrated by maps and plans collected from the best authorities. A concise historical dissertation on the Mahommedan conquests and establishments in that country, comprising a view of the peculiar character and customs of the Hindoos, was prefixed. Its reception by the public was highly flattering. The elegance and perspicuity of the narration, with its singular fidelity and impartiality, placed the author in the rank of the best historical writers of the time. His ignorance of the oriental languages, indeed, led him into some mistakes relative to the remoter affairs of the Hindoo empire, for at that time no translations from the native writers existed. Having now made an honourable entrance into the literary class, it was his object to revive his intermitted acquaintance with the learned languages, and to make every new acquisition of knowledge in his power. He cultivated an intimacy with several persons distinguished for science and erudition; and as his manners were not less amiable than his conversation was instructive, the friendships he formed were only terminated by death. The East India company, duly sensible of his merits and the importance of his historical researches, not only gave him free access to all their records, but appointed him to be their historiographer, with a salary of four hundred pounds per annum. In order to obtain the most accurate information respecting the war which was to form the subject of his second volume, he went over to France in 1773, where he was hospitably entertained by general count Bussy, and liberally furnished with various authentic documents. It was not till 1778 that this work was brought to a completion. The second volume then appeared, containing all the events which took place in the English settlements of India from 1756 to the peace of 1763, with an investigation of the rise and progress of the English commerce in Bengal, and an account of the Mahommedan government from its first establishment in 1200. It was distinguished by the same historical excellencies which had been so much applauded in the first volume, and was still more interesting on account of the national successes which were its principal topics. A third improved edition of the first volume in 1781 gave proof of the author's continued attention to his work, and of its favourable reception by the public. In 1782 Mr. Orme published an octavo volume entitled "Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan, from the Year 1659." Notwithstanding the modest title and moderate compass of this work, it cost him much labour in the composition; for he had thought it necessary in the collection of his materials to consult, in their original languages, many writers of the Portuguese, Spanish, Dutch and Italian nations. This was his last publication; for though his literary pursuits were unremitted, the state of his health and spirits would not allow the active exertion necessary for composition. In 1792 he left London, and retired to Ealing, which village thenceforth became his residence. He was there occasionally visited by his friends, but his books were his chief companions; and though he had sold the greatest part of his library for want of room in his country habitation, he retained enough to occupy all his leisure hours. In the beginning of 1801 he fell into a state of debility, which announced a speedy dissolution, and on the thirteenth of January he expired, in the seventy-third year of his age. The intellectual character of Mr. Orme was chiefly marked by good sense, sagacity and judgment. To these qualities were added

an active curiosity and a cultivated taste, which fitted him both for the collection, and for the lucid arrangement and happy display, of the materials of history. He indulged little in those large and philosophical views which make a splendid, but often a delusory, part of many modern works on human society. He is simply a narrator, but certainly one of the most meritorious of the class. He possessed a refined taste for music, the arts of design, and poetry, and among his literary compositions are some elegant copies of verses. He had a singular talent for monumental inscriptions, many of which he wrote for his friends. After his death, his "Historical Fragments" were reprinted in a quarto volume, with the addition of a paper on the "Origin of the English Establishment and of the Company's Trade at Broach and Surat;" and another containing "A general Idea of the Government and People of Indostan." An account of his life and writings was prefixed, from which the preceding narrative has been extracted.—A.

ŒRNHIELM, Claudius (Arrhenius), historiographer to the king of Sweden, was born at Lingköping, in 1627. Having received the rudiments of his education in the place of his nativity, he went for farther improvement to the academy of Upsal, where he applied in particular to the study of history, but without neglecting poetry and the other branches of polite literature. In 1657 he was invited to be tutor to a young count Gabriel Oxenstierna, whom he accompanied on a tour to foreign countries; and on his return to Sweden he became a teacher in the academy of Upsal, and afterwards, in 1667, professor of logic and metaphysics. Next year he was made professor of history, and in this situation he exerted his talents to throw light on the Swedish history, which till that time had been involved in great obscurity. About this period government thought proper to establish a new institution called the College of Antiquities, and Arrhenius was appointed a member of it in 1669. He now employed himself with indefatigable industry in examining all the ancient records of the kingdom; and by these means collected a most extensive fund of materials and information in regard to the favourite object of his pursuit. In 1687 he resigned his professorship, and the same year was chosen librarian to the academy, after having been ennobled by the name of Œrnhielm. In 1689 he was made censor librorum regius, and died at Stockholm in 1695. His principal works are: "Pyrrhi Ligori Excerpta de vehiculis veterum versa ex Italico in sermonem Latinum," Franc. 1671. "Dissertationum Academicarum Ogdoas pro Regiis in Acad. Ups. Alumnis ad Hist. Q. Curtii Rufi," Ups. 1671, quarto. "Musarum Upsaliensium Pietas in Carolum XI. Regem Sueciæ," *ibid*, 1673, folio. "Anscharii primi Hamburgensium Archiepiscopi vita genuina," added to his "Historia Ecclesiastica," Holm. 1677, quarto. "Historiæ Suecorum Gothorumque Ecclesiasticæ Libri IV. priores," *ibid*, 1689. "Vita Illust. Herois Ponti de la Gardie," Lips. 1690, quarto. Œrnhielm had been appointed by government to draw up a description of all the towns, palaces, churches, &c. in Sweden, suited to count Dahlberg's views of them, but this work was suspended by his death soon after it had been begun. *Gezelii Biographiska Lexicon.*—J.

OROBIO, Isaac, a famous Jewish physician and controversial writer in the seventeenth century, was a native of Spain, where his parents made profession of the Roman catholic faith, though they were secretly attached to the religion of their forefathers. Having given him the christian name of *Balthazar*, they carefully educated him in their own principles, teaching him betimes to dissemble like themselves. He studied the scholastic philosophy as it was then taught in Spain, in which he became such an adept, that he was made reader of metaphysics in the university of Salamanca. Afterwards he applied to the study of medicine, and practised as a physician at Seville. Here his caution so far forsook him, that he excited suspicions of his being a Jew, and was thrown into the prison of the inquisition, where he was confined more than three years, during which he underwent the most horrible tortures in order to extort from him a confession. According to his own account, he was shut up in a dungeon where he had scarcely room to turn himself, and suffered so many hardships that his understanding began to be disturbed. Frequently he would ask himself, "am I indeed that Don Balthazar Orobio, who walked at his pleasure about Seville, was so much at his ease, and who had a wife and children?" Sometimes he thought that his past life was nothing more than a dream, and that the dungeon where he lay was the place of his birth, as, to all appearance, it would prove the place of his death. At other times his mind would be occupied in forming metaphysical arguments, and in resolving them; when he sustained the different parts of opponent, respondent, and

moderator, at the same time. In this manner he passed his time for three years, during which he was repeatedly examined, and exhorted to confession, but constantly denied that he was a Jew. At length it was determined to put him to the question, the manner of which he related himself to Limborch, from whose account we shall lay some particulars before our readers. From his dungeon he was taken one evening, through several winding passages to the place of torture. This was a large subterraneous vaulted room, with the walls covered with black cloth, and lighted with candles sufficient to display the horrors of the scene. At one end of the room there was an inclosed place, where the inquisitor and notary sat at a table, who admonished him to confess the truth, before his torments began. When he answered that he had told the truth, the inquisitor gravely protested that, since he was so obstinate as to suffer the torture, the holy office would be innocent if he should shed his blood, or even expire under his torments. Upon this they put a linen garment over his body, and drew it so very close on each side, as nearly squeezed him to death. When he was almost dying, they slackened at once the sides of the garment, and after he began to breathe again, the sudden alteration created to him the most grievous anguish and pain. After he had overcome this torture, the admonition was again repeated that he should confess the truth. Upon his persisting in his denial, they tied his thumbs so very tight with small cords, that the extremities of them were greatly swelled, and the blood burst out from under the nails. After this he was placed with his back against a wall, and fixed upon a little bench. Into the wall were fastened little iron pullies, through which cords were drawn, and carried round his body in several places, especially his arms and legs. The executioner, drawing these cords with great force, fastened his body with them to the wall; so that his hands and feet, and particularly his fingers and toes being bound so tightly with them, he was put to the most exquisite pain, and had a sensation as though he were dissolving in flames.

In the midst of these tortures, the executioner suddenly drew the bench from under Orobio, so that he hung by the cords without any thing to support him, and by the weight of his body rendered them still tighter. After this a new kind of torture succeeded. The executioner, taking an instrument like a small ladder, made of two upright pieces of wood, and five cross ones sharpened in front, placed it before the prisoner, and by a peculiar motion struck it with great violence against both his shins, so that he received on each of them at once five violent strokes, which put him to such intolerable anguish that he fainted away. After he came to himself, they inflicted on him the last torture. This was done by the executioner's tying cords about his wrists, and then throwing them over his own back, which was covered with leather to prevent him from hurting himself. Thus prepared, the executioner threw himself backwards, and putting his feet up against the wall, drew the cords with all his might, till they cut through Orobio's flesh even to the very bones: and this torture was repeated thrice, the cords, after the first time of inflicting it, being tied about the distance of two finger's breadth from the former wound, and drawn with the same violence. While the executioner was applying this torture the second time, it happened that the cords slid into the first wound, which occasioned so great an effusion of blood, that the prisoner seemed to be dying. Upon this a physician and surgeon, who were attending in a neighbouring apartment, were called in to give their opinion whether the torture could be continued without danger of death, lest the ecclesiastical tribunal should be guilty of an irregularity by the criminal's expiring under his torments. These gentlemen, who were far from being enemies to Orobio, answered that his strength would allow him to endure the remainder of the torture; which was accordingly inflicted upon him, but without forcing from him the confession that he was a Jew. By the opinion which they gave, the physician and surgeon knew that they preserved Orobio from a repetition of the tortures which he had already endured, since his sentence required that he should suffer them all at one time, one after another; so that had they desisted from proceeding through the fear of his death, his misery would have been protracted by his being again subjected to the tortures which he had before suffered, in order to satisfy the sentence. Having baffled his enemies by the firmness with which he sustained the last trial, he was carried back to his prison, and his wounds were healed; after which he was condemned, not as one convicted, but suspected of Judaism, to wear for two years the infamous habit, called *Sambenito*, and then to perpetual banishment from the kingdom of Seville. As soon as an opportunity offered Orobio withdrew from

Spain; but instead of retiring to a country where he might avow his principles with safety, he still concealed them under the profession of the catholic religion, and went to Toulouse, where he became candidate for the vacant chair of professor of physic. In the theses which he maintained on that occasion, he so completely embarrassed his opponents by his metaphysical subtlety, that the victory was awarded to him, and he was elected professor though a stranger. Here he continued for some time; but at length, weary with sustaining his dissembled character, he took his leave of France and retired to Amsterdam, where he received circumcision, and on that occasion exchanged his christian name of *Balthazar* for that of *Isaac*. In this city he met with so much success in the practice of a physician, that, as he informs us, he had not the leisure for study which he could wish; yet he found some time to devote to literary pursuits. When Spinoza's "Tractatus Theologico-politicus" made its appearance, he soon perceived the fallacy of the author's reasoning; but he did not think that his work called for a direct answer, considering it to be too obscure to make impression upon common readers, and too evidently false to dazzle the learned. Of that piece M. John Bredenburg, a citizen of Rotterdam, wrote a solid confutation; though he afterwards so far changed his sentiments upon the subject, that he drew up a treatise in which he advanced principles equally objectionable with those of Spinoza, and tending to the same consequences. A copy of this treatise having accidentally fallen into the hands of a socinian at Rotterdam, called Francis Cuper, he published it, with a reply, in the Dutch language; and thus commenced a controversy in which various writers took a part. Among others Orobio assumed the pen, and published at Amsterdam some very able strictures on the performances both of Bredenburg and Spinoza, in a work entitled, "Certamen philosophicum Propugnatæ Veritatis Divinæ ac Naturalis Adversus Jo. Bredenburgii Principia," 1684, quarto. But the public attention was particularly excited by his controversy, in defence of Judaism and against Christianity, with the learned Philip Limborch; in which he exerted the full force of his ingenuity and skill as a disputant, and carried on the debate with coolness and good temper. The pieces which he wrote on this subject were published by Limborch, in his account of the controversy, entitled, "De Veritate Religionis Christianæ Amica Collatio cum erudito Judæo," 1687, quarto. In the same year Orobio died, esteemed by all who knew him as an amiable and worthy man. *Wolfii Bibl. Hebræa. Limborch's Hist. Inquisit. vol. II. b. iv. ch.* 29. *Moreri. Nouv. Dict. Hist. Basnage's Hist. Jews, book vii. ch.* 32. —M.

ORONTIUS, Finæus. See FINE, Oronce.

OROSIUS, Paul, a historian and divine, was a priest of Tarragona in Catalonia, and a disciple of St. Augustin. In the year 414 he was sent by two Spanish bishops into Africa, to request aid from St. Augustin against the heretics who disturbed their churches. He remained a year with that prelate, and under him made a great progress in the study of the Scriptures. In 415 Orosius was sent by him on a mission to St. Jerome at Jerusalem, and brought from thence into Africa a number of relics. It was at the desire of St. Augustin that he undertook a history from the creation to the year 416, the purpose of which was to refute the calumnies of the Pagans against Christianity, who pretended that the sack of Rome by Alaric and the other calamities of the age were *unexampled* evils brought upon the world through its influence. He therefore compiled in seven books a view of general history, which he is said to have entitled "De Miseria Hominum," and which well deserves that name. In a work written with such an intention, and by a credulous and superstitious ecclesiastic, nothing of historical judgment or sagacity could be expected, and in fact it abounds with vulgar errors and fables. It, however, has its use as preserving some narrations not elsewhere to be met with, and adding to the mass of authority in dubious points. His ignorance of Greek has involved him in many mistakes. Orosius also wrote "A Defence of Free Will against Pelagius;" and he addressed a letter to St. Augustin on the errors of the Priscillianists and Origenists. Several editions have been given of the "History of Orosius," of which the best is that of Havercamp, *Lugd. B.* quarto, 1738. A translation of it by Alfred the Great is extant, in which it is entitled *Hormesta*, but the reason of that appellation is not known. *Vossi Hist. Lat. Bayle. Moreri.*—A.

ORSATO, Sertorio, (Lat. *Ursatus*), an eminent antiquary, was born of a noble family at Padua in 1617. He displayed at an early age a great aptitude for literary and scientific pursuits, and particularly occupied himself in the study of ancient monuments and inscriptions. In the latter part of his life he was appointed professor of natural philosophy in the university of Padua. He died in 1678, at the

FVLVIVS, VRSINVS, De, L'armessin, sculp;

made a rapid progress in his studies, particularly excelling in the knowledge of the languages, and of the mathematics. In the science of geography he became so great a proficient, that he was called *the Ptolemy of his age.* With a particular view to improve himself in this branch of knowledge, he travelled into England, Ireland, France, Italy, and Germany, directing his enquiries to every object that was worthy of his attention, and forming a correspondence and friendship with men of learning and science in those countries. He visited Italy thrice, and he spent some time at Oxford in the reign of king Edward VI. He also paid a second visit to England in 1577. In this country he formed an intimacy with William Camden, who, at his request, as we are informed in the preface to the work, was engaged to undertake his "Britannia." Amply furnished with stores of geographical knowledge, Ortelius settled at Antwerp, where, in the year 1570, he published his "Theatrum Orbis Terrarum," in folio, consisting of maps, accompanied with short descriptions of the several countries on the globe, and the objects in them most interesting to curiosity; which was the most complete work of the kind that had ever appeared, and gained the author a reputation adequate to his immense labour in compiling it. This production occasioned his being honoured with the post of geographer to Philip II. king of Spain. It underwent various impressions, with improvements and enlargements; and in its most perfect state, was published by John Baptist Vrientius, in Latin, Spanish, and Italian. An "Epitome" of it was also published by Michael Coignet, from the Plantin press. Ortelius likewise published several other geographical works; among which was his "Synonima Geographica," 1578, quarto, consisting of a short description, in alphabetical order, of all the countries in the world, the mountains, promontories, islands, ports, cities, towns, people, remarkable buildings, &c. from printed books, manuscripts, ancient marbles, coins, &c. This work was afterwards greatly enlarged, and published under the title of, "Thesaurus Geographicus," folio, in 1587, 1597, and other periods, in different places. In 1584, appeared, "Itinerarium per nonnullas Galliæ-Belgicæ partes, Abrahami Ortelii et Joannis Viviani," 12mo. with engravings of some antiquities. In 1598, Ortelius published, "Aurei Sæculi Imago," &c. quarto, containing a description of the manners and religion of the Germans, with illustrative plates. Ortelius had collected a museum of ancient statues, medals, &c. from which Francis Sweert published, "Deorum Dearumque Capita," in quarto: and from the manuscripts which he left behind him was published, "Syntagma Herbarum Encomiasticum," 1614, quarto. Ortelius died at Antwerp in 1598, in the seventy-first year of his age. *Valerii Andreæ Bibl. Belg. Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

ORTON, Job, an eminent and excellent English protestant nonconformist divine in the eighteenth century, was the son of a respectable tradesman at Shrewsbury, where he was born in the year 1717. He was early nurtured in pious principles and habits, and, when he was of a proper age, sent for education in grammar learning to the free school of his native place, where he enjoyed as great advantages for classical knowledge as in most public schools, and spent somewhat more than eight years, with becoming diligence and proportionable improvement. In 1733, he was placed under the care of Dr. Charles Owen, a dissenting minister at Warrington in Lancashire, who possessed considerable learning, great piety, and most amiable manners, and had usually two or three young men under his tuition. After continuing with him one year, Mr. Orton spent a month in the family of Mr. Colthurst, a worthy minister at Whitchurch in Shropshire, with whose church he first joined in the communion of the Lord's supper. In 1734, he entered a pupil in the academy under the care of Dr. Doddridge at Northampton, where he continued about seven years, excepting during an interruption of about seven months, which the ill state of his health obliged him to spend at his father's house. Before he went first from home, he had been bound apprentice to his father, that, if he should not be inclined to any of the learned professions, he might be a freeman of the town of Shrewsbury, and engage there in business; but his inclinations were always to the christian ministry, from a pure desire of contributing to the religious improvement and everlasting happiness of mankind; and to qualify himself for this great work were all his studies directed. Such were the ability and diligence with which he prosecuted his literary course at Northampton, that in March 1738-9, he was chosen assistant to Dr. Doddridge in the academy; and he began his lectures in this capacity, with instructing the junior students in the classics and geography. About the same time he was examined by a committee of neighbouring pastors, as to his qualifications for the ministeral office, and received an ample

testimony of their approbation. From this time he continued to preach occasionally in all the neigbouring congregations, excepting on the first Sunday of every month, when he generally assisted Dr. Doddridge at Northampton. During the vacations, which lasted two months, the doctor staid at home in the former month, while Mr. Orton paid a visit to his friends and relations. In the second month he returned to Northampton, and took care of the family and congregation, while Dr. Doddridge made his excursions to London, or other places. In this early part of his life, Mr. Orton's acceptableness as a preacher occasioned invitations to be sent to him from several congregations to settle with them as their minister; but he thought it best to decline them, as he was already engaged in a very useful employment, and had daily opportunities of improving himself superior to what he should have had in any other station. In the year 1741, vacancies having taken place in both the presbyterian and independent congregations at Shrewsbury, the two societies concurred in an invitation to Mr. Orton to accept the pastoral charge among them, promising that in that case they would unite together in one church. The circumstance of such a pleasing coalescence of two different denominations of Christians, the unanimity of the application, the prospect of an agreeable settlement, and of a considerable sphere of usefulness, induced him to accept of the invitation, though not without a becoming diffidence in himself, and a deep sense of the peculiar delicacy of such a charge.

In October 1741, Mr. Orton removed to Shrewsbury, and preached his first sermon to the united congregations. The loss of his father which happened soon afterwards, not only proved a great personal affliction to him, but brought upon him such a weight of cares, in addition to his various duties as a minister, that his health was materially injured; in consequence of which he was under the necessity of having an assistant. He was obliged, also, in the year 1742, to take a journey to Bath, where the waters afforded him some relief. In the same year he was solemnly ordained to the pastoral office, when thirty ministers were present at the service. In the year 1746, he was invited by the large and respectable congregation at the new meeting in Birmingham, to be their co-pastor with Mr. Bourn; but, though he had a high esteem for the people of that society, he was induced, from various motives, to continue where he was already comfortably and usefully settled. In 1748, Mr. Joseph Fownes was chosen assistant to Mr. Orton; which connection was highly agreeable to both parties, they having always lived together in the utmost harmony and friendship. In the year 1751, the death of Dr. Doddridge, though for some time expected, was a painful event to Mr. Orton, who thereby lost his much honoured tutor, and friend. By the will of the doctor he was appointed to preach his funeral sermon, and was left all such of his papers as he might choose. In the spring after the doctor's death, the congregation at Northampton invited Mr. Orton to become their pastor. This circumstance alarmed the people at Shrewsbury, who, under apprehensions lest he should listen to the application, sent him a most respectful, affectionate, and unanimous address, to intreat that he would not leave them. A separate address to the same purpose, was made to him by the young persons of the society. But various circumstances combined to determine him not to remove to Northampton, and he declined the invitation, after taking some time to consider of it, which he thought was a piece of respect due to the congregation of his late friend. Soon afterwards he was applied to by a considerable congregation in Westminster, to succeed their late pastor the reverend Obadiah Hughes; but he immediately rejected this proposal, both from a disinclination to settle in London, and from a firm persuasion that neither his health, nor his abilities, nor his sentiments, qualified him for a situation in the metropolis. Whether London would have been favourable to his health, might justly be questioned; but as to his abilities and sentiments, they would have enabled him to appear with distinguished advantage in the pulpit, and, if fixed in town, he could not have failed of rising to a high degree of popularity. His popularity, too, would have been of a durable and substantial kind, not founded on external and artificial accomplishments, but on discourses that were practical, serious, evangelical, and pathetic, accompanied with a plain, unaffected, and manly delivery, which irresistibly commanded attention. There was one respect, in which, perhaps, he was not so well fitted for London, and that was his recluse mode of living, which grew upon him as he advanced in years and his health declined, and which rendered him very particular and exact in his time of dining, and very cautious, not to say fastidious, in his reception of visitors

From this time nothing material occurred in the course of Mr. Orton's ministry at Shrewsbury, till the year 1765, when his bodily infirmities had arisen to such a height that he was quite disabled from continuing his public work. On the fifteenth of September, therefore, which was his birth-day, he delivered his last sermon to his congregation. Several times after this he administered the Lord's supper; but he durst not undertake to preach any more.

On Mr. Orton's declining the office of minister, a contest took place with respect to the choice of an assistant to Mr. Fownes, which terminated in a division of the congregation. The larger number of the society having thought it their duty to provide themselves with another place of worship, Mr. Orton concurred with them in opinion, and esteemed himself bound to countenance them as a christian, a dissenter, a minister, and a friend to liberty. This circumstance, however, did not occasion any diminution in the friendship between Mr. Fownes and Mr. Orton; but the separation had the effect of exciting a bad spirit in several persons, of both parties. To such a height was this carried, that Mr. Orton's situation at Shrewsbury was rendered very uncomfortable, and it also produced an unfavourable effect upon his health. He, therefore, found it necessary to retire to some other place; and in the year 1766 he removed to Kidderminster, principally for the sake of the advice of Dr. Johnstone, a very able and skilful physician, who always proved himself a faithful and a tender friend. Here Mr. Orton spent the remainder of his days, zealously intent on promoting the interests of religion, though the state of his health prevented him from appearing again in the pulpit. What he could not perform as a preacher, he was solicitous to effect as a practical writer. His only publications, previously to his resignation of the pastoral office, were his small tract, entitled, "A Summary of doctrinal and practical Religion, with an Introduction, shewing the Importance and Advantage of a religious Education;" which made its first appearance in 1749, and has undergone a great number of impressions; a "Funeral Sermon for Dr. Doddridge," printed in 1752; "A Fast Sermon" in 1756, occasioned by the earthquake at Lisbon; and "Three Discourses on Eternity, and the Importance and Advantage of looking at Eternal Things," published in 1746, which have been repeatedly printed, and translated into the Welch language. Such was the author's ill state of health, and his attention to the duties of his profession, that it was not till the year 1766 that he was enabled to give to the world his "Memoirs of the Life, Character, and Writings, of the late reverend Philip Doddridge, D. D." in octavo, which are rendered peculiarly interesting by the extracts which he has presented to the reader from the papers of the doctor in his possession. In 1769, he published a volume of sermons, under the title of "Religious Exercises recommended, or, Discourses on the heavenly State, considered under the Idea of a Sabbath," octavo; which are plain, affectionate, serious, and practical, and well adapted to promote the cause of christian piety, with which the interests of morality are essentially connected. Such, likewise, is the character of his "Discourses to the Aged," published in 1771, octavo, and admirably adapted to the situation of the persons for whom they were chiefly intended; of his "Christian Zeal," or, three discourses on the importance of seeking the things of Christ, more than our own, which were published in 1774, octavo; of his "Christian Worship," or, three discourses on the profitable hearing of the word, the joining in public prayer, and the singing of the praises of God, published in 1775, octavo; and of his two volumes of "Discourses on practical Subjects," published in 1776, octavo. Mr. Orton's last publication, which appeared in 1777, was entitled, "Sacramental Meditations, or, Devout Reflections on various Passages of Scripture, designed to assist Christians in their Attendance on the Lord's Supper, and their Improvement of it," octavo. These meditations, which are fifty in number, are all founded on different texts of the sacred writings, and are what the author himself used in the administration of the sacrament, according to the method observed by dissenters from the church of England. "The reader," say the monthly reviewers in their fifty-ninth volume, "will not find in this work any rapturous flights, or wild chimeras; he will meet with nothing but what is rational and pious, tending to form the heart to the love of God, and to the practice of what is excellent and praise-worthy." Several eminent divines of the established church expressed their high approbation of them, for whose testimonies in their favour we must refer to our authority. Besides these publications, Mr. Orton was the author of two anonymous tracts, published in 1770, entitled, "Diotrophes admonished," and "Diotrophes re-admonished;" which were written in defence of

his friend Dr. Adams, at that time vicar of St. Chad's, Shrewsbury, against the violent attacks of some high-flown calvinistical methodists, and particularly of the writer of a piece, which made a considerable noise in its day, entitled, "Pietas Oxoniensis, &c." These tracts reflected great credit on his understanding, and on his heart, being written with much knowledge, and in the true spirit of christian candour and benevolence.

After the publication of the "Sacramental Meditations," Mr. Orton's state of health no longer permitted him to instruct and edify the world from the press; but he still continued to be useful by his pious example, his affectionate exhortations, and his correspondence with his intimate friends. In the spring of 1783, his complaints multiplied so fast upon him, that there was no prospect of his continuing much longer in life. He died on the nineteenth of the following July, in the sixty-sixth year of his age. Our author's talents as a preacher are thus delineated by Mr. Fownes, in the sermon which he delivered after his death. "Mr. Orton was master of a great variety of styles, and I have frequently heard him in the course of his public services adopt them all with success. But the general character of his preaching was rather of a practical, serious, and affectionate turn, than distinguished by laboured and long continued trains of reasoning. The didactic manner, like that of a parent addressing his children, or an instructor his pupils, was that which seemed most adapted to his taste and inclination; and though he acquitted himself with general acceptance in all the methods in which he addressed his hearers, it was in that he chiefly excelled." To the excellence of his private character, the following extract of a letter from Dr. Johnstone to Mr. Stedman bears honourable testimony. "Indeed, my friend, we shall not see his like again: we shall not see knowledge so extensive joined with such humility, such wisdom and discernment of the human character and of human life, so determinately employed in doing good to all around him, and to diffuse happiness in the large circle of human society. He truly had the wisdom of the serpent and the innocence of the dove. Of the seventeen years which he passed in Kidderminster, I spent most usefully and happily daily many hours in his company: his counsel always skilful, was faithful and benevolent. I do not remember I ever spent ten minutes in his company, without being witness to some benevolent design or some benevolent action. He comforted and advised the opulent—he visited the widow and the fatherless, the sick, the poor and needy, in their affliction. He applied his fortune in relieving their wants; and a mind, still more rich in resources than his fortune was in abundance, in contrivances, as well as incitements to others, to administer relief. To such as needed, he gave with that generous address, and that exquisite skill, in which I think he surpassed most persons I have ever known. I repeat it, I never was in his company without perceiving he was carrying on some useful design, either of a public or privatenature: doing good himself and impelling others to concur with him in executing some charitable work, or some plan to relieve indigence, to alleviate pain, to inform ignorance, to check and reform vice. In arbitrating and settling differences, which had any where taken place among his friends or acquaintance, he possessed great influence, and shewed always great address, and gave satisfaction by his interference. He possessed a happy manner of gaining the affections and confidence of young persons, and he gave them advice in such a manner as had generally a happy influence in forming their character to habits of virtue and religion."

Dr. Kippis, at the close of his biographical memoir of our author, observes, "that Mr. Orton, who so long resided at Kidderminster, the principal seat of Mr. Baxter's ministerial usefulness, had a considerable resemblance, in certain respects, to that famous divine In extent of abilities, Baxter was undoubtedly greatly superior to Mr. Orton, and he prodigiously exceeded him in the multiplicity of his writings: but with regard to the nature of their practical works, and the strictness, we had almost said the rigidness, of their personal piety, there was no small degree of similarity. Both of them display, in their productions, the same ardent zeal to excite the attention of men to their eternal concerns, and urge these concerns with peculiar energy and pathos. Both of them were animated with a seriousness of spirit, which seems never to have forsaken them in the most ordinary occurrences of life: nor could either of them bear to be much interrupted in their sacred employments. When some visitors to Mr. Baxter, after having sitten awhile with him, said, 'We are afraid, sir, that we break in upon your time;' his answer was, 'To be sure you do.' What was Mr. Orton's disposition in this respect, is expressed with

great vivacity in one of his letters to Mr. Stedman. 'I am glad I have no visitors like Mr. ***, no such Bath friends;—I would not have them: they are not friends; I would not submit to such grievances and inconveniences, nor should my wife (if I had such an one as his). 'What must we do?' they will say.—Why, break of all correspondence with such. Tell them (as I did at Shrewsbury, and do here), 'I am old and infirm; I will have my own hours. At them—I shall be glad to see my friends, but they must come soon, and go soon, or not at all.'——'But we can't do this at ***.' Then I would remove to the Land's end, or to a Welch mountain, and would not sacrifice such blessings as health, regularity, domestic comfort, and family religion, for any person or persons whatsoever. I am independent, and will be so. A few nights ago I heard some weaver's lad singing a song under my window, of which I remember no more than this:

> "Let them say what they will,
> "By Jove I'll be free."

I have little company and acquaintance. Ease and quiet, and an interview now and then with a worthy friend, bound my ambition. But I have a numerous and excellent society of prophets, apostles, and practical writers, especially Baxter, Bates, and Scudder, with whom I have lately been conversing." It is proper to be mentioned, that the degree of doctor of divinity had been conferred upon Mr. Orton many years previously to his decease, but he would never permit himself to be addressed by that title, or prefix it to any of his writings. After his death, "A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families," was published from the author's manuscripts, by the reverend Robert Gentleman, in six large octavo volumes; the first of which appeared in 1788, and the last in 1791. This work, as the title imports, is rather adapted to the edification of pious and well disposed persons, than to the use of the learned reader. It contains notes, chiefly collected from modern expositors, which, though not eminently critical, often convey valuable instruction; and the reflections are well adapted to promote the purposes of serious religion. The last of Mr. Orton's remains which has been given to the public, consists of a small collection of "Letters to a young Clergyman," 1791, 12mo. These letters were addressed to the reverend Thomas Stedman, the editor, and contain advice that is, in general, well fitted for the direction and improvement of the younger clergy, of every denomination. *Note to Kippis's Life of Doddridge in the Biog. Brit.*—M.

ORVILLE, James-Philip d', a man of letters, was born at Amsterdam in 1696, of a family originally from France. He travelled into various parts of Europe, visiting the libraries and cabinets, and forming connections with learned men; and upon his return was appointed, in 1730, professor of history, eloquence, and Greek, at Amsterdam. He filled this office with great reputation till 1742, when he resigned it in order to devote himself wholly to study and literary composition. In conjunction with Burmann, he continued a work b gun by some learned Englishmen, entitled "Observationes Miscellaneæ Novæ," and ten volumes of it were published by them jointly, and four more by d'Orville separately. Some pieces of his own writing are contained in this collection, among which are, "A Dissertation on the Antiquity of the Isle of Delos," and "Remarks on the Greek Romance of Chariton." He also published a learned and severe critique upon Pauw of Utrecht. D'Orville died in 1751. After his death were published his observations on Sicily, under the title of "Siculæ," *Amst.* 1764, folio. *Nouv. Dict. Hist.*—A.

OSBORN, Francis, an ingenious English writer, was the younger son of sir John Osborn of Chicksand, Bedfordshire, and was born about 1589. He received a domestic education, and when arrived at years of maturity, frequented the court, and became a retainer of the Pembroke family, and finally, master of the horse to the accomplished William earl of Pembroke. In the civil contentions of Charles I. he was led by his principles to take part with the parliament, under which, and under the protector Cromwell, he held some public employments. In the latter part of his life he resided at Oxford, in order to superintend the education of his son, and to print some of his works. He died in February 1658-9, at the house of his brother-in-law Mr. Draper, at Nether-Wotton, Oxfordshire. The work by which Mr. Osborn is best known is his "Advice to a Son," the first part printed in 1656; the second in 1659; both frequently reprinted. It consists of maxims and directions upon a variety of topics important in the conduct of life, chiefly delivered in the sententious or aphoris-

tic manner. His opinions in general display good sense and an enlarged way of thinking. Indeed, they were thought so free, that the puritanical divines of the commonwealth charged them with an atheistical tendency, and moved the vice-chancellor of Oxford to cause his book to be publicly burnt. This proposal did not take effect, but an order was procured to prohibit the sale of it, which increased its popularity. Of atheism, however, the author expressed great detestation; but at the same time he has some strokes at *whining sanctity*, which could not fail to give offence at that period. This writer has been cited as giving his opinion in preference of a public education over a private one. In fact, he was sensible of what he had himself lost by escaping the discipline of a public school, but perhaps he did not so well compute the advantages he had gained by the domestic plan of education; and these personal and individual consequences seem to have influenced most of those who have treated on the same subject. His other publications were various tracts upon political topics: "Historical Memoirs on the Reigns of Queen Elizabeth and King James," 1658, octavo, of which the character is, that they contain many anecdotes, with severe and satirical reflections: and "A Miscellany of sundry Essays, Paradoxes, and problematical Discourses, Letters and Characters; together with political Deductions from the History of the Earl of Essex, executed under Queen Elizabeth," 1659, octavo. Other anonymous works have been attributed to him. *Biog. Britan.*—A.

OSIANDER, Andrew, a learned and celebrated German lutheran divine in the sixteenth century, noted for the singularity of some of his opinions, was vernacularly known by the family name of *Hosman*, and born at Guntzenhusen in Bavaria, in the year 1498. Possessing excellent natural abilities, and an inclination for learning, he was sent from the elementary schools to the university of Wittemberg, where, by most intense study, he soon excelled in the knowledge of languages, the belles lettres, and the mathematics. Afterwards he applied with equal diligence and success to the study of divinity. From Wittemberg he went to Nuremberg, and made himself master of the Hebrew language in the Augustine convent at that city; and in this place, by his studious industry and acquirements, he gained the esteem of the most eminent learned men who resided there; some of whom he afterwards offended by his roughness of manners, together with his impetuosity and arrogance of temper. As he was also distinguished by his powers of eloquence, the magistrates of the city appointed him preacher at the church of St. Lawrence, where he delivered his first sermon in February 1522. When Luther declared against the doctrine of indulgences, Osiander joined his party, and frequently disputed, with great applause and success, against that scandalous corruption of the papal system. Nor did he stop here, but zealously supported that bold reformer in his attacks on the power and jurisdiction of the Roman pontiff, and in his glorious effort for establishing a system of doctrine and discipline more consonant with the principles and precepts of the gospel than that of Rome. From this time he had a considerable share in the controversies and conferences which were held on the subject of religion. He assisted at the conference of Marpurg, in 1529, between Luther and the Swiss divines; on which occasion he spoke after Luther upon the subject of justification, in such a manner as shewed that he did not then entirely concur in opinion with him upon that topic. Afterwards he assisted at the conference at Augsburg, in 1530, and gave his vote with the rest of the protestant divines. He continued discharging the duties of the pastoral office at Nuremberg till the year 1548, when, upon the promulgation of the *Interim* by the emperor Charles V., he withdrew into Prussia, where Albert duke of Brandenburg, who had attended his sermons at Nuremberg, and had been made a convert by them to the doctrines of the reformation, appointed him pastor and professor of divinity at Konigsberg. In this new station, he began his academical functions by propagating notions concerning the *divine image*, and the nature of *repentance*, very different from the doctrines which Luther had taught concerning those subjects; and in the year 1550, he introduced considerable alterations into the doctrine that had been generally received in the lutheran church, with respect to the means of our *justification* before God. His doctrine, though expressed in an obscure manner, when carefully examined, says Mosheim, will appear to amount to the following propositions: "Christ, considered in his *human nature only*, could not, by his obedience to the divine law, obtain *justification* and pardon for sinners; neither can we be *justified* before God by embracing and applying to ourselves, through faith, the *righteousness* and obedience of the *man* Christ. It is only through that eternal and *essential righteousness*, which

dwells in Christ *considered as God*, and which resides in his divine nature, that is united to the human, that mankind can obtain complete *justification*. Man becomes a partaker of this *divine righteousness* by faith; since it is in consequence of this uniting principle that Christ dwells in the heart of man, with his divine righteousness. Now wherever this divine righteousness dwells, *there* God can behold no sin, and therefore, when it is present with Christ in the hearts of the *regenerate*, they are, on its account, considered by the deity as *righteous*, although they be sinners. Moreover, this *divine and justifying righteousness* of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue." This doctrine was zealously opposed by many eminent doctors of the lutheran church, and particularly by Melanchton, Joachim, Morlin, and Stancarus, professor of Hebrew at Konigsberg. On the other hand, Osiander defended it with great spirit, and his sentiments were supported by persons of considerable weight. He drew up a confession of faith, upon his principle of *justification*, which was printed by order of the duke of Brandenburg; but disapproved of by the lutheran divines assembled at Augsburg. While he was preparing to maintain his doctrine and to assail his opponents with still greater vigour, he was attacked by an epileptic disorder, which terminated his life in the year 1552, at the age of fifty-four. After his death, the flame of controversy upon this point was soon cooled, and in the year 1566 became entirely extinguished. He is accused by his enemies of having been addicted to the love of wine, and of a propensity to profane allusions in his convivial parties; but these charges are not easily reconcileable with the acknowledged intenseness of his studious application, to which the disorder which hastened his death is attributed, or the severity of his religious notions. Osiander was the author of "Harmonia Evangelica, Græce et Latine, cum Annotationibus, et Elencho Harmoniæ," 1561, folio; "Liber de ultimis Temporibus, ac Fine Mundi, ex sacris Literis;" "De prohibitis Nuptiis;" "Liber de Imagine Dei, quid sit;" "An Filius Dei fuerit incarnandus, si peccatum non introivisset in Mundum;" "Epistola ad Ulricum Zuinglium Apologetica, qua docet quam ob causam, quidque posthac abeo in negocio Eucharistiæ, expectandum sit;" together with "Dissertations," "Sermons," and controversial tracts in the Latin and German languages. *Melchior. Adam. Vit. Germ. Theol. Freheri Theat. Vir. Erud. Clar. Dupin. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xvi. sect. iii. par. ii. cap. i.* § 35.—M.

OSIANDER, Andrew, grandson of the preceding, and like him a lutheran divine, was born at Blauberen in the duchy of Wirtemberg, in the year 1562. As he early discovered a promising genius, and made a rapid progress in elementary learning, at the age of fourteen he was received into the number of ducal stipendiaries at Stutgard, and passed through the different courses of academical study, with honourable testimonies from his superiors to his diligence and improvement. In the year 1584, he was appointed deacon of the church of Aurach; whence he was removed, in 1586, and made pastor of the church of Gigligen. Two years afterwards he was appointed preacher and counsellor to prince Lewis of Wirtemberg; and in 1592, he received the degree of doctor of divinity from the new ducal university of Tubingen. In the year 1598, prince Frederic nominated him abbot of Adelberg, and superintendant of the churches in that district. His last promotions he received in the year 1605, when he was appointed pastor of the church of Tubingen, and with great solemnities installed chancellor of the university in that place. After discharging the duties of these posts with great reputation for twelve years, he died in 1617, when in the fifty-fifth year of his age. He was the editor of "Biblia sacra, Latinè vulgata, cum Emendationibus et Explicationibus superiorum Versionum, et Observationibus ex Theol. Andreæ, Heerbrandi, &c." 1600, folio, which in the year 1635 had passed through five editions, and is commended by father Simon, in his "Crit. Hist. of the Old Test." Osiander was also the author of "Assertiones Theologicæ de Conciliis;" "Informatio ad Cœnam sacram accedentium;" "Papa non Papa, hoc est, Papæ et Papicolarum de præcipuis Christianæ Doctrinæ partibus Lutherana Confessio, ex Jure Canonico et aliquot Auctoribus pontificus in Enchiridii formam Collecta," 1599, octavo; which Dupin, without enquiring whether his citations from the canon law and the testimonies of ecclesiastical authors are properly applied or not, pronounces to be an excellent collection upon all points of religion, ecclesiastical discipline, &c. *Melchior. Adam. Vit. Germ. Theol. Freheri Theatrum Vir. Erud. Clar. Dupin Le Long's Bibl. Sacra, vol. I.*—M.

OSIANDER, John Adam, a German lutheran divine and professor in the seventeenth

theran divine and professor in the seventeenth century, was a native of Vayingen in the duchy of Wittemberg, but whether he was of the same family with the preceding, or in what year he was born, we are not informed. Neither are we furnished with any other particulars concerning his personal history, than that he was admitted to the degree of doctor of divinity, and appointed professor of that faculty at the university of Tubingen, where he was also elected provost, and died in the year 1697. He was the author of "Commentarius in Pentateuchum," 1676-1678, in five volumes, folio; "Commentarius in Josuam, Librum Judicum, Ruth, et in Samuelis duos Lib," 1681 1687, in three volumes, folio; "Ultima Jacobi Oracula de duodecim Filiis, Gen. xlix. 5." 1669, quarto; "Disputationes Academicæ in præcipua et maxime controversa Novi Testamenti Loca," 1680, octavo; "Disputationes Academicæ de Asylis Hebræorum, Græcorum, et Christianorum," 1673, 12mo., "De Jubilæo Hebræorum, Christianorum, et Academicorum," 1677, quarto; "Observationes in Lib. Grotii de Jure Belli et Pacis;" "Specimen Jansenismi;" "Theologia casualis, de Magia," 1687, quarto, and numerous single "Dissertations," "Disputations," &c. *Moreri. Nouv. Dict. Hist. Le Long's Bibl. Sacra, vol. II.*—M.

OSIANDER, Luke, son of the elder Andrew Osiander, and a lutheran divine of considerable learning and eminence in the sixteenth century, was born at Nuremberg, in the year 1534. He pursued his studies at first in his native city, and afterwards at Konigsberg, where he cultivated with great success the Latin, Greek, and Hebrew languages, and also went through his philosophical and theological courses. In the year 1555, when he had arrived at the age of twenty-one, he was first made deacon of the church of Göppingen, and then Copastor. In 1557, he was preferred to the pastorship and superintendency of Blaubeuren. Afterwards he was successively appointed pastor of St. Leonard at Stutgard, with the superintendency of the churches in that district; court preacher to the duke of Wirtemberg, and assessor of the ecclesiastical consistory; abbot of Adelberg; and first preacher at Eslingen. He sustained a part in the theological conference at Maulbrun, in 1564; that of Montbeillard, in 1586, where he entered the lists with James Andreas, against Beza and his associates; and that of Ratisbon, in 1594, with James Heilbrunner, Samuel Huber, and other divines. Afterwards we are told that he met with some harsh treatment from the senate of Eslingen; upon which he removed to Tubingen, where he died in 1604, when he was about seventy years of age. He published a "Commentary" on the whole of the Old Testament, in Latin, the title of which is variously given in our different authorities, and is thus announced by Le Long: "Biblia Lat ad Fontes Hebraici Textus emendata, cum brevi et perspicua Expositione Lucæ Osiandri invertis Locis Theologicis," 1574-1586, in seven volumes, quarto. This work, of which father Simon speaks in terms of praise in his "Crit. Hist. of the Old Test." met with a very favourable reception, and underwent such a number of impressions, that in the year 1723, father Le Long was able to particularize no fewer than thirteen, the last of which is of the date of 1635. Osiander was also the author of "Institutiones Christianæ Religionis, vel, Loci communes de Omnibus Fidei Articulis;" "Postilla Evangeliorum;" "Enchiridion Evangeliorum et Epistolarum dominicalium," octavo; "Enchiridion Controversiarum Religionis inter Augustanæ Confessionis Theologos, Pontificios, Calvinianos, et Anabaptistas," octavo; "Epitome Historiæ Ecclesiasticæ," 1607-1610, in seven volumes, quarto, from the first to the sixteenth century, both inclusive; "Libellus de ratione concionandi," octavo; and "Sermons," controversial treatises, &c. in the German language. This author is to be distinguished from another Luke Osiander, who was chancellor of the university of Tubingen, and died in 1638, at the age of sixty-eight. He published a volume of "Funeral Orations," in Latin, and several treatises on the "Omnipresence of Christ's Body," and other points in controversial divinity. *Freheri Theatr. Vir. Erud. Clar. Witte. Diar. Biog. Le Long's Bibl. Sac. Moreri. Nouv. Dict. Hist.*—M.

OSMAN. See Othman.

OSMAN, Topal, a distinguished Turkish general, born in 1673, was brought up among the youth of the seraglio destined to public employments, and by his proficiency in learning languages and in military exercises, and his amiable disposition, obtained the esteem of his masters. He was appointed superintendant of the carriages; and in 1698 or 1699, he was sent to Cairo with a message from the emperor. In his passage the vessel on which he had embarked was attacked by an Algerine cruizer, and taken after an action in which Os-

man, bravely fighting, was dangerously wounded in the arm and thigh. The consequences of the latter wound rendered him lame for life, and gave him the surname of *Topal*, which signifies *halting*. The prize was carried to Malta, where it was visited by Vincent Arniaud, a native of Marseilles, then port-captain. Osman, on his coming on board, said to him, "Do a generous action—ransom me—you will be no loser by it." Arniaud, struck with this address, asked the captain who took him what he demanded for the ransom of this slave; the answer was, a thousand sequins. Arniaud turned to Osman; "I never saw you before in my life; I know nothing of you; and you ask me to pay a thousand sequins for you on your bare word." "Both of us (replied Osman) act in character. For myself, I am in fetters, and it is natural that I should employ every means to regain my liberty. You naturally distrust my faith. I have no security to give but my word, in which you have no reason to confide: if, however, you will run the risk, I repeat, you will not repent it." Impressed with the frankness of his words and manner, Arniaud agreed with the captain for five hundred sequins, which he paid down, and putting Osman on board a bark of his own, sent him medical assistance and every thing necessary for his recovery. When cured, Osman proposed to him to write to Constantinople for re-payment of what he had advanced, and desired to be dismissed upon his parole. Arniaud would not be generous by halves, but gave Osman permission to take the bark and dispose of it as he pleased. He immediately set sail for Damieta, whence he ascended the Nile to Cairo. He there paid to the captain one thousand sequins on account of his benefactor, and presented him with two rich pelisses for himself. He executed his commission. returned happily to Constantinople, and was himself the bearer of the news of his captivity. His gratitude to Arniaud terminated only with his life, and during all the steps of his elevation he never intermitted a correspondence of letters and presents with him. He even extended his beneficence to all the Frenchmen with whom he had any concern.

In 1715, war having been declared between the Turks and the Venetians, the grand vizier Ali bashaw, intending to invade the Morea, assembled his army in the neighbourhood of the isthmus of Corinth, and gave in charge to Osman to force the passage, which he effected, and at the same time carried the city of Corinth by storm. In recompence he was made a bashaw of two tails. He acted as second at the siege of Corfu in 1716; and when it was raised, he remained three days after the general, to favour the retreat of the troops, not withdrawing till they were in safety. He was appointed seraskier or chief commander in the Morea in 1722, on which occasion he requested Arniaud to send him one of his sons, that he might give him a lucrative employment. He next rose to the rank of a bashaw of three tails, and was nominated to the government of Romelia. In 1731, Osman was called to the high dignity of grand vizier. He caused Arniaud to be informed of this promotion, who, with his son, visited Constantinople on the occasion, bringing with him twelve Turkish captives whom he had ransomed. The vizier received them in the presence of the great officers of the empire, to whom he related the story of his benefactor's generosity to him, adding, "Where is the Mussulman capable of such an action?" He treated them with the most affectionate familiarity, and gave them some substantial proofs of his kindness. Osman in 1732 was deposed, more to the regret of the people, to whom he had restored plenty, than to his own; and he felicitated himself that he left his place with a good conscience, and without forfeiting the regard of his sovereign. He set out for the government of Trebisond, to which he had been appointed; but by the way he received an order to take the command of the Turkish army in Persia. In July 1733, he fought a bloody battle with Thomas Kouli-Khan, in which the Ottoman arms were victorious; and his success was rewarded with an accession of power and dignity. A second battle, however, in the following September, proved extremely disastrous to the Turks, and fatal to Osman, who was killed in the field by two musket shots. *Moreri.*—A.

OSORIO, Jerome, a learned Portuguese prelate who flourished in the sixteenth century. Flattery and fable deduce the family of the Osorios from no less a person than Osiris, who figures in the fabulous history of Portugal. Without going back to the demigods, Jerome was descended by both his parents from illustrious families, and born at Lisbon, in the year 1506. From early childhood he discovered a strong inclination for acquiring learning, and astonished his masters by the rapidity with which he became such a proficient in the Latin language

as to be able to converse in it. At the age of thirteen he was sent to the university of Salamanca, where he perfected himself in Latin and Greek, and afterwards, by the command of his parents, applied for some time to the study of the civil law, carefully reading the best writers in that faculty. When he was nineteen years old he removed to Paris, where he studied dialectics and natural philosophy under the celebrated professors in that city, according to the Aristotelian systems then taught in the schools. Here he became intimately acquainted with Peter le Faire, one of the first associates of Loyola; which circumstance contributed to the early introduction of the Jesuits into Portugal, by inducing him warmly to recommend the patronage of the society to king John III. From Paris Osorio went to Bologna, where he devoted himself entirely to the study of divinity, the sacred Scriptures, and the Hebrew language. The character which he here acquired for profound skill in theological and biblical knowledge, induced king John, upon Osorio's return to his native country, to appoint him professor of sacred literature at the university of Coimbra, where he explained the prophet Isaiah, and the epistle of St. Paul to the Romans, with great applause. Sometime afterwards he was ordained priest, when the infant Don Lewis presented him to the benefice of Tavara. Not long after this cardinal Henry, brother to the king, and archbishop of Evora, made him archdeacon of his church; upon which occasion he voluntarily resigned his benefice of Tavara, that he might afford no ground for suspicion that he had devoted himself to the ecclesiastical profession from interested motives. He retained this post till Catherine of Austria, the widow of king John, and regent of the kingdom during the minority of her grandson Sebastian, promoted him to the bishopric of Sylves. He now applied to the good government of his diocese, with exemplary diligence and fidelity. Every third year he regularly visited the whole of it, exercising the strictest vigilance over the characters and morals of his clergy, and, where his admonitions failed in correcting the profligate and insufficient, supplying their places with well informed and worthy successors. Instead of accumulating his revenues, or expending them in needless ostentation, he devoted the whole beyond what his frugal and necessary demands required, to useful and benevolent purposes. His palace was the resort of learned and worthy men, whom he supported and encouraged in their honourable pursuits. He was free of access to all, and the poor and afflicted found in him a kind adviser and generous benefactor. At his domestic meals, it was his custom to have some portion out of St. Bernard's works read to him, which he afterwards made the subject of conversation, and encouraged those who were present to suggest any difficulties which might occur to them upon it.

In the mean time king Sebastian had arrived at his majority; and it was with great sorrow that the worthy prelate received information of his having been determined by motives of false honour, and the persuasions of rash and intemperate advisers, to attempt the conquest of Africa. Against embarking on this desperate expedition he earnestly admonished the king, foreseeing and predicting the disastrous consequences with which it would be attended. When he found that no regard was paid to his remonstrances, under various pretences he went to Rome, that he might not be a witness to the calamities which he was sensible were impending over his country. Here he was received in an honourable manner by pope Gregory XIII. who gave him many testimonies of his esteem. King Sebastian, however, directed that he should be recalled to Portugal when he had been absent about twelve months from his diocese; and not long after his return home the fatal intelligence arrived of the destruction of that prince and his army, in the battle of Alcazer against the Moors, on the fourth of August 1578. For an account of the miseries in which the consequences of that battle involved Portugal, particularly after the death of king Henry, we must refer to the historians of the times. On the event last mentioned, Osorio advised submission to the claims of Philip II. king of Spain to the crown; and he laboured to preserve the people of his diocese from taking a part in the tumults which distracted and laid waste the kingdom. These disorders he took so much to heart, that he died of grief at Tavila in his diocese, in the year 1580, when about the age of seventy. Dupin gives him the following character as an author. "He wrote with ease and eloquence.—He is entitled to the denomination of the *Portuguese Cicero*, since no writer has more closely imitated that Roman, whether we regard his style, his choice of subjects, or his manner of treating them. His compositions are not interlarded

with quotations, but consist of continued and connected reasonings. His object, in his commentaries and paraphrases, is not so much to explain the terms of the text, as it is to extend the sense of it, and to shew its order and series. By studying his works, young divines may improve their diction, and learn to write eloquently, whether as christian philosophers, orators, or divines." Notwithstanding the eulogium of this critic on his style, our countryman Bacon condemns "the weak and waterish vein" of Osorio. His works consist of, "De Nobilitate civili lib. II.;" "De Nobilitate Christiana lib. III." 1543, quarto; "De Gloria lib V." 1552, octavo; "De Regis Institutione et Disciplina, lib. VIII." 1574, octavo; "De Rebus Emmanuelis Lusitaniæ Regis invictissimi virtute et Auspicio domi forisque Gestis, lib. XII." published at Lisbon in 1571, folio, and at Cologne in 1574, octavo; "Defensio sui nominis," being a vindication of himself for favouring the pretensions of the king of Spain to the crown of Portugal; "Epistola ad Elizabetham Angliæ Reginam," 1565, octavo, exhorting that princess to renounce what he endeavours to prove to be the errors of the church of England, and to return to the Romish communion; "In Gualterum Haddonum ejusdem Reginæ Magistrum Libellorum Supplicum de Vera Religione lib. III." 1567, quarto, written in reply to an answer to the preceding letter, by Walter Haddon, master of the requests to queen Elizabeth; "De Justitia Cælesti, lib. X. ad Reginaldum Polum Cardinalem," 1574, octavo; "De vera Sapientia, Lib. V. ad Gregorium XIII. P. M." 1578; "In Epistolam Pauli ad Romanos, lib. IV.;" "Paraphrases" on Job, the Psalms, the book of Wisdom, and Isaiah; "Commentaries" upon the Proverbs of Solomon, Hosea, and Zachariah; twenty-one "Sermons" upon St. John's Gospel; "Letters," &c. These works were collected together, and published at Rome in 1592, in four volumes, folio, by JEROME OSORIO, nephew to our prelate, and canon of Evora. He had been educated by his uncle, and endeavoured to imitate his style; but he is not so fine a writer, though he seems to have had a greater share of erudition. He wrote a life of his uncle, which he prefixed to the collection of his works; "Notationes in Hieronymi Osorii Paraphrasim Psalmorum," printed in the third volume of his uncle's works, and said by Dupin to contain valuable critical observations on the Hebrew text; and "Paraphrasis et Commentaria in Ecclesiasten nunc primum edita; et Paraphrasis in Canticum Canticorum et in ipsam recens auctæ Notationes," 1611, quarto. *Antonii Bibl. Script. Hisp. Freheri Theatr. Vir. Erud. Clar. Dupin. Moreri. Gen. Dict.*—M.

The work by which the bishop of Sylves is best known is his history "De Rebus Emmanuelis, Lusitaniæ regis," &c. mentioned above; of which a new edition appeared so lately as 1791, at Coimbra, in three volumes, 12mo.; which from its neatness of typography almost resembles a Glasgow book. Of this work there is a French translation, and also an English one.

The kings of Portugal, as their history was more splendid than that of all others, seem to have been of all sovereigns most desirous that it should be fully related and extensively known. Not content therefore with the works of Castanheda, Bras d'Alboquerque and Joam de Barros, they would have their eastern conquests chronicled in Latin, that all learned men might become familiar with triumphs so glorious. Pursuant to the desire, two histories in Latin of the discovery of India, and the conquests there, appeared about the same time, one by the Jesuit Maffæus, and the other this work by Osorio.

Vis Lusitanæ gentes, in India,
Res scire gestas, bellaque Barbaris
Illata Regnis, & subactos
In Lybica Regione Mauros:

Vis et repertas navibus insulas
Et scire mores, juraque gentium,
Pugnax Iberus quas coegit
Ire suis famulas triumphis;

Doctos diserti, Lector, Osorii
Evolve libros, assidua manu.
Ex hoc ameno fonte, summa
Utilitas fluet ac voluptas.

* * *

Hæc Tullianis plena leporibus
Sunt, atque cedro digna volumina;
Utaris hâc noctes diesque
Historia, studiose lector.

This praise has been bestowed upon Osorio. They who have read Castanheda and Barros will not think his deserving of it. I do not perceive that he adds any thing to the information which they communicate, and he has neither the erudition of the one writer, nor the honesty of the other. The African affairs are better related by Damian de Goas.

Osorio's library was carried off by the Eng-

Edelinck Sculp. C. P. R.

Le Cardinal d'Ossat

lish fleet on their return from Cadiz in 1596. The Bodleian was opened the ensuing year, and Essex gave sir Thomas Bodley a considerable part of this collection. *Nic. Ant. Cayley's Life of Sir W. Raleigh.*—R. S.

OSSAT, Arnaud d', cardinal, an eminent politician and negotiator, was born in 1536, of parents in humble life, at Cassagnabere, a village near Auch. He was left an orphan at an early age, and owed his rise in the world to himself alone. Entering into the service of a young nobleman in his province, of the house of Marca, he studied along with him, and in time became his preceptor. In 1559 he took his pupil, together with two other young persons, to Paris, where he carefully superintended their education. At the same time he increased his knowledge in polite literature and mathematics; and afterwards attended a course of law at Bourges under the celebrated Cujas. In philosophy he was a disciple of Ramus, and composed a work in his master's defence entitled "Expositio Arnoldi Ossati in Disputationem Jacobi Carpentarii de Methodo," 1564, which is said to be an acute and judicious performance. After his legal studies he practised at the bar in Paris, and was admired for his masculine eloquence. His talents procured him patrons, by whose means he obtained the post of a counsellor in the presidial court of Melun. One of his principal friends was Paul de Foix, who, when archbishop of Toulouse, was nominated by Henry III. embassador to the court of Rome. He carried d'Ossat with him as his secretary, who, after the death of that prelate in 1584, took holy orders, and was received into the house of the cardinal d'Este, protector of the French nation. The secretary of state, Villeroi, made him chargé des affaires for the French court; and in this quality, at the beginning of Henry the fourth's reign, he was highly serviceable in promoting the reconciliation of that king with the see of Rome. He was rewarded with the bishopric of Rennes, with a cardinal's hat in 1598, and with the bishopric of Bayeux in 1601. He continued to serve his country with great zeal and industry till his death at Rome, in 1604.

Cardinal d'Ossat was a man of great penetration, and singularly prudent and circumspect in the management of affairs, so that he never made a false step. It was said of him that he did more by reason than other embassadors by money. Though a profound politician, he was also an honest man, and in the midst of honours and dignities he preserved his modesty. He left a great number of letters relative to the negotiations in which he was engaged, which are reckoned models of political sagacity. The best edition of them is that of Amelot de la Houssaye *Paris*, 1698, in two volumes, quarto, and five volumes, 12mo. *Moreri. Nouv. Dict. Hist.*—A.

OSTADE, Adrian Van, an eminent painter of the Dutch school, was born at Lubeck in 1610. He studied his art at Haarlem under Francis Hals, and was fellow-pupil with Brouwer, with whom he contracted a great intimacy. His taste and style were perfectly those of the country in which he practised, being characterised by a most exact imitation of nature, with great beauty of colouring and exquisite finish, but the lowest possible choice of subjects, which are uniformly taken from ale-houses, kitchens, and places of vulgar resort, and often exhibit objects of disgust. Mr. Fuseli in his edition of Pilkington's Dictionary, describes him as an artist in the following energetic terms: "He has contented himself to trace the line which just discriminates the animal from the brute, and stamps his actors with instinct rather than with passions. He has personified the dregs of vulgarity without recommending them by the most evanescent feature of taste; and yet decoys our curiosity to dive with him into the habitation of filth, beguiles the eye to dwell on the loathsome inmates and contents, and surprises our judgment into implicit admiration, by a truth of character, an energy of effect, a breadth and geniality of touch and finish, which leave no room for censure. If he is less silvery, less airy than Teniers, he is far more vigorous and gleaming; if his forms be more squat and brutal, they are less fantastic and more natural; if he group with less amenity, he far excels the Fleming in depth and real composition." Van Ostade long resided at Haarlem, where he attained a high reputation. The approach of the French troops in 1672, drove him to Amsterdam, where he died in 1685. His genuine works of his best time and manner are very scarce, and bear extremely high prices. Those of his brother *Isaac*, who painted in the same style, but with much inferior excellence, often pass for his; many of them, indeed, are copies of his works. Adrian was frequently solicited by cotemporary landscape-painters to add figures to their pieces, which has given them a great additional value. He etched a number of his own designs, and

several eminent engravers have wrought from his pictures. *D'Argenville. Pilkington's Dict.* —A.

OSTERMAN, Count, a celebrated Russian minister in the last century, was the son of a clergyman at Bockhum in Westphalia. Being taken into the service of the Russian admiral Cruys during his residence in Holland, he accompanied that officer to Petersburgh about the year 1704, in the quality of private secretary. A few years after, Peter the Great happening to be on board the admiral's ship, and wishing to send off some dispatches, enquired whether there was any person on board who could write them. The admiral presented Osterman to him as a young man well qualified to execute that service, as he had already made himself so far master of the Russian language as to be able not only to correspond in it, but even to speak it with great fluency. Osterman wrote the dispatches, and the emperor was so well pleased with his performance and talents that he made him his secretary, and in this situation he soon gained the confidence of his employer. He thus rose step by step to the most important offices in the government, and the emperor brought about a marriage between him and a lady connected with one of the noblest and richest families in Russia. As he possessed great shrewdness and sagacity, he found means to preserve his influence during the reign of several sovereigns; but in the revolution which placed the empress Elizabeth on the throne, he became involved in the same disgrace as counts Munic and Lowenwolde. He was condemned to suffer death, but being reprieved just at the moment when the executioner was about to strike off his head, his punishment was afterwards changed into banishment to Siberia, where he died in the year 1747, in the same place where Mentzikoff had ended his days some years before. After his death, his wife and family were recalled, and their property and rank were restored to them. Count Osterman, according to Manstein, possessed a sound judgment, and was capable of the most indefatigable labour; no minister of the same period was so well acquainted with the interests of the different courts of Europe, and in the exercise of his official duties none could be more disinterested and incorruptible; but on the other hand, he was suspicious in the highest degree, and so much wedded to his own opinions, that none of his coadjutors could live in harmony with him, unless they gave way to him in every thing, and regulated their political conduct according to his ideas. On the discussion of delicate points, respecting which he was obliged, in consequence of his office, to declare his sentiments, he had the policy to feign indisposition, and by these means was enabled to retain his dignity and consequence, notwithstanding the frequent changes which took place in the Russian government. His mode of expressing himself was so artful and obscure, that few could flatter themselves that they were able to discover his true meaning. His style also in general was so ambiguous, that whatever he wrote might be explained two different ways. Though he was completely master of his feelings, and would appear to participate in things which were contrary to his conviction, he was so afraid of betraying his real sentiments by external emotions, that he never looked those full in the face with whom he conversed. In private life, he was remarkable for slovenliness and neglect of his person, which he carried to the utmost extent, particularly during the latter years of his life, when he became so lame, that he was incapable of moving from his chamber. *Försök Til et Biographiskt Lexicon öfver Lärde och Namnkunnige Utländske Män.* —J.

OSTERVALD, John Frederic, a celebrated Swiss protestant divine in the seventeenth and former part of the eighteenth century, was descended from an ancient and noble family, and born at Neufchatel, in the year 1663. He commenced his academical studies at Saumur, where his proficiency was so rapid, that he was admitted to the degree of M. A. before he was sixteen years of age. Afterwards he pursued his studies at Orleans and Paris, and was admitted to the office of the ministry. We have no account of his settlement with any church in the capacity of pastor, before the year 1699, when he entered into that relation with the church at his native place. He contracted an intimate friendship with the celebrated John Alphonsus Turretin of Geneva, and the learned Samuel Werenfels of Basil; and the union of these three theologians, which was called the *triumvirate of Swiss* divines, lasted till their deaths. Of this triumvirate M. Ostervald was not the least valued or respected character: for his talents, his virtues, his zeal in disseminating moral and religious instruction, and in restoring and preserving ecclesiastical discipline, occasioned him to be held out as a perfect model for the imitation

of christian pastors. He died in 1747, about the age of eighty-four. He was the author of several useful works, written in the French language, of which the principal are "A Treatise concerning the Causes of the present Corruption of Christians, and their Remedies," octavo; "A Catechism, explaining the Grounds and Principles of the Christian Religion," octavo; prefixed to which is "An Abridgment of the Sacred History," which was adopted by the society at London for the propagation of the gospel in foreign parts, and translated into Arabic, in order to be sent to the East Indies, and the author also had the compliment paid him of being admitted an honorary member of the society; "A Discourse against the Sin of Uncleanness," octavo; a Collection of "Sermons," octavo; "Ethica Christiana," octavo; "Theologiæ Compendium," octavo; "A Treatise on the sacred Ministry," octavo; &c. The three pieces last mentioned were collected from his public discourses and lectures, and printed without his knowledge; but met, nevertheless, like all his other performances, with a very favourable reception from the public. The three first pieces on the above list, were translated into the English, Dutch, and German languages. M. Ostervald also published an edition of the Geneva French version of "The Holy Bible," with arguments and reflections, in folio. His eldest son, JOHN RODOLPH OSTERVALD, became pastor of the French church at Basil, where he worthily sustained the honour of being a descendant from so excellent a man, and published a treatise held in much estimation by French Protestants, and entitled, "The Duties of Communicants," 12mo. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif. Encycl. Brit.*—M.

OSWALD, ERASMUS, a learned German professor of the mathematics and of the Hebrew language in the sixteenth century, was born in the county of Merckenstein in Austria, in the year 1511. After having gone through a course of grammar learning, he studied successively at the universities of Ingoldstadt, Leipsic, and Basil, and in the place last mentioned, distinguished himself by his proficiency in the mathematical sciences and the Hebrew tongue, under the instructions of the famous Sebastian Munster. From Basil he went to Memmingen in Swabia, on an invitation from the magistrates to become mathematical professor in that city; and afterwards he removed to Tubingen, where he filled the chair of Hebrew professor with great success and applause. In imitation of his tutor, Sebastian Munster, he did not confine his instructions to the Hebrew language only, but also delivered lectures in the mathematics, from which he derived no little reputation. In the year 1552, he accepted of the united chairs of mathematical and Hebrew professor at Friburg in the Brisgaw, which he held for more than seven and twenty years, with great advantage to the interests of science and oriental literature in Germany. He died in 1579, in the sixty-ninth year of his age. He was the author of, "Commentaria in Theoricas Planetarum; "De Primo mobili; "Commentaria in Sphæram Joannis de Sacrobosco;" "In Almagestum Ptolomæi Annotationes;" "Gentium Kalendarium;" "Oratio funebris, de Obitu Sebastiani Munsterii," written in the Hebrew language; "Paraphrasis in Cantica Canticorum, et Ecclesiastem Salomonis, ex Chaldaica Lingua in Latinam conversa;" and he translated into Latin, Rabbi Abraham Cai's book "On the Sphere," and Rabbi Elias's treatise "On Arithmetic," publishing the original Hebrew with his version. He, likewise, translated the New Testament into Hebrew: an undertaking on which no person had ventured before his time. *Melchior. Adam. Vit. Germ Phil. Moreri. Teissier's Eloges des Hommes Savans tire de M. de Thou avec des additions, vol. I.*—M.

OTHER, a celebrated Norwegian, who resided some time at the court of Alfred the Great. He was a man of considerable note in his own country, though his whole riches consisted of no more than twenty head of cattle, twenty sheep, and as many swine; and being possessed of an enterprising spirit, he undertook a voyage of discovery to the country of the Permians, or towards the White Sea; and another towards Sweden, or the shores of the Baltic. Alfred, who in his younger days had been at Rome, where in all probability he collected the materials for his geography, having caused the Ormesta of Orosius to be translated into the Anglo-Saxon, introduced into it the relations of Other, and of Wulfstan, a Dane, who perhaps became acquainted with Other in the course of his voyages, or resided with him in England. Dr. J. R. Forster says, that Alfred's account of the two voyages of Other and of that of Wulfstan, which is both exact and authentic, is exceedingly valuable, as it contains the best information in regard to the geography of the northern regions, in the ninth century. *Forster's Hist. of the Discoveries and Voyages in the North.*—J.

OTHMAN, third Saracen caliph, was one of the companions and the secretary of Mahomet. On the death of Omar, A. D. 634, the choice of a successor was left to six electors, who concurred in the nomination of Othman, after he had solemnly promised to govern according to the rules of the Koran, and the determinations of the seniors. He was of advanced age when he came to the throne, esteemed for his piety and integrity, and distinguished by the same simplicity of manners which characterised his two predecessors. His first public act was to send a body of troops to complete the reduction of Hamadan, whilst another body entered Persia, whence they totally expelled the unfortunate prince Yesdejerd. The caliph's foible was a partiality to his own family and favourites, which was first shewn in his appointment of his foster-brother Abdallah ebn Said to supersede the renowned Amru in the government of Egypt which he had conquered. This measure gave great discontent as well to the Arabians as to the Egyptians, and its consequence was a revolt of the Alexandrians, who delivered up their city to the Greek emperor. Othman, rendered sensible of his fault by this event, restored the government to Amru, who recovered Alexandria, though not without loss and difficulty. Moawiyah about the same time took the isle of Cyprus and the important Syrian sea-port of Aradus. The isle of Rhodes afterwards fell under his power. Another Moslem army reduced all that part of Khorasan which had not as yet submitted to the Mahometan yoke. From Upper Egypt, Abdallah ebn Said made an incursion into Nubia, the christian sovereign of which country he reduced to beg for peace on the condition of becoming tributary.

But whilst the Moslem empire was thus extending on all sides under the auspices of Othman, the caliph himself was losing the affections of his people by the faults of his administration. Several charges against him were disseminated by the malcontents, one of which was his lavish donations to his favourites out of the public treasury. Othman, thinking to quell the seditious by an appearance of resolution, ascended the pulpit, and told the assembled people that the money in the treasury was a sacred deposit, appropriated to the service of God, and that he, as the successor of the apostle of God, had a right to dispose of it at his pleasure; and he pronounced an anathema on any one who should dispute his right. An aged companion of the prophet, however, ventured to rise and declare his disapprobation of what he had heard; upon which, some of the caliph's partizans fell upon him, and beat him so severely, that he was left for dead. This act of tyranny so inflamed the passions of the people, that they broke out into rebellion, and formed a camp near Medina, whence they sent a message to Othman, requiring him to abdicate his authority. Thoroughly intimidated, he now attempted to pacify them by confessing the errors of his government, and promising redress of grievances. This condescension had no other effect than to render the insurgents more audacious; and they were now joined by bands of malcontents from the neighbouring provinces. At length, Ali, the son-in-law and nephew of Mahomet, who had a considerable party among them, was induced, though himself discontented at being passed over in the last election, to use his influence for the restoration of tranquillity; which was effected by his joining with the caliph in a promise to remove the causes of complaint. Intrigues were, however, forming by Ayesha and other persons for the deposition of Othman; and a detestable fraud was at length practised by Merwan, the caliph's secretary, to revive the public odium. Mahomet ebn Abubecre had been appointed the new governor of Egypt, and was proceeding thither at the head of the Egyptians, who had come to assist the insurgents, but were now returning home. In their march they met with a courier from the caliph, whose dispatches they took the liberty to examine. They found a letter forged by Merwan, directed to Abdallah then prefect of Egypt, by which he was ordered, on the arrival of Mahemet, to mutilate and impale him with several of his officers. Highly incensed with this discovery, Mahomet with the Egyptians marched back to Medina, and publishing the supposed villainy through the empire, were joined by the former malcontents, with whom they invested the caliph's palace, denouncing vengeance against his person. Othman requested aid from Ali, who sent his sons Hassan and Hosein to defend the gates of the palace. This they faithfully performed for many days, till at length, either for want of water, or of a hearty inclination, they withdrew, and left the caliph to the mercy of his enemies. Placing the Koran in his bosom, he waited to receive his assassins. Mahomet seized him by the beard, and plunged his sword in his breast. Others pierced his body in different parts, and he expired under multiplied wounds. His corpse lay three days

Silvius Othon etoit fils d'un pere du meme nom et d'Alba Terétia Pour donner une juste idée de ce prince sans decouvrir le Scãdale de sa vie car a quoy bon parler icy des desordres qui font orreur il suffit de dire qu'il fut le cõpagnõ de debauche de Neron cependãt sa mort effaca en quelque maniere la honte de sa vie quãt il vit ses legions vinciües par Vitellius il leur conseilla d'aller implorer la clemence du vinqueur et se tua luy même malgré ses troupes pour ne stre pas dans la suite une occasion de verser le sang des Citoyens Romains pour lesquels il prit un coeur de pere dans sa defaite son Regne fut de 4 mois et sa vie de 37 ans Cette catastrophe arriva l'an de Rome 821 et de J.C. 70.

unburied, and was at length without ceremony thrown into a hole in the ground. This was the tragical end of Othman, A. D. 655, in the eighty-second year of his age, and twelfth of his reign. He was a man of a majestic figure and venerable aspect, pure in his morals, religious and charitable, but no tpossessed of strength of mind adequate to the duties of his station. *Univers. Hist. Marigny's Hist. of the Arabians.*—A.

OTHMAN or OSMAN, founder of the Ottoman dynasty, was the son of Orthogrul a Turkman or Oguzian chieftain, who had entered into the service of Aladin sultan of Iconium, and had established himself with his tribe at Surgut on the banks of the Sangar. Othman, as well as his father, served under Aladin, who made him a lieutenant-general. After the death of that sultan, great dissensions arose among his officers, who at length agreed to join their forces and make conquests upon the Greek empire in Lesser Asia. On making a division of the countries in which they were to act, Bithynia fell to the lot of Othman. It was in July 1299, that, having forced the slightly guarded passes of Mount Olympus, he first invaded the territory of Nicomedia. He pillaged the open country with little opposition, and was soon joined by fresh bodies of Turks, eager for plunder. In process of time he seized upon the towns and fortified posts, and was able to maintain himself without retreating to the hills on the approach of an enemy. In the course of many active years he made himself master of almost the whole of Bithynia; and though he was repulsed in his attempts upon Nicomedia and Prusa, he awed those cities by the construction of strong forts in their neighbourhood. At length his valiant son Orchan (see his article) gained possession of Prusa; but just after Othman had received the news of this success, he was carried off by an illness, the consequence of his fatigues, A. D. 1326, in the sixty-ninth year of his age, and twenty-seventh of his reign, reckoning from his invasion of Bithynia. This was the commencement of the Turkish empire, which, from his name, has taken the appellation of the Ottoman Porte. *Univers. Hist. Gibbon.*—A.

OTHO, M. SALVIUS, Roman emperor, was descended from a consular family, and in the beginning of Nero's reign, A. D. 55, was distinguished as a young man of graceful person but licentious manners, worthy to be admitted to an intimacy with the emperor in his debaucheries. He was a party in those nocturnal rambles about the streets of Rome by which Nero took a pleasure in violating the public quiet and security. While in the full possession of imperial favour, he contracted an acquaintance with the beautiful Poppæa Sabina, then wife of Rufus Crispinus, and without difficulty engaged her in a criminal commerce. This was followed by a divorce from her husband and a marriage with her lover—the common course of an amour in these dissolute times. Otho, either through juvenile indiscretion or dishonourable artifice, was continually extolling to the emperor, in the most passionate terms, his happiness in the enjoyment of Poppæa. Nero, inflamed by these representations, desired an interview with the lady, who employed her charms so effectually, that he was entirely captivated. He carried her off from her husband; and when Poppæa, in order to secure his affections by jealousy, expressed great fondness for Otho (which, indeed, his personal qualities and extraordinary magnificence might render réal) Nero forbade him the palace, and would, perhaps, have put him to death, had not Otho's friend, Seneca, suggested his appointment to the government of Lusitania, by way of an honourable exile. The affair is related somewhat differently by Suetonius, who represents Nero as having first fallen in love with Poppæa, and caused his favourite to marry her by way of a blind; and that Otho, enamoured of her beauty, was desirous of keeping her to himself, and became the emperor's rival.

In the government thus obtained with little honour, he conducted himself with great credit. Removed from the allurements of the capital and court, and changing an indolent for an active life, he seemed to have acquired a new character, and was distinguished for the uprightness and gravity of his administration. He had resided ten years in his province, when, on the declaration of Galba against the tyranny of Nero, A. D. 68, he was the first person in office who joined his party. His motive, however, was not pure patriotism, for he had in view the succession to the empire by means of the adoption of Galba. When this emperor was seated on the throne, such a measure was proposed to him by Vinius, whose daughter Otho was engaged to marry; but Galba, perhaps unwilling, as Tacitus suggests, to give the empire a master bred in the court of Nero, preferred the mature and rigid virtue of Piso as the subject of his adoption. This disappointment was deeply resented by Otho, who saw

no other way of retrieving his ruined fortunes —for his profuse expences had involved him in inextricable embarrassments—than by becoming master of the treasures of the empire. He was also surrounded by a crowd of freedmen and slaves, who were impatient to partake the licentiousness of a new court, and stimulated his desires; and he was further urged by the predictions of astrologers, in whom he placed great confidence. He had prepared the way for his elevation by extraordinary attention to gain the affections of the soldiery, in which he succeeded beyond any man of his time. Resolving, therefore, to make the attempt, he planned a conspiracy against the life of Galba, of which his first instruments were only two common soldiers. By their means disaffection was secretly spread through the legions then quartered in Rome, and especially the pretorians guards, who were fondly attached to the memory of Nero, and hated Galba. When the plot was ripe for execution, Otho appeared in a public place, and was saluted emperor by a party of the pretorians, consisting only of twenty-three. Though of a daring spirit, he was at first intimidated by the smallness of the number, and would have retreated; but the soldiers placing him in a chair, carried him with swords drawn to the camp, where the whole body joined in the salutation. The revolt spread to the orhet troops, and Galba (see his article) advancing to the forum, was abandoned by his friends, and basely murdered. Piso, and some of the principal counsellors of Galba, shared the same fate. Otho was immediately recognised as lawful emperor by that very senate which had raised and supported Galba. This timid and humiliated body it was easy to controul; but the sanguinary and vindictive spirit of the soldiery was scarcely to be restrained by the emperor whom they had created. With great difficulty, by means of a stratagem he saved from their fury Marius Celsus, the designated consul, a man of high rank and worth; and he was obliged to permit the soldiers to nominate their own prefects.

Otho began his reign in January A. D. 69. Though he had acquired his power by a bloody treachery, he seemed disposed to exercise it laudably. One of his first acts was to admit Marius Celsus among his confidential friends, thus rewarding, instead of punishing, the attachment he had shewn to his former master, Galba. He sacrificed to the public hatred Tigellinus, the detestable minister of Nero. He granted the soldiery no improper indulgence in freeing them from the tribute they were accustomed to pay their centurions for certain exemptions from service. He displayed, however, in some instances, a facility in bestowing favours and largesses that would probably in a longer reign have been productive of many abuses; and he showed a disposition to confer honours on the memory of Nero. It was, indeed, necessary for him to cultivate popularity with all classes, for a storm soon appeared rising which threatened to subvert his throne. In the beginning of this year, the legions quartered in Upper and Lower Germany, always the strength of the Roman armies, had thrown off their allegiance to Galba, and had declared Vitellius emperor; and such was their impatience to give a master to the Roman world, that they had set out on their march for Rome before they received the news of the death of Galba. They were joined by the troops in Gaul; and several places in Italy declared for Vitellius, after his lieutenant Cæcina, at the head of the first division, had crossed the Alps. Rome was struck with consternation at the prospect of the approaching civil war. The two chiefs, Otho and Vitellius, endeavoured to amuse each other by proposals of agreement, which at length terminated in mutual reproaches. They even reciprocally employed assassins to remove their rivals; but at the same time the family of Vitellius remained at Rome in safety, as a pledge for the security of that of Otho, should fortune throw it in the power of the former. In the midst of the alarms excited by this critical state of affairs, a sedition of the pretorians had nearly produced a bloody tragedy in Rome. Stimulated by intemperance and suspicion, they ran to arms, murdered some of their officers, and conceiving that the senate was planning treason against their emperor, resolved upon the extermination of the whole order. Otho was on that evening giving an entertainment to a numerous company of persons of distinction of both sexes. The news of the tumult struck his guests with terror, and they earnestly watched the countenance of the emperor, apprehending that he might have been contriving a plot for their destruction. He soon, however, quieted their suspicions, and sent them all home by private ways, while the soldiery were breaking into the palace; and it was not without supplications and even tears that he was able to calm their fury. On the next day, after they had been mollified by a donative, he made them an af-

fecting and dignified harangue, which restored them to a state of order and discipline.

It was the determination of Otho to meet the coming danger in person; and after having performed some popular acts, and taken a solemn leave of the senate and people, he quitted Rome at the head of his troops, preceded by a detachment destined to defend the passage of the Po. Tacitus speaks of him as having left all his luxurious indulgences behind him, and marching on foot, clad in steel and covered with dust; whilst Juvenal instances the march of Otho as affording a spectacle entirely new, that of a mirror making part of the equipage of civil war. Perhaps a mixture of manliness and effeminacy might on this occasion distinguish his complex and incongruous character. The detail of this war does not properly belong to a biographical sketch. In fact, it was carried on rather by the generals of the two parties than by the chiefs themselves. The sluggish and sensual disposition of one, and the luxurious habits of the other, rendered them little worthy to decide so great a quarrel; and the Roman world might be pitied, which, whoever were the victor, was to fall under the power of a worthless, or at least a justly suspected master. The temper of Otho rendered him impatient for an engagement, contrary to the opinion of his most prudent officers, who expected great reinforcements from the foreign armies attached to their party. They were obliged to submit to the emperor's determination, which was supported by his flatterers; and the same bad counsellors, by affecting an extraordinary regard to his safety, persuaded him to the inglorious and prejudicial step of retiring from the army with a part of his guards before the battle. The army of Vitellius was encamped near Cremona, and that of Otho near Bedriacum. Between the two towns the action took place which decided the fate of Otho. His army, disobedient and ill-conducted, was unable to resist the warlike legions of Vitellius, led by Cæcina and Valens, and underwent a total and bloody defeat. They who escaped to their camp surrendered to the conquerors. Otho received the fatal news at Brixellum, whither he had retired, and his first impulse was to stab himself. A scene ensued which is one of the most interesting in Roman history. The soldiers flocked round him, beseeching him to live, and to confide in their fidelity and valour for retrieving his affairs. They embraced his knees, kissed his hand, and gave every demonstration of the most affectionate attachment. A common soldier, seeing him immoveable, drew his sword, and exclaiming, "From this, Cæsar, judge of our fidelity, for there is not a man among us who would not do as much to serve you," plunged it into his own body, and fell dead at his feet. "No more such brave men shall lose their lives on my account," cried Otho at the spectacle; and his resolution to die acquired new strength. In vain was he informed that the legions marching to his aid from Mæsia had reached Aquileia, and that other succours might be speedily expected—his determination remained unshaken. He mounted the tribunal, and made a most pathetic speech to his soldiers, in which he gave his reasons for declining farther contest, and sacrificing himself to the general good of the empire. He expressed the greatest satisfaction with their exemplary attachment, said he blamed no one for the unfortunate event, and announced his final decision. He then advised all who adhered to him to submit in time to the conqueror, and deserve his clemency. He took measures to expedite their departure, provided them with passports, and divided his money and jewels among his friends. Then, retiring to a private chamber, he wrote consolatory letters to his sister, and to a lady whom he had designed to marry. Hearing a tumult among the soldiers, who were threatening with death all those who proposed to depart, he went out, reprimanded the authors of the mutiny, and saw his officers and the senators in his party set off in safety. Withdrawing again to his chamber, he drank a draught of cold water, tried the points of two daggers, and placed the sharpest under his pillow. He lay down in perfect tranquillity, and passed some hours in sleep. At day-break he called a confidential freed-man, and having learned that all was quiet, bid him withdraw, lest the anger of the soldiers should fall upon him, as supposing him an accomplice in his death. As soon as he was gone, Otho gave himself the mortal stroke, and expired in the arms of those who entered on hearing his groans. The soldiers assembled at the mournful news, and with bitter lamentations carried his body to the funeral pyre. Several slew themselves as a sacrifice to his manes; and many in the neighbouring quarters, when they heard of the event, fell by mutual wounds. Such a strong attachment would have done honour to both parties, had it not proceeded more from their common vices than their virtues.

Otho died at the age of thirty-seven, after a reign of three months. The faults of his life were, in the general opinion, obliterated by the glory of his death. History, indeed, scarcely records a suicide so truly noble. *Tacitus. Suetonius. Crevier.*—A.

OTHO I. surnamed *the Great*, emperor of Germany, was the son of Henry the Fowler, of the house of Saxony, and inherited from his father the duchy of Saxony, Westphalia, Thuringia, Hesse, Weteravia, and several other districts on the Weser and Elbe. After the death of Henry in 936, Otho was elected emperor, and was crowned at Aix-la-Chapelle in the following year. Just and upright in his administration, he ruled in tranquillity, till the ordinary disturbances of those unsettled times obliged him to draw the sword. His arms were first directed against the Hungarians, who made an irruption into Franconia and Saxony, and laid waste the country. Otho defeated them with great slaughter, and afterwards fortified Magdeburg, as a barrier against the northern barbarians. He was next engaged in a long war with Boleslaus duke of Bohemia, whom he at length reduced to submission. The sons of the duke of Bavaria, though quarrelling among themselves, having concurred in renouncing homage to the empire, Otho marched into that country, and fixed in the dukedom their uncle, who willingly did homage for the succession. A dissension between Everhard duke of Franconia, and Henry duke of Brunswick, having called for the interposition of Otho, he caused the former with his principal adherents to be tried, and condemned them to the singular punishment of each carrying a dog upon his shoulders from the place of his dwelling to Magdeburg. Henry, however, who was Otho's brother, afterwards made a league with Everhard and Sigebert duke of Austrasia, against the emperor, which brought on a battle in which the latter was victorious. His arms were also successful on the side of the Rhine, where he made himself master of Lorraine and other districts on the western bank of that river, and founded the palatinate of the Rhine.

Lewis IV. king of France, in order to strengthen himself against his disaffected subjects, married Gerberge sister of Otho. This alliance did not prevent Otho from entering France in 942, and expelling Lewis from Champagne. Afterwards, however, he took part with Lewis against his powerful adversary Hugh the Great, father of Hugh Capet, and in conjunction with him took Rheims in 945. Thence they advanced to Paris and ravaged the surrounding district, and then marching into Normandy, laid siege to Rouen. This, however, they were obliged to raise, and the emperor returned to Saxony. In 949, in consequence of the massacre, by the Danes, of the Saxon colony setttled in Sleswick, Otho marched with an army into Jutland, where he had a battle with king Harold. The result was an agreement by which the emperor was to keep a garrison in Sleswick, and Harold was to permit the christian religion to be preached in his dominions. The widow of Lothaire king of Italy, Adelaide or Alix, in 950 implored Otho's assistance against Berenger, who had seized upon her dominions, and her solicitations were enforced by those of pope Agapetus II. In consequence he marched with a powerful army into Italy, married Adelaide (his first wife, a daughter of Edward the elder, king of England, being dead), took Pavia, and reduced Berenger to submission. On his return, he had the mortification to find his eldest son and destined successor, Ludolph, in rebellion against him, in conjunction with several German nobles. Otho vigorously quelled the rebellion; and his son throwing himself at his feet and imploring forgiveness, was pardoned by him and re-admitted to favour.

In 955 the Hungarians entered Germany in vast numbers, and penetrating as far as Swabia, laid siege to Augsburg. Otho assembled all the force of the empire to oppose them, and after a very obstinate engagement, which lasted a whole day, defeated them with great slaughter. Next, turning his arms against the Sclaves who had made a predatory irruption, he routed them, killed their king in battle, and put to death several of the principal captives, in order to intimidate them from a repetition of their inroads. His reputation at this time procured him two distant embassies of friendship; one from Abderame the Moorish king of Cordova; the other from Helen, queen of the Russians, who requested him to send missionaries in order to instruct her subjects in the doctrines of Christianity. The oppressions of Berenger in Italy continuing, Otho sent his son Ludolf to check his tyranny, who defeated him in several engagements, but was cut off by a premature death, to his father's great grief. Otho himself, solicited by the pope to come to the deliverance of the church, and promised the imperial crown as his recompence, in 960, marched into Italy at the head of a powerful army.

OTTHO · II ·

Berenger did not wait his approach; and at Milan he was crowned king of Italy. In the next spring he advanced to Rome, where he received the imperial crown from the hands of pope John XII. From this era, says Gibbon, "two maxims of public jurisprudence were introduced by force, and ratified by time: 1. that the prince who was elected in the German diet acquired from that instant the subject kingdoms of Italy and Rome: 2. but that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman pontiff." Otho bestowed splendid gifts upon the church of St. Peter, and restored to the papal see the domains which had been wrested from it; but at the same time he imposed an oath upon the senate and people of Rome, that they would never elect a pope without the consent of himself and his son. He then marched against Berenger, who surrendered himself, and was committed to a perpetual imprisonment at Bamberg.

The pope finding that he had procured a master in an ally, as soon as Otho had withdrawn his army from Rome, invited thither Adelbert the son of Berenger, and entered into a treaty with him for the expulsion of the Germans. The emperor thereupon convoked a council, which deposed John, on the charge of his scandalous life, and elected a new pontiff under the name of Leo VIII. This pope, in gratitude for his elevation, confirmed to Otho and his successors the prerogative granted to Charlemagne, of nominating popes and conferring investiture on bishops. John, however, found means to excite a revolt in Rome, during which he re-assumed the papacy. He died soon after, and his adherents chose Benedict V. in his stead. The emperor returning to Rome, deposed him and replaced Leo on the throne, and then went back to Germany. On the death of Leo, John XIII. was chosen, in compliance with Otho's recommendation; but the Romans soon after imprisoned him, and openly renounced their allegiance to the emperor. Upon this, he re-crossed the Alps in 967, and after severely chastising them for their defection, established a strict police in that city, visited Ravenna and other Italian cities, and caused his son Otho to be crowned at Rome as his partner in the empire. At Capua he received an embassy from the Greek emperor, Nicephorus Phocas, who proposed a renewal of the alliance between the two empires, and requested his aid to expel the Saracens from Calabria. Otho gave a favourable reply to the embassadors, and made overtures of marriage between his son, and Theophano, step-daughter of the Greek emperor. The ambassadors whom he sent to Constantinople for the purpose of regulating the nuptials, were treacherously massacred; which violation of the laws of nations Otho revenged, by sending an army to ravage the Greek possessions in Calabria. After the death of Nicephorus, an agreement was entered into with his successor John Zimisces, and the marriage was consummated. Not long after, in the enjoyment of peace and prosperity, this powerful emperor died, A. D. 973, after a reign of thirty-seven years, in high reputation for justice, wisdom, valour, piety, and all the qualities of a great prince. *Univers. Hist. Gibbon.*—A.

OTHO II. emperor of Germany, son of the preceding, succeeded to the imperial crown immediately after his father's death, though opposed by his cousin Henry duke of Bavaria, who caused himself to be proclaimed emperor at Ratisbon, but was soon obliged to renounce his title and relinquish his duchy. Otho then successively turned his arms against the king of Denmark and the duke of Bohemia, who had supported his competitor, and brought them both to sue for peace. He was next involved in a war with Lothaire king of France, who revived the pretensions of his crown to the sovereignty of Lorrain. Otho, to avert hostilities, bestowed the fief of that duchy upon Lothaire's brother Charles; but this measure failed of appeasing the French king, who in 978, invaded Lorrain, and pushed as far as the imperial residence of Aix-la-Chapelle, whence Otho with difficulty escaped. The emperor retaliated by an invasion of France, in which he ravaged with fire and sword all the country to the gates of Paris; but on his retreat he lost a great part of his army at the passage of the Aisne, and was pursued to the forest of Ardennes. The conclusion, however, was a treaty by which Lorrain was confirmed to Charles, who did homage for it to Otho, to the great displeasure of the French nobility. In the mean time attempts were making in Italy to throw off the Saxon yoke: a pope in the imperial interest had been strangled at Rome, and another had been elected by a faction, which called in the aid of the Greek emperor. In consequence, the Greeks, having made an alliance with the Saracens, overran Calabria and Apulia, which had been assigned as the dowry of the empress Theophano.

Otho, now disengaged from the French war, crossed the Alps in 980, and after holding an assembly of the nobles and deputies from the Italian cities in the field of Rancaglia, proceeded to Rome. He is there said to have perpetrated an act of cruelty which gave him the epithet of *the Sanguinary*, and fixed a just odium on his name. Having invited a great company of persons of distinction to a banquet, when they were seated at table, he enjoined them on pain of death not to speak or stir, and filled the room with armed men. Then calling over the names of the persons whom he suspected of favouring the late disturbances, he caused them all to be put to death on the spot, in sight of the other guests. After this execution, he took his place at the board, and behaved with great courtesy and chearfulness; but the bloody scene could not fail of making a deep impression on all who witnessed it. The effect was felt when, in the following year, he fought a battle with the Greeks and Saracens in Calabria, in which he was totally defeated through the desertion of his Italian allies. Entirely forsaken, he fled to the sea-side, where stripping himself of his imperial robes, he got on board a vessel, and put to sea. The ship was taken by corsairs, to whom he promised a large sum for ransom; and while they were hesitating, he took the opportunity of throwing himself into the sea and swimming ashore at Rossani, where the empress then was. Not long after, he levied a new army, and attacked the Saracens with such success that he exterminated them. He then took Benevento, and gave it up to pillage, as a punishment for the disaffection of the inhabitants. Marching thence into Lombardy, he held an assembly of the states of Italy and Germany at Verona, in which he caused his young son Otho to be recognized as heir to the empire. He then repaired to Rome, where he fell into a lingering disorder which put an end to his life in 983, after a turbulent reign of between ten and eleven years. His opinion of the reliance to be placed on his Italian subjects was shown by a law in which he forbade their evidence to be taken upon oath. *Univers. Hist.*—A.

OTHO III. emperor of Germany, son of the preceding, was twelve years of age at the time of his father's death in 983. Henry duke of Bavaria, nephew of Otho I., took possession of the person of the young prince, under pretence of the right of guardianship; but the greater part of the German princes assembling, delivered him from the duke's custody, and caused him to be proclaimed emperor with the usual solemnities. They gave him for preceptor the celebrated Gerbert, afterwards pope Sylvester II. who carefully improved the promising natural talents of his pupil. Whilst the other parts of his dominions submitted to his authority, the city of Rome shook off the German yoke in favour of Crescentius, governor and titular consul of the city. Otho's youth passed in warlike expeditions against the Sclaves, and Danes, whose hostile incursions he successfully repelled. In 990, he engaged his mother, the empress-dowager Theophano, to go with a body of troops into Italy, where great confusion prevailed on account of the frequent changes in the popedom, effected by different factions. She remained two years in that country, overawing the seditious by her spirit and vigour, and then returned to Germany, where she died. Otho, after having reduced to obedience the Sclaves who had again revolted, held a diet at Magdeburg, in which he obtained supplies for an expedition into Italy, where disorders again prevailed. He crossed the Alps in 996, reduced Milan, where he received the Lombard crown, and proceeding to Rome, filled the pontifical chair, which was become vacant, with a relation of his own, by the name of Gregory V. by whom, in return, he was crowned emperor. He pardoned Crescentius, quieted the disturbances at Capua and Benevento, and then revisited the Lombard cities on his return to Germany. At Modena he is said to have executed a rigorous sentence upon his empress Mary, daughter of the king of Arragon, who, having been repulsed in her criminal advances to the count of that place, falsely accused him of an attempt upon her honour. Otho, paying credit to the charge, had put the count to death; but his widow afterwards demanding justice, and giving proof of her husband's innocence by undergoing the ordeal of carrying a red-hot iron in her hand without being injured, the empress was condemned and burnt alive. Such is the tale of the time, which is entirely discredited by the learned Muratori. Others represent the empress as having only been disgraced; and her detection in some criminal practices is no improbability.

The emperor, on his return, found the Sclaves in possession of part of the district of Magdeburg, whence he expelled them with great slaughter. Soon after, he received

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information that Crescentius had again broke out into a revolt, and expelling pope Gregory, had placed a creature of his own in the pontifical chair. Highly enraged at this perfidy, he returned to Italy in 998, laid siege to Rome, seized the anti-pope, whose eyes he put out, and making himself master of the castle of St. Angelo, to which Crescentius had retired, got possession of his person. He then satiated his vengeance by torturing him and his accomplices, and putting him to an ignominious death, in violation, it is said, of his own solemn promise of sparing his life. He re-established Gregory, and published a decree importing that for the future the Germans alone should have the privilege of electing a Roman emperor, whom the pope should be obliged to crown. Gregory dying soon after, Otho raised his preceptor Gerbert to the papal throne; and having performed a rigorous penance for his conduct in relation to Crescentius, he returned to Germany. In the year 1000, at the solicitation of the duke Boleslaus, he erected Poland into a kingdom, to be held as a fief of the empire on condition of homage. An irruption of the Saracens into the Campagnia of Rome recalled him into Italy in 1001, and he recovered Capua from their hands, and restored tranquillity in those parts. He then chastised a revolt of the Tiburtines; and returning to Rome, remained in that capital with few attendants. This circumstance encouraged a conspiracy against him, headed by a count of Tuscany. Being surprised in his palace, he with difficulty made his escape, together with the pope. Full of resentment, he assembled forces from all quarters, with which he resolved to reduce the Romans to submission; but in the mean time, the widow of Crescentius, who lived with him as a concubine, was induced to free her country from the danger by poisoning him. He died at Paterno in 1002, in the thirtieth year of his age, and eighteenth of his reign, leaving no issue. Otho III. had many great qualities, and governed with vigour and success. In common with his father and grandfather, he was very liberal to the church; and two-thirds of the ecclesiastical benefices in Germany are said to have been granted by the three Othos. *Univers. Hist.*—A.

OTHO IV. emperor of Germany, was duke of Saxony, of the house of Brunswick, when, on the death of the emperor Henry VI. in 1197, Philip duke of Swabia his brother, in quality of guardian to his minor nephew, Frederic, assumed the administration of the empire. A party instigated by pope Innocent III. rose in opposition to the house of Swabia, and elected Otho king of the Romans. He was then in Poitou, with his uncle Richard I. king of England; and hastening into Germany, he collected forces, and repaired to Aix-la-Chapelle, where he was crowned by the archbishop of Cologne. On the other side, the partizans of the Swabian family conferred the same honour on Philip; and a civil war ensued which desolated all Germany. Otho lost a powerful supporter on the death of king Richard; for John, who succeeded him, abandoned the interests of his nephew; and although the pope issued strong bulls in his favour, he was deserted by his principal friends among the German princes, who were intimidated by Philip's successes. In 1205, Otho found it necessary to take refuge in England, and Philip remained without a rival; but whilst he was treating of a reconciliation, and employing himself in gaining the affections of his subjects, he was basely murdered by a private enemy in 1208. On this event, Otho called a diet at Halberstadt, where his election was renewed by some of the most powerful princes of the empire. He strengthened his interest by marrying Beatrice, the daughter of the deceased Philip, and he ingratiated himself with the clergy and the pope by provisions to their advantage. Innocent considered him as so truly devoted to the holy see, that he invited him into Italy to receive the imperial crown at his hands. In 1209, he crossed the Alps, and was crowned king of Lombardy at Milan, and emperor at Rome. The ancient enmity between the Italians and Germans, however, produced a quarrel within the walls of Rome, in which a thousand imperialists lost their lives. Otho withdrew to Lombardy, and employed his troops in recovering several districts which had been withdrawn from the imperial jurisdiction; and in the next year he made incursions into the territories of Frederic king of the Two Sicilies although that prince was under the protection of the holy see. The haughty Innocent, offended at the proceeding, fulminated an excommunication against him, which he caused to be published throughout the empire. This measure produced the convocation of a diet, at which were present a number of princes whom he had alienated by his arrogant demeanour, and they deposed him in favour of Frederic, the son of the former emperor Henry VI. Otho,

immediately returning to Germany, assembled his friends, and commenced hostilities against the opposite party. At the same time, suspecting Philip Augustus king of France to be a favourer of his enemies, he made an alliance with his uncle king John, then at war with that prince. At the head of a powerful army he engaged that of Philip at Bouvines in 1214, and was totally defeated. Escaping with difficulty, he attempted to rejoin his party in Germany, but was prevented by Frederic, who completely established his authority in that country. Otho, universally abandoned, retired to Brunswick, where he passed four years in a private condition, devoting himself to pious exercises, and then died, A. D. 1218. *Univers. Hist.*—A.

OTHO of Frisingen, a chronicler of the twelfth century, was the son of Leopold marquis of Austria, and Agnes daughter of the emperor Henry IV. Being educated for the ecclesiastical profession, he was appointed by his father provost of the college which he had founded at Newenburg in Austria. He afterwards spent some years in his studies at Paris, and then became abbot of a monastery of Cistertians at Morimond in Burgundy. In 1138, his uterine brother, the emperor Conrad III., created him bishop of Frisingen in Bavaria. He accompanied that prince in his expedition to the Holy Land, and was frequently consulted by him in his affairs, as he was also by Frederic Barbarossa, who was his nephew. Otho died at Morimond in 1158. This bishop is said to have been the first, or among the first, of the German prelates who were versed in literature, and acquainted with the Aristotelian philosophy. It is, however, as a historian that his memory has been preserved. He composed in seven books, a chronicle from the creation to his own times; with one added, relating to antichrist and the end of the world: and in two books, a narrative of the actions of Frederic Barbarossa. They are written in Latin, and are judged to be faithful as far as his own knowledge extended, notwithstanding his near relationship to Frederic, and his concern in the transactions of the time. These writings were first made public by John Cuspinian; and the chronicle was afterwards published with the addition of more than fifty chapters, by Christ. Urstitius of Basil, in his "Histor. German. Illustr." It is also contained in the collections of Pistorius and Muratori. Though marked with the defects of an ignorant age, it displays good sense, and no mean descriptive talents. *Vossii Hist. Lat. Nouv. Dict. Hist.*—A.

OTT, John Henry, a learned Swiss divine and professor in the seventeenth century, was the son of a country minister in the canton of Zurich, and born in the year 1617. After having been for some time a pupil of Breitinger at Zurich, he was sent in 1635 to pursue his studies at Lausanne. From thence he went to Geneva and Groningen, and in the latter place distinguished himself by his proficiency under the instructions of Gomar and Alting. He then spent five years at Leyden and Amsterdam, in the study of the rabbinical writings, and of the oriental languages. Afterwards he took a tour to England, and France, and upon his return to his native country, was presented to the living of Dietlickon, which he served for twenty-five years. In 1651, he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to the chair of ecclesiastical history. He died in 1682, at the age of sixty-five, leaving behind him several treatises on subjects in divinity and various literature, which are held in esteem on account of the erudition displayed in them. Among others, he was the author of "Franco-Gallia: Oratio de Causa Jansenitica;" a Latin dissertation on the questions, "whether St. Peter was ever at Rome, and when he was there?" a translation of a treatise "On the Grandeur of the Church of Rome, with Remarks;" "Annals relating to the History of the Anabaptists," in Latin; "ὀνομαϊολογία, sive, Nomina Hominum propria;" "An Examination of the Annals of Baronius for the three first Centuries," in Latin; "A Defence of that Examination," in the same language; a Latin "Discourse in favour of the Study of the Hebrew Language;" a Latin treatise "On the Resurrection;" "A Continuation of the Examination of Baronius, to the thirteenth Century," in Latin; a Latin treatise "On Alphabets, and the Manner of Writing in all Nations;" a treatise "On Poetry, in general," in Latin, &c. He had a son, called John Baptist Ott, who was born in 1661, and acquired celebrity by his knowledge of the oriental languages, and antiquities. He was educated to the ministry, and officiated as deacon at Stettin, and afterwards as pastor at Zollicken; and in 1702, he was made professor of Hebrew at Zurich. In 1715, he was promoted to the archdeaconry of the cathedral in that city. He was the author of several

works, in which his learning and research were conspicuous: such as, "A Dissertation on Vows," and "A Letter on Samaritan Medals, addressed to Adrian Reland," both written in Latin; a treatise in German, "On the Manuscript and printed Versions of the Bible, before the Æra of the Reformation;" and "A Disquisition on certain Antiquities discovered at Klothen, in 1724," also written in German. *Moreri. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

OTTER, JOHN, professor of Arabic at Paris, was born in 1707, at Christianstad in Sweden, where his father by commercial speculations, which were much favoured by the situation of that town on the Baltic, had amassed considerable property. In 1724, he was sent to the high school of Lund, where he applied also to natural philosophy and theology under the direction of Rhydelius, the learned bishop of that place; but by private intercourse with persons of the catholic persuasion, and the reading of catholic books, he began to entertain some scruples in regard to the reformation introduced by Luther; which induced him to repair to Stockholm, in order that he might have his doubts cleared up. A few months after, he abjured the Lutheran tenets; and count de Brancas, French embassador at the Swedish court, resolved to send this new convert to France. Otter was admitted into the seminary of Rouen, and after a residence of three years, was called to Paris by cardinal Fleury, the minister, who gave him an appointment in the post-office: a situation for which he was exceedingly well qualified by an extensive knowledge of modern languages, to his stock of which, comprehending, besides his mother tongue, the French, Danish, and German with its various dialects, he had now added, by his own industry, the English, Italian, and Spanish. Having soon recommended himself by his talents and assiduity to the notice of count Maurepas, that nobleman determined to send him to the east, in order that he might make himself master of the oriental languages, and at the same time discover the best means of reviving the French trade in Persia. In consequence of orders from the court, he embarked at Marseilles in the month of January 1734, and arrived at Constantinople in the March following. His principal object while in this capital, was to learn the Turkish and Arabic languages; and for that purpose he frequented the company of the most learned men in the city, whether Armenians or Turks, and particularly that of Ibrahim Effendi, a celebrated writer on geography, known by his works and by the establishment of a printing-office at Constantinople. In the course of a little time he had acquired the principles of the Arabic, and was so completely master of the Turkish, that he now found himself in a condition to continue his journey to Persia; but was obliged to defer it for some time on account of the war which then prevailed between Persia and the Porte. When peace was restored between the two powers by the mediation of the pacha of Bagdad, Otter embraced the opportunity offered him by the return of the Persian envoy, who brought the ratification of the treaty, and in the month of December 1736, set out, in his suite, to proceed to Persia. After a journey of nearly eight months he reached Ispahan, which at that time exhibited a most melancholy spectacle, having been reduced almost to a heap of ruins by the fury of the Afgans, who had over-run the whole empire. The situation of the empire at that period deterring Otter from making any attempts towards the re-establishment of the French trade in Persia, he confined himself merely to the second object of his journey, which was to make himself acquainted with the Persian and other eastern languages. After a residence of twenty months at Ispahan he set out, in the month of April 1739, for Bussora on the Persian gulph, which at that time was subject to the dominion of Achmed pacha of Bagdad, who ruled with unlimited sway, though a vassal of the grand signior. As the commerce of this town had risen to a most flourishing state on the ruins of the Persian trade, Otter flattered himself with the hope that the pacha, who was accounted one of the greatest politicians of his time, would readily listen to the proposals, which he had not ventured to make to the Persian usurper; and with that view he proceeded to Bagdad. Here he soon procured access to the pacha, and having met with a cordial reception, he transmitted an account of his success to the marquis de Villeneuve, the French embassador at Constantinople, by whose means a treaty, favourable to the wishes of the French government, was at length concluded. Otter then embarked on the Tigris and returned to Bussorah, where he resided altogether nearly four years, first in a private capacity, and then as consul of the French nation. The commotions by which Persia had been agitated spreading at length towards this

place, the spirit of insurrection rose to such a height, that in the year 1741, the neighbouring Arabs throwing off all restraint, appeared in a state of open rebellion. Besides keeping the town blockaded for nearly two months, they plundered the merchants, and committed every kind of excess in the neighbouring district. Otter, who at this time was shut up in the place, participated in the general terror; but he did not on that account neglect the study of the Arabic, which he assiduously prosecuted under the direction of the most expert masters. He improved himself also in the Turkish language by his own application, and by frequenting the company of a dervish celebrated for his genius and learning. With the help of his preceptor he began a translation of the New Testament into the Turkish language, for the use of the Christians in that neighbourhood, most of whom were not sufficiently well acquainted with the Arabic to understand the version of the Maronites; and the work was nearly completed when he received orders, in the month of May 1743, to return to France; which he did by the way of Constantinople, whence he proceeded by sea to Marseilles, where he arrived in the month of January 1744, after an absence of about ten years. Having been accustomed during his travels to keep a journal of every thing remarkable that occurred to him, he revised this work after his return, and published it under the patronage of count Maurepas, with the title of "Voyages en Turquie et en Perse avec une Relation des Expeditions de Thamas Kouli Khan, Paris, 1748." This work, besides a great many useful observations in regard to the names and situations of places, determined by Arabian astronomers, remains of antiquity, natural history, and the manners and customs of the Persians and other eastern nations, contains a short account of the revolution effected in Persia by the celebrated Kouli Khan, with some anecdotes of his life, which are the more worthy of notice as the author was on the spot, and had an opportunity of seeing the facts he relates, or of receiving them from persons deserving of credit. Soon after his return to France he was appointed, by count Maurepas, to be interpreter of the oriental languages in the king's library; an office which enabled him to render the knowledge he had acquired during his long travels of more utility to literature. As he now had free access to a most valuable collection of manuscripts, he resolved to examine those of the historical class, and to compile from them a view of the various political changes produced by the followers of Mahomet from the origin of their religion to the present time; taking as the foundation his work the writings of the celebrated Noviari, an historian of the fourteenth century, who, according to the testimony of the abbé Longuerue, in his History of the Arabs, is one of the most authentic sources of information on that subject. In the year 1746, after completing a part of this undertaking, he was appointed regius professor of Arabic; in 1748, he was elected a member of the Academy of Inscriptions, and soon after his admission he read, in that assembly, a dissertation on the conquest of Africa by the Arabs, enriched with a great many learned observations, as a specimen of his proposed work; and this was to have been followed by another on the conquest of Spain, but in consequence of his premature death the work remained unfinished, as did several others which he had projected, and particularly a French translation of Dalin's History of Sweden, begun at the request of his friend and patron count Maurepas. He died of a putrid fever at Paris, in the month of September 1749, before he had completed the forty-second year of his age. Otter was a man of great learning and integrity; mild in his manners, and of a modest deportment. A long residence in the east had produced such a change in his constitution, that, though born in the severe climate of Sweden, he used frequently, even during the summer heat in France, to complain of cold. The same circumstance seems to have had some influence also on his mode of thinking; for he was so much attached to the orientals, that he often attempted to defend some of their customs, such as the tyranny exercised by the Mahometans over their wives, which are repugnant to the manners of the more civilised parts of Europe. *Hist. de l'Acad. des Inscriptions, vol. XXIII. Gezelii Biographiska Lexicon.*—J.

OTTFRIDE, a German benedictine monk who flourished towards the middle of the ninth century, was a disciple of Rabanus, archbishop of Mentz, and spent the greater part of his life in the monastery of Weissemburg in Lower Alsace. He distinguished himself by the progress which he made in sacred and profane literature, and wrote a variety of works in prose and verse. He directed his attention to the improvement and purification of the German language, then called the *Teutonic*, and with this view drew up a grammar, or rather perfected in part that commenced by the emperor Charlemagne. Hence the pieces

THOMAS OTWAY

which he wrote in his native language are with difficulty read in our time by the most skilful Teutonic scholars. In order that the common people might be instructed in the gospel history, he wrote a work in Teutonic rhymes, divided into five books, containing the principal circumstances of the life of Christ, taken from the four evangelists, and digested into the order of time. This work was published, but from a corrupt and mutilated copy, by Flacius Illyricus, in 1571, octavo. A much larger and more correct copy is preserved in the imperial library at Vienna, of which a particular account, together with the long preface and various specimens of the work itself, are given by Lambecius in his "Comment. de Augusta Bibl. Cæsar. Vindobon." volume II. cap. v. num. 34. The preface above mentioned is inserted in the sixteenth volume of the "Bibl. Patr." Lambecius also gives an account of other works of Ottfride in the same collection; among which are "Homilies," in Teutonic, upon the evangelists; "Paraphrases," in Teutonic, on the Songs of Isaiah, Ezekiel, &c. the Lord's Prayer, the Song of Zacharias, of the Virgin Mary, and the Creed of St. Athanasius: and to his account of these he has subjoined, as specimens, "Paraphrases" on the first Psalm, and the Lord's Prayer. *Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri.*—M.

OTTO. See Guericke, Otto.

OTWAY, Thomas, an eminent writer of tragedy, born in 1651, at Trotting in Sussex, was the son of the rector of Woolbeding in that country. He received his school education at Winchester, and was entered a commoner of Christ church in 1669; but the narrowness of his circumstances, and perhaps an irregularity of disposition, caused him to leave the university without a degree, and without any professional determination. Going to London, his resource against want was to commence actor; and he made some attempts in that capacity, but with little success. As he was possessed of talents for poetry, it was natural that he should turn his thoughts to writing for the stage; and in 1675, he produced his first tragedy of "Alcibiades," which was acted at the duke's theatre. In the following year he brought out at the same theatre his "Don Carlos, Prince of Spain," which proved highly successful. From some illiberally sarcastic lines of lord Rochester in his "Session of the Poets," it appears that the profits of this play rescued the author, for a time at least, from a state of extreme indigence. His theatrical exertions also introduced him to the acquaintance of men of fashion and pleasure; and the patronage of the earl of Plymouth, a natural son of Charles II., procured him the commission of a cornet in the new-raised troops destined for Flanders in 1677. He accompanied his regiment to that country, but soon returned, pursued by his habitual poverty. He continued to write for the stage as his sole means of subsistence, which small encouragement, or dissolute habits, rendered very scanty and precarious. He translated two pieces from the French, composed licentious and indifferent comedies; and two more tragedies, namely "The Orphan," in 1680, and "Venice Preserved" in 1682, on which his fame is founded. Though he was permitted to join men of quality in their parties of debauchery, he obtained no substantial favours from them, and to avoid his creditors was obliged to lodge at a public house on Tower-hill, where, in 1685, he miserably terminated his unhappy life at the early age of thirty-four. It is a traditionary story, that being nearly famished, he begged a shilling of a gentleman, who gave him a guinea, and that he was choked by ravenously devouring a roll which he had bought. Dr. Johnson hopes the case was not so bad; and Pope was informed that Otway died of a fever occasioned by his exertions in the pursuit of a thief who had robbed one of his friends. It is not doubted, however, that he closed his life under the pressure of severe penury. His memory, associated with the tender scenes that he has written, has been celebrated in various pathetic lamentations for his hard fate; but, like many of his fellow sufferers, he was too deficient in moral qualities to excite that regard which is the only foundation of sober sympathy. Besides the dissoluteness of manners, displayed in his life and writings, he was a shameless flatterer of the great, and seems to have had no other public principle than a servile attachment to authority.

His tragedies of the "Orphan," and "Venice Preserved," which alone of his dramatic compositions keep possession of the stage, are justly accounted some of the most tender and pathetic that the English theatre exhibits. No writer has touched the string of domestic distress with more force and feeling. The language, though often highly poetical, is easy and natural, and the sentiments and incidents are irresistibly moving. Venice Preserved, without a virtuous character except the he-

raine, never fails to excite the deepest interest. It is remarkable, that although its purpose was to paint the horrors and vices of popular insurrection, he has put into the mouth of his revolutionary hero such forcible declamation against corruptions of government, and such glowing sentiments of patriotism, that the representation has been thought unsafe in times of public discontent. This tragedy is contaminated with some scenes of gross and licentious buffoonery, that characterise the times as well as the man. There is no writer whom one would more wish to have lived in a better age, and with more moral and literary advantages, than Otway. Besides his dramatic works, he composed some pieces of poetry, which have very little merit. His name alone could have caused the insertion of any of them in the modern collections of English poetry. The latest edition of Otway's works was in 1757, in three volumes, octavo. *Biog. Britan. Johnson's English Poets.*—A.

OVALLE, Alonso de, a Jesuit, born at Santiago in Chili, and procurador general of the order in that province. He came to Rome to obtain a supply of missionaries, and there published, "Historica Relacion del Reyno de Chile, y de las missiones y ministerios que exercita en el la Compania de Jesus, 1646." This book is dedicated in the title "A Nuestro Senor Jesu Christo Deos Hombre, y a la Santissima Virgen y Madre Maria Senora del Cielo y de la Tierra, y a los Santos Joseph, Joachin Ana, sus padres y aguelos." There is another title page, beginning "Varias y Curiosas Noticias del Reino de Chile," with an account of the contents filling it to the very bottom.

This is a book of great value, though it is meanly printed, and the engravings are execrably bad. At the end of the copy now before me are some views of the jesuit settlement in Chili, and of the six principal forts, which were published separately to be purchased at pleasure. They are without any exception the very worst wood cuts I have ever seen.

An abridgement of this work of Ovalle is in Churchill's collection.—R. S.

OUDIN, Casimir, a learned French monk in the seventeenth and early part of the eighteenth century, who afterwards embraced the protestant religion, was born at Mezieres on the Meuse, in the year 1638. He discovered an early inclination for learning, and after having gone through his course of rhetoric, at the age of eighteen he entered among the monks of the Premontré order, at the abbey of St. Paul at Verdun. Here he applied himself to the study of philosophy and divinity, and afterwards directed his particular attention to ecclesiastical history, which became the favourite subject of his pursuit. From this time we find no mention of him before the year 1675, when he had entered into holy orders, and was appointed incumbent of Epinay in the diocese of Rouen. In 1677, he resigned this benefice, and in the following year was placed by his superiors in the abbey of Bucilly in Champagne. He was here in the year 1680, when Lewis XIV., in the course of one of his journeys, stopped to take his dinner at the abbey. On this occasion Oudin, in the absence of the abbot and prior, was directed to compliment the king, and do the honours of the house; when he surprised his majesty with the proofs which he afforded of his abilities and address, though the monarch was so weak as to take offence at the unpolite and coarse language in which the monk answered one of his questions. A discovery being thus accidentally made of Oudin's talents and the bent of his genius, his general sent him in the same, or during the following year, on a visit to all the abbeys and churches belonging to his order, for the purpose of selecting from their archives such documents as might assist him in his enquiries into ecclesiastical history. He first visited all the monasteries in the Netherlands, whence he brought back with him a rich supply of materials; and in 1682, he made the same researches in the religious houses of Lorrain, Burgundy, and Alsace. In 1683, he was sent to Paris, where he formed connections with several eminent characters in the republic of letters, and in 1688, published a work by which he acquired great credit, entitled, "Supplementum de Scriptoribus vel Scriptis ecclesiasticis a Bellarmino omissis, ad annum 1460, vel ad artem typographicam inventum," octavo. A revolution afterwards taking place in his religious sentiments, in the year 1690, he withdrew from France and went to Leyden, where he renounced the popish creed, and made a public profession of the protestant religion. Soon after this he was appointed sub-librarian of the university of Leyden, and retained that post till his death in 1717, when in the seventy-ninth year of his age. He was the author of "Acta Beati Lucæ Abbatis Cuissiacensis," quarto; "Veterum aliquot Galliæ et Belgii Scriptorum opuscula sacra nunquam edita," 1692, octavo; "Epistola de ratione Studiorum suorum," of the

R. W. Vale sculpt.
Reverendus in Christo Pater D.D.
Iohannes Overall, Decanus quondam
Paulinus, deinde Episcopus Coventrien.
sis postremò Norvicensis.

same date, quarto; "Trias dissertationum criticarum: prima de Codice manuscripto Alexandrino Bodleianæ Bibliothecæ; secunda de quæstionibus ad Antiochum Principem in Scripturam Sacram; tertia de collectaneo seu Collectione Antiquitatum Constantinopolitarum Anselmi Bandurii," 1717, octavo; and "The Premontré Monk unfrocked." His principal work, however, was published from his papers after his death, and is entitled, "Commentarius de Scriptoribus Ecclesiæ Antiquis, illorumque Scriptis; adhuc extantibus in celebrioribus Europæ Bibliothecis, a Bellarmino, Possevino, Phil. Labbeo, Guil. Caveo, El. du Pin, &c." 1722, in three volumes, folio. *Moreri. Nouv. Dict. Hist. Saxii Onomast. Lit. pars V.*—M.

OUDIN, Francis, a learned French Jesuit, who flourished in the seventeenth and former part of the eighteenth century, was born at Vignorix, or Vignory in Champagne, in the year 1673. He was sent when very young to commence his studies at Langres, and made so rapid a progress, that his uncle John Oudin, a worthy and learned canon of the cathedral in that city, was determined himself to undertake his tuition. Under his instructions Francis Oudin, who possessed an excellent memory and a lively genius, soon made a considerable progress in his acquaintance with the sciences and the belles lettres. As soon as he had gone through his course of philosophy, he determined on embracing the ecclesiastical profession, and commenced his noviciate among the Jesuits at Nancy in 1691. In 1707, he took the four vows, and was afterwards admitted to holy orders. Having fixed his residence at Dijon, in pursuance of the will of his uncle, who had on that condition left him an annuity, he filled the rhetorical chair in the college at that city for fifteen years successively, and then the chair of positive theology for fifteen years more, with very high reputation. He died at Dijon in 1752, at the age of seventy-nine. Father Oudin had diligently studied the sacred Scriptures, the councils, and the fathers. He was intimately acquainted with the Latin, Greek, Spanish, Portuguese, Italian, and English languages; and was profoundly skilled in the knowledge of sacred and profane antiquities, and the science of medals. He was also distinguished by his taste in polite literature, and had a wonderful facility in composing Latin verses. Many of his "Poems," "Odes," "Elegies," "Hymns," &c. are enumerated by Moreri, and the greater part of them were inserted in a collection, entitled, "Poemata didascalica," in three volumes, 12mo. His various prose productions were also very numerous, consisting of "Orations," "Dissertations," "Eulogies," "Lives" of different writers, inserted in father Niceron's "Memoires," and other pieces, which are pointed out by Moreri, as well as the collections in which they may be found. He published a Latin "Commentary on St. Paul's Epistle to the Romans," 1743, 12mo.; and he wrote "Commentaries" on the Psalms, the Gospel of St. Matthew, and almost all the Epistles of St. Paul, which are still in manuscript. It was his intention to have written commentaries on all the books of Scripture; but from this design he was diverted by the direction of his superiors, who employed him on a continuation of the "Bibliotheca Scriptorum Societatis Jesu," which was begun by father Ribadeneira, and brought down to the year 1573, by fathers Alegambe, and Sotwell, or Southwell. On this work many of his last years were spent, and he had prepared for the press the first four letters, and written more than seven hundred articles for the remainder of the work, before his death. His additions are said to be admirably executed; but, owing to the extinction of the society, and the declining interest of the public in what relates to their literary history, it is not probable that they will ever be given to the world. *Moreri. Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

OVERALL, John, a celebrated prelate of the church of England in the seventeenth century, was born about the year 1599. From the grammar school he was sent to St. John's-college, in the university of Cambridge, of which society he was elected a scholar. Afterwards he removed to Trinity-college, where was chosen a fellow. In the year 1596, he was nominated regius professor of divinity, and took the degree of doctor in that faculty. About the same time he was elected master of Catherine-hall. In 1601-2, queen Elizabeth, on the recommendation of sir Fulke Greville, afterwards lord Brooke, his patron, promoted him to the deanery of St. Paul's, London. Soon after the accesssion of king James I. he was chosen prolocutor of the lower house of convocation; and in 1612, he was appointed one of the first governors of the Charter-house, then recently founded. In 1614, he was nominated to the see of Litchfield and Coventry; from which he was translated in 1618, to that of Norwich; where he died in 1619, about the age of sixty. He is ranked among the best divines of his time, and is said to have

particularly excelled in scholastic theology. He maintained a correspondence with Gerard Vossius, and Grotius, to whom letters from him may be seen in the collection, entitled, "Præstantium et eruditorum virorum Epistolæ ecclesiasticæ et theologicæ." In this correspondence he declares himself in favour of arminianism; however, he thinks that St. Augustine's opinion of grace may be tolerated, but absolutely condemns the doctrine of confining grace to the elect alone. Indeed, he seems to have paved the way for the reception of arminianism in England, where it was within a few years generally embraced by the clergy of the established church, chiefly by the authority and influence of archbishop Laud. He laboured zealously to conciliate the differences which had been occasioned in Holland, by what is known by the name of the *quinquarticular controversy*, and expressed great concern for the unjust and cruel treatment which the efforts and proposals of Grotius for peace had met with; as appears in part from the correspondence above mentioned. But our prelate is chiefly known in England, by the controversy occasioned by Dr. afterwards bishop, Sherlock's attributing his conversion from nonjuring principles, to a passage in our author's "Convocation Book." Of the history of this work, we shall lay before our readers the following account from bishop Burnet. "There was a book drawn up by bishop Overall, fourscore years ago, concerning government; in which, its being of a divine institution was very positively asserted. It was read in convocation, and passed by that body, in order to the publishing it, in opposition to the principles laid down in that famous book of Parsons the Jesuit, under the name of *Dollman*. King James I. did not like a convocation entering into such a theory of politics; so he wrote a long letter to Abbot, who was afterwards archbishop of Canterbury, but was then in the lower house. I had the original, writ all in his own hand, in my possession. By it he desired, that no further progress should be made in that matter, and that this book might not be offered to him for his assent. Thus that matter slept; but Sancroft had got Overall's own book into his hands. So, in the beginning of this reign, he resolved to publish it, as an authentic declaration that the church of England had made in this matter; and it was published, as well as licensed by him, a very few days before he came under suspension for not taking the oaths. But there was a paragraph or two in it, that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government. For it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to, as a work of the providence of God; and a part of king James's letter to Abbot related to this. When Sherlock observed this, he had some conferences with the party, in order to convince them by that which he said had convinced himself. Soon after that he took the oaths, and was made dean of St. Paul's." *Biog. Brit. note L under the article Sherlock. Encycl. Brit. Burnet's Hist. Own Times, vol. II. p.* 212, 213.—M.

OVERBEKE, Bonaventure Van, a draughtsman and antiquary, was born at Amsterdam in 1660. Having imbibed a passion for antiquities, he made three journeys to Rome, where he designed all the relics of ancient magnificence in that capital. He first copied all the monuments which subsist in an entire state; and then, all the mutilated ones, exactly in their present condition, and with the greatest accuracy of proportions. On his return to his own country he engraved all his designs with his own hand, and subjoined the descriptions of the best antiquaries to each subject. He also added the names and medals of the popes who have renovated any of them, and the ancient and modern descriptions relative to them. He died at Amsterdam in 1706. His collection, which was first written in Dutch, was translated into Latin and French. In the former language it was published under the title of "Reliquæ antiquæ Urbis Romanæ, &c." three volumes, folio, *Amst.* each volume containing fifty plates and descriptions. It was also published in French in three volumes, folio, 1709, 1763. *Nouv. Dict. Hist.*—A.

OVERBURY, Sir Thomas, a miscellaneous writer, principally known by the tragic circumstances of his death, was descended from an ancient family at Ashton-under-Edge in Gloucestershire. He was born in 1581, at the house of a maternal relation in Warwickshire, and after a school-education in that county, was entered as a gentleman-commoner of Queen's-college, Oxford. Thence, after taking a degree, he removed to the Middle Temple for the study of the law, to which profession his father belonged; but his inclination being more turned to polite literature, he preferred the chance of pushing his fortune at court. About the year 1604, he contracted an acquaintance with Robert Car, the worthless favourite brought from Scotland by king James,

who afterwards created him earl of Somerset. The ignorance and mean qualifications of this minion rendered the services of a man of parts and education, as Overbury was, highly valuable to him; and he repaid his friendship by procuring for him, in 1608, the honour of knighthood, and the place of a Welsh judge for his father. Sir Thomas, in the following year, made a tour on the continent, and on his return published short "Observations" on what he had seen, which display judgment and penetration. It was not likely that his principles should be pure whilst connected with a dissolute court; and accordingly it appears that he assisted his friend and patron Car, then become lord Rochester, in his amorous correspondence with the countess of Essex. When that infamous woman had procured a divorce from her husband, and a marriage was projected between her and her gallant, Overbury opposed it with all his power, foreseeing the decline of his own influence with the favourite, as its consequence. With the usual laxity of friendship between the vicious, Car betrayed Overbury's counsel to the lady, who seems immediately to have resolved upon the removal of her adversary. An attempt was made to place him at a distance by appointing him to a foreign embassy; but he absolutely refused compliance, probably relying upon his ascendancy over the mind of the favourite, which he seems to have exercised with considerable arrogance. Upon the ground of refusal to undertake the king's service, he was committed a close prisoner to the Tower in April 1613, and all access of his friends was debarred. Car, by his influence with the king, prevented the effect of every application for Overbury's release, and is said by his own warrant to have continued the strictness of his imprisonment, contrary to the usual practice in such cases. By his procurement and that of the countess, poison was at various times administered to the unhappy man, the effects of which his constitution enabled him to resist. At length a poisoned clyster was administered to him by an apothecary, which brought on extreme torture, and after a struggle of several hours, put an end to his life on September 15th, 1613. All these facts afterwards appeared in evidence, when the accomplices in this murder were tried, and the lieutenant of the Tower with several others were condemned and executed. Car and the lady, then earl and countess of Somerset, were also convicted and condemned, but were pardoned through the weak facility of the king. Sir Thomas Overbury, though by no means a blameless character, was lamented as a victim to the passions of a most abandoned pair; and his literary accomplishments increased the public commiseration. He wrote both in verse and prose. In the first, his poem entitled "The Wife," describing the character of a woman qualified to render the married state happy, was extremely popular. An elegant compliment to this piece and its author was paid by Owen the epigrammatist in the following lines:

Uxorem culto describis carmine talem,
Qualem oratorem Tullius ore potens;
Qualem describis, quamvis tibi nuberet uxor,
Æqualis tali non foret illa viro.

Of all his works a tenth edition was published in 1753, octavo. *Biog. Britan.*—A.

OUGHTRED, William, an English divine and very eminent mathematician who flourished in the seventeenth century, was born at Eton in Buckinghamshire, about the year 1573. Having been educated in grammar learning upon the foundation of that school, he was elected thence, in 1592, to King's-college in the university of Cambridge, of which, after the regular time of probation, he was admitted fellow. Here he applied with great assiduity to the study of different branches of academical learning, and particularly that of the mathematics, to which the bent of his genius most powerfully directed him. He read all the ancient authors in this science, examining diligently the sagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonstrations. While he was yet an undergraduate, he invented "An easy Method of Geometrical Dialling," which was not given to the public before the year 1647, but was privately received with so much esteem, that Mr. afterwards sir Christopher, Wren, at that time a scholar of Wadham-college in Oxford, immediately translated it into Latin. This piece was added to the second edition of the author's "Clavis." In 1596, Mr. Oughtred was admitted to the degree of B. A.; and in 1599, he commenced M. A. In the year 1600, he projected "A Horizontal Instrument" for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. An account of this invention he gave to be published in 1633, together with his "Circles of Proportion," by William Foster, who had been one of his pupils. About the year 1603, Mr. Oughtred was ordained priest, and presented to the rectory of Aldbury near Guildford in

Surry; upon which he quitted the university, and resided upon his living, distinguishing himself by the faithful and diligent discharge of his pastoral duties. Here he led a retired and studious life, seldom travelling so far as London once a year, his principal recreation consisting in a diversity of studies. "As oft," says he, "as I was toiled with the labours of my own profession, I have allayed that tediousness by walking in the pleasant and more than Elysian fields of the diverse and various parts of human learning, and not of the mathematics only." So high was his reputation for mathematical knowledge, that his house was continually filled with young gentlemen who came thither for his instructions, and many of the chief mathematicians of that age owed much of their skill to him. He also maintained a correspondence with some of the most eminent scholars of his time upon mathematical subjects, of which some interesting specimens may be seen in the first of our authorities. In the year 1614, Mr. Briggs, professor of geometry at Gresham-college, having met with lord Napier's newly published account of his invention of logarithms, and designing to perfect his lordship's plan, consulted Mr. Oughtred upon the subject, who probably wrote his treatise "On Trigonometry" about this time, since it is evidently formed upon the plan of lord Napier's work. It was not published, however, before the year 1657, when it appeared under the title of, "Trigonometria; hoc est modus computandi triangulorum latera et Angulos, ex canone mathematico traditus et demonstratus. Una cum tabulis Sinum, Tangent. et Secant." &c. quarto; and in the same year, an English edition of it was also published at London, in quarto. In prosecuting the same subject, he invented, not many years afterwards, his instrument called, "The Circles of Proportion," mentioned above, by which all such questions in arithmetic, geometry, astronomy, and navigation, as depended upon simple and compound proportion, might be worked; and it was the first sliding rule that was projected for those uses, as well as those of gauging. About the year 1628, Mr. Oughtred being engaged by the earl of Arundel to become mathematical tutor to his son lord William Howard, for the use of his noble pupil he drew up "Arithmeticæ in numero et Speciebus Institutio: quæ tum Logisticæ, tum Analyticæ, atque adeo totius Mathematicæ quasi Clavis est," which he published in 1631, octavo. This work was intended by the author to serve as a general key to the mathematics, and was found to contain so many excellent theorems, several of which were entirely new, both in algebra and geometry, that it met with a favourable reception from the first mathematicians of the age, both at home and abroad, and the general plan of it has been since followed by the best authors upon the subject. An English version of it was published in 1647, octavo, under the title of "The Key of the Mathematics new forged and filed; together with a Treatise of the Resolution of affected Equations in Numbers; with the Rule of Compound Usury; and a Demonstration of the Rule of False Position; and a most easy Art of delineating all Manner of plain Sun Dials, geometrically taught." In the following year, it was reprinted in Latin, with the additional tracts in the English version, under the title of "Gulielmi Oughtredi Ætonensis, quondam Collegii regalis in Cantabrigia Socii, Clavis mathematica denuo limata sive potius fabricata," &c. octavo. A third edition of it in Latin was published in 1652, with still further additions, consisting of a treatise on the use of logarithms; a declaration of the tenth book of Euclid's Elements; a treatise of regular solids; and the theorems contained in the books of Archimedes. This work of our author had now become a standard book with tutors in the instruction of mathematical pupils at the universities, especially at Cambridge; and some parts of it were made the subjects of the geometrical lectures at Gresham-college in London.

In the year 1636, Mr. Oughtred published a treatise, entitled, "Description and Use of the double Horizontal Dial," octavo. The pieces which he published at subsequent dates, have already been introduced to our readers in the preceding narrative. We have also adverted to the attention which our author paid to the ancient mathematicians, and the care with which he formed himself on those excellent models; but this is to be understood only in respect to the accuracy, conciseness, and perspicuity, of their method; for he neither thought it necessary, nor of any advantage to geometry, absolutely to confine the demonstrations in the sublimer parts of the science, as they, and particularly Archimedes, did, to the principles laid down in the elements. On the contrary, in his expositions of the theorems of Archimedes on the sphere and cylinder, he condemns the rigid strictness of that author, which obliged him to make use of arguments *ex absurdo*.

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These he rejects, as not entirely satisfactory; and assuming it for a postulatum, that a circle is a plane, and a sphere a solid figure of infinite sides, by the help of that step he gives, for the most part, affirmative and direct demonstrations of those theorems. In this manner did Mr. Oughtred break into the sublime geometry, through a passage which had not been attempted by the ancients. Notwithstanding all his mathematical merit, he was in danger, about the year 1646, of a sequestration by the committee for plundered ministers, several articles having been deposed and sworn against him, material enough, as it is said, to have sequestered him. But, upon his day of hearing, William Lilly, the famous astrologer, applied to sir Bulstrode Whitlocke, and all his old friends, who appeared in such numbers on his behalf, that though the chairman and many other members were active against him, he was acquitted by the majority. "The truth is," says Lilly, in the "History of his own Life and Times," where he styles Mr. Oughtred the most famous mathematician then in Europe, "he had a considerable parsonage; and that alone was enough to sequester any moderate judgment: besides, he was also well known to affect his majesty." In these times, when, as David Lloyd observes in his "Memoirs," "he was little observed in England, he was much requested to have lived in Italy, France, and Holland." The same writer gives us this character of him: that he was "as facetious in Greek and Latin, as solid in arithmetic, astronomy, and the sphere of all measures, music &c., exact in his styleas in his judgment; handling his cube, and other instruments at eighty, as steadily, as others did at thirty; owing this, he said, to temperance and archery; principling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He died in 1660, at the great age of eighty-six; and his death is said to have been occasioned by a sudden ecstacy of joy, upon hearing of the vote which passed at Westminster for the restoration of Charles II. He had a son, whom he put apprentice to a watchmaker; and he wrote for his use, a book of instructions in that art. He left behind him a great number of manuscripts upon mathematical subjects; and most of his Greek and Latin books contained notes in his own handwriting, with an abridgment of almost every proposition and demonstration in the margin. These books and manuscripts came into the possession of Mr. William Jones, the father of the late excellent sir William Jones; and afterwards into the hands of his friend sir Charles Scarborough, the physician, who carefully selected such of the manuscripts as were found fit for the press, and printed them at Oxford in 1676, under the title of, "Opuscula mathematica hactenus inedita," octavo. The titles of the pieces which form this collection are, "Institutiones mechanicæ;" "De Variis Corporum generibus, Gravitate et magnitudine comparatis;" "Automata;" "Quæstiones Diophanti Alexandrini Libri tres;" "De Triangulis planis rectangulis;" "De Divisione Superficierum;" "Musicæ Elementa;" "De propugnaculorum munitionibus;" and "Sectiones Angulares." In the year 1660, sir Jonas Moore annexed to his "Arithmetic," then printed in octavo, a treatise, entitled, "Conical Sections, or, the several Sections of a Cone; being an Analysis or methodical Contraction of the two first Books of Mydorgius, and whereby the Nature of the Parabola, Hyperbola, and Ellipsis, is very plainly laid down. Translated from the Papers of the learned William Oughtred." We cannot conclude this article without observing, that though our author was undoubtedly a very great mathematician, yet he was far from having the happiest method of treating the several subjects on which he wrote. His style and manner were very concise, obscure, and dry; and his rules and precepts so involved in symbols and abbreviations, that his mathematical writings were rendered very troublesome to the reader, and very difficult to be understood. *Biog. Brit. Gen. Dict. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

OVID. Publius Ovidius Naso, one of the most celebrated of the Roman poets, was born in the consulate of Hirtius and Pausa, B. C. 43, at Sulmo in the territory of the Peligni, the present Abruzzo. He was of an ancient equestrian family, and was sent in his youth to Rome, together with a brother, a year older, to be educated in liberal studies under the best masters. A propensity to poetry was his earliest and ruling passion; and it was not without difficulty that his father could prevail upon him to relinquish the unproductive culture of the muses for the thriving pursuits of the law. He appears, however, to have made a good progress in forensic eloquence and judicial knowledge; for he mentions having pleaded causes successfully in the centumviral court, and having as a

judge decided private affairs, and sat as one of the triumvirs to whom criminal jurisdiction was committed. His brother died at the age of twenty; and Ovid, probably no longer obliged to follow the law as a gainful profession, deserted the courts, and gave himself up to pleasure and poetry. His talents and amiable qualities introduced him to the politest society in Rome, and he has recorded his intimacy with several of the brightest ornaments of the court of Augustus. He was thrice married; the first time, when scarcely arrived at years of maturity, to one whom he represents as an unsuitable partner; the second, to a blameless spouse, but not capable of inspiring a lasting attachment; and from these two he seems to have been divorced, according to the loose practice of that age. His third wife, Perilla, of whom he speaks with great affection, and by whom he had a daughter, adhered to him in all fortunes, and probably survived him. From the licentiousness of some of his poems, and the acquaintance he displays with the arts of intrigue, there can be little doubt that he also indulged in transitory amours. He seems to have lived in ease and affluence, possessing a house in Rome near the capitol, and pleasant gardens on the Appian way, as well as a villa in his native country.

Ovid had rendered himself famous by several poetical compositions when, about the age of fifty, he incurred a sentence of banishment from the weighty displeasure of Augustus, which was never revoked, and made him an exile for the remainder of his life. There are few incidents in classical biography that have more excited the discussion of the curious than this; and although he has himself given numerous hints concerning the crime which provoked this irremissible punishment, a mystery still hangs upon it which no elucidation can thoroughly clear. He has assigned two reasons for the anger of Augustus; one, the licentiousness of his juvenile poems, which appears to have been the ostensible cause, but could scarcely have been the real one, since they were current long before his banishment, and since the writers of other equally objectionable works were passed over without censure; the other, and true cause, was "an error and not a crime;" something of which his eyes had been guilty, not his intentions; something in which the emperor's feelings were particularly concerned, and which the poet dares not hint at, through fear of renewing his grief. This seems clearly to refer to some of those irregularities of the female part of his family which were the source of so much affliction to Augustus; and upon the whole, the most probable conjecture is that Ovid had become a witness and confident (involuntarily, as he would have it thought) to an amorous intrigue of Julia the grand-daughter of Augustus, who appears to have undergone banishment about the same time.

The place of his exile was Tomi, a town in Scythia near the Euxine sea, and not far from the mouths of the Danube. His elegiac epistles thence are full of complaints of the severity of the climate, the wildness of the scenery, and the savage manners of the surrounding people. The inhabitants of Tomi itself, however, appear to have been civilized enough to comprehend his literary merits, and he acknowledges the distinction with which they treated him. In order to ingratiate himself with them, he learned the Getic language, and even wrote verses in it. How long he survived in this condition is not certainly known. From the address of one of his elegies, it appears that he was alive in the eighth year of his banishment, which was two years after the death of Augustus. That event had no effect in producing his recal, for Tiberius was either hostile or indifferent to him. He sensibly felt this perpetual seclusion from cultivated life and all the consolations of friendship and domestic affection, and does not affect a strength of mind which did not belong to his character. The Eusebian chronicle places his death in the fourth year of Tiberius, A. D. 18, the sixty-first year of his age; but its authority is dubious. The people of Tomi are said to have mourned publicly for him, and to have erected a stately monument to his memory, without the walls of their city.

Ovid was a copious writer, and a great part of his works are come down to our times. Those which we possess are his "Heroical Epistles," composed in the characters of distinguished lovers in the heroical ages; his elegies entitled "Amorum," and books on the "Art of Love;" his fifteen books of "Metamorphoses;" his six books of "Fasti," or on the Roman calendar, which are only half the number that he composed; his elegiac lamentations entitled "Tristia," and "Epistolæ ex Ponto;" and some small poems of dubious origin that pass under his name. We have to regret the loss of half the Fasti, as a work extremely valuable for its information respecting the religious antiquities of the Romans; and of his tragedy of "Medea," which was regarded as one of the best productions of

the Roman theatre. It is unnecessary here to enter into the particular merits of works so well known to the classical reader as those of Ovid. In general it may be said of him that in the qualities of facility and ingenuity he probably surpassed every other poet, ancient and modern. There is no subject which in his hands does not turn into poetry, or, at least, into elegant verse. His vein is inexhaustible; and his principal faults arise from that superabundance of wit and fancy which is apt to run him out of breath, while he chases one thought or image after another. He abounds beyond any other ancient with points and turns of expression sometimes really beautiful and striking, often deviating into trifling puerility. In his happiest moods he describes with wonderful force and vivacity; sometimes splendid and picturesque, sometimes elegantly chaste and simple. With all his tendency to superfluity, no one has exceeded him in the neat and energetic brevity with which he occasionally gives a moral sentiment, so that his works are an admirable store of mottos and sentences. He is sometimes, though rarely, sublime, often brilliant, frequently pathetic, and almost always amusing. If he does not rank with the very first class of poets, he is certainly one of the most agreeable. He possessed great erudition as well as imagination, and poetical history is indebted to him for some of its choicest ornaments. The editions of the whole and of parts of his works have been extremely numerous. Among the most valuable of the whole may be mentioned Heinsius's, *Elzev.* three volumes, 12mo. 1629, frequently reprinted; Burman's, *Amst.* four volumes, quarto, 1727; Wetstein's, *Amst.* three volumes, 12mo. 1751; Barbou's, *Paris*, three volumes, 12mo. 1762; and Fischer's, *Lips.* four volumes, octavo, 1773. *Ovidii Oper. Tiraboschi. Bibl. Dict.*—A.

OVIEDO, Andres de, bishop of Hieropolis and patriarch of Ethiopia. He was born at Ilhescas, a town about half way between Madrid and Toledo; graduated at Alcala, and then went to Rome, where, in the year 1541, he entered the company of Jesuits, then in its infancy. When Joam III. founded the first Jesuit-college at Coimbra, he with eight Flemish companions was sent to colonize it by Peter Faber. Oviedo soon distinguished himself by his devotion, his humility, and self-austerity: and when Francisco de Borja established a college at Gandia, he was thought a fit person to be nominated rector. A fitter could not be found—he never wore a shirt, he flogged himself every day, and vociferated so loudly in his single combats with the devil at night, that they who were within hearing frequently ran to his assistance. There was no trick in all this, flagellation was among the good works of his belief; and he seems, like many catholic saints in the commencement of their spiritual campaigns, to have been terribly tormented by the night-mare. Such a man was well chosen to foster the zeal of the duke, and he went with him to Rome where Borja professed. He was then made rector of the college at Naples. Thus far his talents had been well employed; but when Loyola nominated him as coadjutor and successor to Joam Nunez Barcto, in the Abyssinian mission, he mistook the character of Oviedo. A statesman was wanting, not a fanatic.

At Lisbon he was consecrated bishop of Hieropolis, and with the ostentatious humility which then distinguished his brethren, he used to fetch water for the college, and carry the pitcher upon his rocquet. Wherever he travelled he took up his lodging in the hospital. In 1556 he and Bareto set sail, and reached Goa after one of the shortest voyages that had then ever been remembered, being four months and ten days, of which four weeks had been lost at Mozambique. The affairs of Abyssinia at this time were in so unprosperous a state, that it was not thought expedient for the patriarch to proceed thither; he was therefore detained at Goa, while Oviedo with five companions was sent forward on the mission. They landed at Arkeeko five days only before that fort was taken possession of by the Turks.

Claudius, or Atzenaf Segued (in Abyssinian names Bruce is the best authority to follow), was at that time reigning. On his way to court, Oviedo was welcomed by the Portuguese, and regaled so plentifully that he might well have thought his lot had fallen unto him in a goodly land. Every where it was feasting upon turkies, partridges, wild cattle, &c. Claudius received him with great honour, and made him an ample allowance for himself and all his followers. It was not long before he had a conference with him upon matters of religion, at which no person was present. What past is not known, but Oviedo came away in a great passion, and said the king was a great heretic. Other disputes followed: he then tried what a controversial letter would do; and finding the king would not change his creed and acknowledge the supremacy of the

pope, the Jesuit, who was equally bigoted and far more brutal, excommunicated all the Portuguese who should remain in his service. He himself would have returned to India in disgust, but some of his countrymen who were settled in Abyssinia and had families there, besought him so earnestly to stay, and not leave their souls in such imminent danger, that he yielded to their entreaties.

After the defeat and death of Claudius, his brother Menas or Adamas Segued, who succeeded him, was reconciled to Oviedo. This reconciliation was of little avail; the old dispute concerning the two nations was revived. The new king's Latin was not intelligible; an interpreter was called in, who falsified all Oviedo said; and upon discovering this, he and his companions began to learn the language of the country, which it is marvellous that they had not done sooner. Oviedo had better have remained ignorant of it, as by making his insolence intelligible, it only served to widen the breach. "Bishop," said the king to him one day, "do you know why I am circumcised?—it is for cleanliness." The surly Jesuit answered, "then you and your cleanliness will go to hell." It was not to be supposed that any sovereign, or any man, would hear such language without resenting it. Menas, however, seems to have borne his brutality with exemplary patience, and Abyssinia was at that time in such a state, that had this missionary been really a statesman, and the government of India in the hands of Albuquerque, Gondar might have been this day the capital of a civilized empire. Oviedo, as if he thought a Mohammedan more tolerable than a schismatic, once more forbade all the Portuguese to serve him, on pain of excommunication. His great hope seems to have been that the king would make him a martyr; and in this hope, one day, in one of their disputes, when he had, as he thought, sufficiently exasperated him, he threw off his cloak and knelt down to receive the blow. Menas was satisfied with giving him a good thrashing; and then turning to the Portuguese who still continued to serve him, he said, "You see what a fellow my brother the king of Portugal has sent me! had he no Portuguese whom he could have sent?" This question should imply that they were ashamed of him, and had represented to the king that he was a Castillian, not their countryman.

Oviedo and the other Jesuits now secretly abetted a rebellion, of which Isaac the Baharnagash was at the head, who had leagued with the Turkish pacha, and set up a new king. Some of the Portuguese, swayed by their authority, joined this confederacy; the greater part, to their honour, remained firm on the king's side, and did him good service in the battle. The rebels were defeated, and the Portuguese who had preserved their fidelity testified their abhorrence of their countrymen's treachery by refusing to protect either their families, or any thing which had belonged to them. Menas had no suspicion of the bishop's underhand dealing, and treated him after this victory with more kindness to gratify those who had served him so well. A second battle took place, less to their credit; the king was defeated, and the Portuguese prisoners treated by the Turks with suspicious generosity: from this time, says Diogo de Conto, who writes from the communications of a man present at all these transactions, the kings of Abyssinia would never trust them again, nor ask farther succour from the viceroys of India.

Menas, according to the Jesuits, was killed in battle. According to the Abyssinian annals, he died of the kolla or low-country fever. His son Sertza Denghel or Melac Segued, a boy twelve years old, succeeded him. Oviedo and the other fathers remained with the Baharnagash; and their stay in the country was thought so fruitless, that orders came from Rome for them to go to Japan. By the death of Bareto he had now succeeded to the vain title of patriarch; it was not, however, the pride of rank, nor the fear of martyrdom, which made him remain in Abyssinia. He had no possible means of getting out of it; and so destitute was he of all European conveniences, that the letter which he contrived to send to Rome in reply was written upon slips of paper cut from the margin of his breviary. Sertza Denghel, who was a brave and victorious prince, did not think him worthy of persecution, and wisely left him to linger out the remainder of his days in obscurity. He died in 1577, having been twenty years employed in a mission, for which he was in every respect unqualified. His head was some years afterwards removed to Goa as a relick. *Diogo de Conto. Balthazar Teller Hist. da Ethiopia Alta. Do. Chronica de Companhia. Godignus de rebus Abassinorum. Bruce.*

It is evident that Bruce had never consulted Diogo de Conto, or he would have spoken of Oviedo with greater severity.—R. S.

OVIEDO, Gonzalo Fernandez de, one of the earliest and best historians of the New

World, by descent an Asturian, and born at Madrid about the 1478. He spent his youth about the court, being first in the service of the duque del Villa-Hermosa, then of the prince D. Juan, son of Ferdinand and Isabel, and after his death of the king of Naples. He was afterwards made veedor or overseer of the smelting-houses in Hispaniola, where he resided many years, and wrote the "Historia General de las Indias," in fifty books. Twenty-one of these were printed at Seville, 1535, and at Salamanca, 1547. The whole work existed in Nic. Antonio's time in the possession of the conde del Villa-Hermosa. Probably it still exists, and may yet be given to the world; for as no nation has better authors than the Spanish, so is there none which is more desirous of preserving them.

A summary of this work, which Oviedo drew up for the emperor Charles V., is inserted in Barcia's collection of the "Historiadores Primitivos de las Indias Occidentales," a book which, though of great value for what it does contain, is the most imperfect collection, and the most slovenly edited, that ever was laid before the public. This summary contains the most decisive passage concerning the importation of Syphilis from the New World, that is any where to be found. Stronger testimony there cannot be, nor from a better informed witness. He wrote also two tracts concerning the *Palo de Guayacan*, and the *Palo Santo*, translations of which are in the first volumes of his collection "Scriptorum de Morbo Gallico."

Charles V. gave him the office of chronicler when he was in his seventieth year. He left many unpublished works, besides the sequel of his great history. *Nic. Ant.*—R. S.

OUSEEL, Philip, a learned German reformed professor of divinity and oriental scholar who flourished in the eighteenth century, was the descendant of an ancient and noble family, originally from France, and born at Dantzic, in the year 1671. He became minister of the German church at Leyden; and was afterwards appointed professor of divinity at Frankfort on the Oder. This post he filled with reputation till his death, which took place in 1724, when he was about fifty-three years of age. It is related of him, that when he was upon his death-bed, and his colleague was reciting for his consolation passages of Scripture, in Latin or German, he corrected the language of the versions made use of by him, according to the original Hebrew or Greek, with the same accuracy and calm self-possession as if he had been seated in his academical chair. The most important of his works are "Introductio in accentuationem Hebræorum Metricam," 1714, quarto, in the preface to which he maintains, that the Hebrew accents and points are as ancient as the books of the sacred Scriptures themselves: an hypothesis that involved him in a controversy on the subject; "Introductio in accentuationem Hebræorum prosaicam," 1715, quarto; "De Lepra," 1709, quarto; and several treatises "On the Ten Commandments," in quarto. He had a relation, called James Ouseel, who wrote some esteemed notes on the "Octavius" of Minutius Felix, which were inserted entire, together with those of Meursius, in the *variorum* edition of 1672, octavo. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

OUTRAM, or OWTRAM, William, a learned English divine in the seventeenth century, was a native of Derbyshire, and born in the year 1625. He entered of Trinity-college in the university of Cambridge, about the year 1641, and in 1645 was admitted to the degree of B. A. He appears from his epitaph to have been elected a fellow of this college; but afterwards to have removed to Christ's-college, where he obtained a fellowship of that house. In 1649, he took his degree of M. A.; and in 1660, that of doctor of divinity. The first benefice which he obtained, was in some part of Lincolnshire; and afterwards he was presented to the rectory of St. Mary Woolnoth in London, which he resigned in the year 1666. In 1669, he was collated to the archdeaconry of Leicester; and during the following year, he was installed prebendary of St. Peter's church in Westminster. For some time also, he was rector, or minister, of St. Margaret's church in the same city. He died in 1679, at the age of fifty-four. He led a very studious life, and acquired celebrity by his skill in rabbinical learning, as well as by his acquaintance with the fathers and the sacred Scriptures. He was a constant and much admired preacher; and is commended for his readiness on all occasions to impart to his friends the result of his studious enquiries; his civility and beneficence to learned foreigners; the gravity, sobriety, simplicity, and undisguised sincerity of his manners and conversation; his humility and candour; his devotion to God, and his charity to his neighbours, especially the sick and afflicted. As a writer, he is entitled to the praise of nervousness, precision, and accuracy. He was the author of a very

learned work on sacrifices, which is held in high estimation by the advocates for the notion, that the death of Christ was a vicarious punishment, and is a standard book of reference with the compilers of theological systems since his time. It is entitled, "De Sacrificiis Libri duo; quorum altero explicantur omnia Judæorum, nonnulla Gentium profanarum Sacrificia; altero Sacrificium Christi. Utroque Ecclesiæ Catholicæ his de rebus Sententia contra Faustum Socinum, ejusque Sectatores defenditur," 1677, quarto. After his death, a bookseller having taken the liberty of publishing "Six Sermons" under his name, pretending that they had been taken down in short-hand, as he delivered them; his friends, in order to do justice to his memory as a popular preacher, printed from his own copies, "Twenty Sermons preached upon several Occasions," 1682, octavo; which are not unfavourable specimens of pulpit compositions, for the time when they were delivered, and exhibit sufficient evidence of his zeal for supporting the interests of the christian religion in general, and of the church of England in particular. *Biog. Brit. Preface to the Author's Sermons.*—M.

OUVRARD, Rene', a celebrated canon of Tours, was a native of Chinon in the Touraine, and flourished after the middle of the seventeenth century. He was intimately conversant in the belles lettres, poetry, the mathematics, divinity, controversy, the art of music, and ecclesiastical antiquities. For ten years he filled the post of master of music at the holy chapel at Paris, before his promotion to the canonry of Tours. He died at that city in 1694, respected for his piety, and beloved on account of the excellence and amiableness of his moral and social character. On his tomb the following verses are inscribed, composed by himself:

Dum vixi, divina mihi Laus unica Cura:
Post obitum sit Laus divina mihi unica Merces!

He was the author of a variety of works, among which are the following: "A new and secret Method of composing in Music," 1660; "Studiosis sanctarum Scripturarum Biblia Sacra in Lectiones ad Singulos Dies, per Legem, Prophetas, et Evangelium distributa, et 529 Carminibus mnemonicis comprehensa," 1668; the same work in French, 1669; "Motives for a Reunion with the Catholic Church, addressed to the pretended Reformed in France, &c." 1668; "The Reasons which produced the Conversion of the Count de Lorges Montgommery," 1670; "A Defence of the ancient Tradition in the French Churches relative to the Mission of the first Preachers of the Gospel among the Gauls, in the Time of the Apostles and their immediate Disciples, with Considerations on the Use and the Abuse of the Writings of Sulpicius Severus and St. Gregory of Tours, on this and similar Topics," 1678; "The Art and Science of Numbers, in French and Latin, with a Preface on the Excellence of Arithmetic," 1677; "Harmonic Architecture; or, the Application of the Doctrine of Proportions in Music to Architecture," with a subsequent addition, 1679, quarto; "Calendarium novum, perpetuum, et irrevocabile," 1682, which M. Arnauld, who entertained a great regard for the author, and proved that many of the notions in it were untenable, prevailed upon M. Ouvrard to suppress; "Breviarium Turonense, renovatum, et in melius restitutum anno 1685:" and he left behind him manuscripts on scientific, controversial, and other subjects, the titles of which may be seen in *Moreri. Nouv. Dict. Hist.*—M.

OWEN, Henry, a learned and worthy divine of the church of England in the eighteenth century, was the son of a gentleman of a genteel estate in North Wales, and born at his father's house near Dolgelly in Merionethshire, in the year 1716. He was instructed in grammar learning at Ruthin school in Denbighshire, and at the age of nineteen, he entered of Jesus-college, in the university of Oxford. Among the favourite subjects of his pursuit, on his first entrance upon academic studies, was that of the mathematics, which he prosecuted with great ardour and application. Having taken his degrees in arts at the statuteable periods, that of M. A. in 1743, he turned his attention to the study of physic, and was admitted to the degree of bachelor of medicine in the year 1746. For three years he practised as a physician; but being compelled, both by his feelings and his health, to relinquish that profession, his views were entirely directed to the clerical calling. We are not informed when he was admitted into holy orders; but we are told that, early in life, he was made chaplain to sir Matthew Featherstonehaugh, who presented him to the living of Torling in Essex. In the year 1748, he sent into the world his first publication, entitled, "Harmonia Trigonometrica; or, a short Treatise on Trigonometry," octavo. In 1750, he was presented to the rectory of St. Olave, Hart Street, in the city of London, when he resigned his living of Torling. Soon

after this he was appointed chaplain to the bishop of Landaff, now bishop of Durham. In the year 1753, our author proceeded doctor of physic at Oxford. Dr Owen's next publication appeared in 1755, and consisted of some excellent "Observations on the Scripture Miracles," octavo. In 1760, he entered into the matrimonial connection with a daughter of Dr. Butts, who had been first bishop of Norwich, and afterwards of Ely. Four years after this, he published, "Observations upon the four Gospels," octavo; which were followed, in 1766, by some valuable "Directions to young Students in Divinity," octavo. In 1769, he published his "Enquiry into the State of the Septuagint Version," octavo: a work that afforded satisfactory evidence of the diligence and judgment with which he had prosecuted the study of sacred literature, and of the very respectable abilities which he possessed for engaging in the department of scripture criticism. He was now appointed to preach the lecture founded by the honourable Robert Boyle, and in 1773, published the discourses which he delivered, under the title of, "The Intent and Propriety of the Scripture Miracles, considered and explained, in a series of Sermons preached in the Parish Church of St. Mary-le-Bow," &c. in two volumes, octavo. During the course of the following year, he published his "Critica Sacra; or, a short Introduction to Hebrew Criticism," octavo; which was afterwards followed by "A Supplement," in answer to some remarks on it by Mr. Raphael Baruh, a learned Jew. In the year 1775, Dr. Owen was presented by bishop Barrington to the vicarage of Edmonton in Middlesex. In 1778, he conferred an obligation upon the learned world by the attention and accuracy which he bestowed in editing the collation of the valuable Cotton MS. of the book of Genesis, with the Vatican copy, which was made by the learned Grabe in 1703, but left unpublished at his death. It is entitled, "Collatio Codicis Cottoniani Geneseos cum Editione Romana, a viro Clarissimo Joanne Ernesto Grabe jam olim facta; nunc demum Summâ curâ edita ab Henrico Owen, M. D. &c." octavo. What renders this collation the more important is the circumstance, that the MS. in question, which perhaps is the most ancient in Europe, was almost entirely destroyed by the fire that happened in the Cotton library in 1731.

In 1785, Dr. Owen rendered a fresh service to the learned reader, by the care and labour which he employed in publishing the octavo edition of Xenophon's "Memorabilia," left unfinished by Dr. Edward Edwards, of Jesus-college, Oxford, who had only lived to print the text and version. Sometime before the appearance of the work last mentioned, he had published two "Critical Disquisitions;" the first containing some remarks on Masius's edition of the book of Joshua, and the second, on Origen's celebrated Hexapla, which are acute and sensible, and contributed to increase the reputation of the author among biblical scholars. This piece and his "Enquiry" mentioned above, proved introductory to another work on the subject of the Old Testament Scriptures, which was given to the public in 1787, under the title of, "A brief Account, Historical and Critical, of the Septuagint Version of the Old Testament; to which is added, a Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch," octavo. In this little work, the author has concentrated much valuable information concerning the time when, the persons by whom, and the manner in which this version was made; the evidence of its accuracy and fidelity, and of the general estimation in which it was held during a long period of years; the causes of the alterations which at different times have been made in it, &c. The last of Dr. Owen's publications, which was another useful and acceptable present to scriptural students, made its appearance in the year 1789, under the title of, "The Modes of Quotation used by the evangelical Writers; explained and vindicated," quarto. In this work the author chiefly examines those quotations which have been introduced by the evangelists, in order to point out the intimate connection between the events of the life of Christ, and the prophecies recorded in the Old Testament; and he concludes with proving, that the prophecies in question were justly applied to Christ, or that they are to be considered as referring to him, rather than to subjects more nearly connected with the times and the situations of the prophets. The numerous and respectable list of subscribers by which this work was honoured, fully shewed the sense entertained of Dr. Owen's merits by some of the most eminent literary characters of the age. Besides the articles already mentioned, Dr. Owen was the author of "A Collation of the Account of the Dedication of the Temple," in Bowyer's and Nichols's "Origin of Printing;" "Remarks on the Time employed in Cæsar's two Expeditions into Britain," in the second volume of the "Archæologia;" and he published the second edition of Rowland's "Mona Antiqua," corrected in

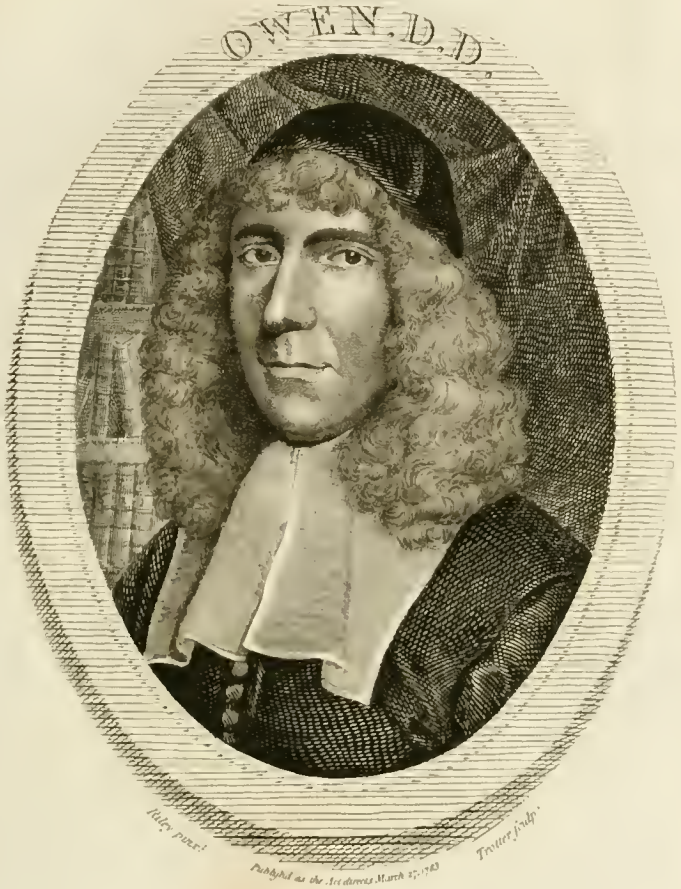
language and matter, and the addition of notes by the ingenious Mr. Lewis Morris. Most of these books were printed by Mr. Bowyer, who, in remembrance of the connection between him and our author, left the doctor a legacy of a hundred pounds, and such of his Hebrew books, and critical books upon the New Testament, as he pleased to take. Dr. Owen, likewise, had no small share in preparing for the public eye Mr. Bowyer's "Conjectures on the New Testament:" for the editor assures us, "that he should not have presumed to venture on a task of such importance as well as difficulty, if he had not been encouraged throughout by the unremitting labour and friendship of Dr. Owen, whose regard for the memory of Mr. Bowyer, and distinguished zeal for the interests of sacred literature, prompted him not only to enrich the volume with a considerable number of new notes, but also kindly and attentively to superintend the correction of the whole." Our author also assisted Mr. Nichols in editing the quarto edition of Mr. Bowyer's "Greek Testament," in 1783, as we learn from this expression in the inscription of it to Dr. Owen, "Ipsius auxilio concinnatam." In the latter part of his life Dr. Owen was afflicted with a lingering illness, which carried him off on the 15th of October 1795, in the eightieth year of his age. The proofs which he has left behind him of his solid learning, sound critical talents, and zeal for promoting the cause of sacred literature and maintaining the credit of divine revelation, as well as his piety and personal worth, entitle his name to respectful notice, and will transmit it with honour to posterity. *Gent. Magaz. Dec.* 1778, *and Oct.* 1795, *with the Suppl. New Annual Register for* 1784, 1787, *and* 1789. —M.

OWEN, John (Lat. *Audoenus*), a distinguished writer of Latin epigrams, was a native of Caermarthenshire, and received his education at Winchester school under Dr. Bilson. In 1584, he was admitted a fellow of New-college, Oxford, where he continued till 1591, when he became master of a school near Monmouth. In 1594, he obtained the mastership of the free-school at Warwick, where he made himself celebrated by his skill in Latin poetry, especially of the epigrammatic kind. He is said to have experienced the poet's fate of perpetual indigence; but he met with a kind patron in bishop and lord-keeper Williams, his countryman and relation; by whom he was chiefly supported in the latter years of his life. He underwent a severe disappointment in being struck out of the will of an uncle, who was offended with his attacks upon popery, to which religion that relative was inclined. One of his epigrams to this purpose may serve as a specimen of that play upon words in which much of his wit consists:

An Petrus fuerit Romæ, sub judice lis est:
Simonem Romæ nemo fuisse negat.

Owen died in 1622, and was buried at bishop Williams's expence in St. Paul's cathedral. His epigrams have been collected in twelve books, and have been several times published. In some of his pieces he imitates the pointed turn of Martial with success; but the greater number have little to recommend them, except the purity and elegant simplicity of the language. Several have been translated both into French and English. *Biog. Britan.*—A.

OWEN, John, a learned and eminent English nonconformist divine of the independent denomination, was descended from a respectable family in North Wales, and born in the year 1616, at Hadham in Oxfordshire, of which place his father was vicar. As he afforded early indications of extraordinary natural abilities, his friends resolved to give him the advantage of a liberal education, and with that view placed him under the tuition of Mr. Edward Sylvester, a celebrated schoolmaster at Oxford. In this seminary he made such a rapid proficiency in grammar learning, that he was admitted into Queen's-college in that university, when he was only about twelve years of age. The cirsumstances of his father, who had a large family, not permitting him to afford his son an adequate maintenance, young Owen was liberally supplied with college expences by an uncle, one of his father's brothers, who possessed a good estate in Wales, and, having no children of his own, intended to make this nephew his heir. Thus supported, he pursued his studies with incredible diligence, allowing himself for several years, it is said, not more than four hours sleep in a night; and by such incessant application, under the able direction of the learned Dr. Barlow, afterwards bishop of Lincoln, he made a very considerable progress in academical learning. At the same time he did not neglect the care of his health, but occasionally indulged in such recreations as were proper for so robust a constitution as his was; such as leaping, throwing the bar, ringing of bells, and similar hardy exercises. As he was not wanting in ambition, the prospect of possessing his uncle's fortune led him to entertain hopes of rising to some eminence


OWEN, D.D.
Ridley pinxt
Trotter sculpt
Published as the Act directs March 25, 1783
From the original Picture

in church or state; and he acknowledged afterwards, that his desire of popular applause, and of honour and preferment, induced him to apply very closely to his studies, with the view of attaining those ends. He was admitted to the degree of B. A. in 1632; and commenced M. A. in 1635. Soon afterwards, archbishop Laud, the chancellor of the university, having enjoined the observance of some new regulations with which Mr. Owen was dissatisfied, he refused submission to them. This refusal greatly offended his uncle, and induced many of his friends to forsake him, as infected with puritanism. The resentment of the Laudean party also by degrees rendered his situation in the college so uneasy, that he found himself obliged to leave it in the year 1637. Soon after this, he was ordained priest by the bishop of the diocese, and became chaplain to sir Robert Dormer, of Ascot in Oxfordshire, as well as tutor to his eldest son. Afterwards he became chaplain to lord Lovelace, of Hurley in Berkshire, in whose family he resided at the commencement of the civil wars, when he openly avowed the cause of the parliament. This conduct was so highly resented by his uncle, who was a zealous royalist, that he immediately discarded him, settled his estate upon another person, and died without bequeathing him any thing. Lord Lovelace, however, though he had joined the king's party, continued to treat his chaplain with great civility; but that nobleman going at length to the king's army, Mr. Owen left his house and went to London, where he soon became a perfect convert to the principles of the nonconformists.

In the year 1642, Mr. Owen first made himself known to the public as an author, by publishing his book, entitled, "A Display of Arminianism;" which met with so favourable a reception, that it laid the foundation of his future advancement. Such was the impression which it made on the committee for dismissing from the church scandalous ministers, that they sent him a presentation to the living of Fordham in Essex; where he settled, and married a lady whose excellent qualities greatly contributed to the happiness of his life. When he had been at Fordham about a year and a half, the sequestered incumbent died; upon which the patron, who was not friendly to Mr. Owen, presented another person to the living. Care was soon taken, however, to repair his loss by another benefice in the same neighbourhood: for the earl of Warwick, who was patron of the church of Coggleshall, a market town about five miles from Fordham, very readily gave him that living. Hitherto Mr. Owen had connected himself with the presbyterians; but he had not been long at Coggleshall, before he declared himself in favour of the principles of the independents; and he formed a church there according to the discipline of that sect, which continued many years in a flourishing condition. Mr. Owen's fame now became widely spread; and upon the prevalence of the independent party, he was sent for to preach before the parliament, on one of the fast-days in 1646. When Colchester was besieged in 1648, Fairfax, whose head-quarters were for some days at Coggleshall, became acquainted with him; and upon the surrender of that town to the parliamentary forces, our divine preached the thanksgiving sermon there on that occasion. He was again called upon to preach before the House of Commons, on the next day after the execution of king Charles I.; but he kept his sentiments on that subject in such reserve, that his friends could not justly make exceptions against him, nor his enemies take advantage of his words another day. Mr. Owen's services were so acceptable to the commons, that he was afterwards frequently appointed to preach before them; particularly, on the 28th of February 1649, being the day of humiliation and prayer on occasion of the intended expedition to Ireland. At this discourse, Cromwell, who had never heard Mr. Owen preach, was present, and greatly pleased with his performance. Within a day or two, while Mr. Owen was waiting for admission to pay his respects to Fairfax, before his intended return to Coggleshall, Cromwell came into the room, and directly advancing to him, and laying his hand familiarly on his shoulder, said, "Sir, you are the person that I must be acquainted with." Mr. Owen replied, "that, sir, will be much more to my advantage than yours." "We shall soon see that," said Cromwell; and taking him by the hand, led him into Fairfax's garden, and from that time contracted an intimate friendship with him. At present, he conversed with him about the intended expedition to Ireland, and desired that he would accompany him, for the purpose of regulating and superintending the college of Dublin. Mr. Owen objected that his charge of the church at Coggleshall would not permit him to comply with his request. Cromwell, however, would have no denial; and Mr. Owen, after consulting with several ministers who agreed in their

advice for his going, prepared for his journey, not with the army, but in a more privates manner.

Having arrived at Dublin, Mr. Owen took up his residence at the college, preaching there, and arranging the affairs of that seat of learning. After he had staid here half a year, he returned by Cromwell's leave to England, and resumed the discharge of his pastoral duties at Coggleshall. Scarcely, however, had he time to breathe there, before he was called upon to preach again at Whitehall. In the year 1650, when Cromwell went commander in chief into Scotland, he procured an order of parliament that Mr. Owen should accompany him; who, after he had spent six months at Edinburgh, obtained leave to return once more to his flock in Essex. He was finally called away from them in the following year, in consequence of his being promoted, by an order of parliament on the 18th of March, to the deanery of Christ-church college in Oxford; and soon afterwards he received a letter from the principal students of that seminary, signifying their great satisfaction in the choice which had been made by the parliament, and their wishes for his presence among them. When he went to reside at Oxford, Cromwell was the chancellor of the university; and in the year 1652, he nominated our dean his vice-chancellor. In 1653, Mr. Owen was created doctor of divinity by diploma; and upon the nomination of commissioners in the following year, for ejecting scandalous, &c. ministers and schoolmasters, he was appointed one of that number for the county of Oxford. Anthony Wood says, that by virtue of his office of vice-chancellor, with which was also connected that of one of the visitors of the university, he "endeavoured to put down habits, formalities, and all ceremony, notwithstanding he had before taken an oath to observe the statutes, and maintain the privileges of the university; but was opposed in this by the presbyterians. While he did undergo the said office, he, instead of being a grave example to the university, scorned all formality, and undervalued his office by going in querpo like a young scholar, with powdered hair, snake-bone band-strings (or band-strings with very large tassels), lawn band, a large set of ribbons, pointed, at his knees, and Spanish leather boots, with large lawn tops, and his hat mostly cocked." Adverting to this and other passages in the article which the Oxford historian has given to our author, Mr. Granger observes, that Wood represents Dr. Owen as a perjured person, a time-server, a hypocrite whose godliness was gain, and a blasphemer, and, if this were not sufficient, he has also made him a fop. All which means no more than this: that when Dr. Owen entered himself a member of the university of Oxford, he was of the established church, and took the usual oaths; that he turned independent, preached and acted as other independents did, took the oath called the engagement, and accepted of preferment from Cromwell; that he was a man of a good person and behaviour, and liked to go well dressed.—We must be extremely cautious how we form our judgment of characters at this period; the difference of a few modes or ceremonies in religious worship, has been the source of infinite prejudice and misrepresentation. But of all the zealots of this reign, none had a stronger propensity to blacken characters than Mr. Wood himself." Other writers, who are not apologists for Dr. Owen, bestow commendation on the care which he displayed in maintaining good discipline in the university, and on the moderation which he exercised towards the king's party. As instances of this disposition, they observe, that though often urged to it, he never molested the meetings of the royalists at the house of Dr. Willis the physician, not far from our vice-chancellor's lodging at Christ-church, where divine service was performed according to the liturgy of the church of England; and that in his office of commissioner for ejecting scandalous ministers, he frequently over-ruled his brethren in favour of such royalists are were eminently deserving, and particularly in the case of Dr. Edward Pococke.

When Cromwell summoned a parliament in 1654, Dr. Owen became a candidate for representing the university, if we are to give credit to Anthony Wood's narrative; and when his profession of a divine was urged as a reason why he was ineligible, he renounced his orders, and pleaded that he was a mere layman. That writer adds, that he was accordingly returned; but his election being questioned by the committee of elections, he sat only a short time in the house. It is proper to be observed, however, that neither Calamy, nor the author of the memoirs prefixed to the collection of his "Sermons," take the least notice of these circumstances. Dr. Owen was continued in the office of vice-chancellor for five years, during which, notwithstanding the many hours necessarily devoted to the duties of his public appointments, he found time to prosecute his studies, with great assiduity, and

to write many learned, and some excellent books; besides preaching every other Sunday at St. Mary's, and often at Stadham, and some other places in the country. In the year 1657, upon Richard Cromwell's succeeding his father in the chancellorship of the university, Dr. Owen was removed from the post of vice-chancellor; as he was also from Richard's favour, when he became protector upon the death of Oliver in the following year. This change in the disposition of the court towards him, is attributed to the hostility of the presbyterian party; who are also said to have procured his exclusion from the pulpit at St. Mary's. The measure last mentioned he resented so highly, that he set up a lecture in another church, saying, "I have built seats, at St. Mary's, but let the doctors find auditors, for I will preach at St. Peter's in the East;" which he accordingly did, and drew after him crowded auditories. In the mean time, he was one of the leading men in the assembly of the independent party, which met at the Savoy in October 1658, and he had a principal share in drawing up a confession of their faith and discipline, in opposition to the presbyterians. While steps were pursuing to bring about the restoration, in 1659, he was ejected from his deanery of Christ-church; upon which he retired to Stadham, where he had lately purchased a good estate with a handsome house. Here he lived for some time, preaching in private to many friends who came to hear him from Oxford, and other places; till the interruptions which he met with from the soldiery of the militia, and their menaces, broke up his congregation, and he, after removing from place to place, at length went to London. In these several situations, while he was debarred from the open exercise of the ministry, he did not spend his time in inactivity, but wrote several books. One of these, entitled, "Animadversions on *Fiat Lux*," written in reply to a work under that name by a Franciscan friar, having fallen into the hands of the lord chancellor Clarendon, he was so well pleased with it, that he sent for the author by sir Bulstrode Whitlocke, and, acknowledging the great service done to the protestant cause by that book, offered to prefer him in the church if he would conform; but the doctor's principles obliged him to decline his lordship's proposal. He now continued to preach whenever an opportunity offered, and met with so much trouble, that he made preparations for removing to New England, whence he had received an invitation; but he was stopped by an express order of council. He also received an offer of a professorship of divinity in the United Provinces, which he declined.

In the year 1665, the dreadful calamities of the plague and of the fire of London so wholly engaged the public attention, that the laws against non-conformists were for some time suffered to lie dormant, and not long afterwards his majesty's declaration of indulgence came out. and licences were granted to all who desired them, for public assemblies. While this liberty lasted, Dr. Owen was very assiduous in preaching, and was attended by many people of quality and eminent citizens. The jealousy of the church of England, however, taking an alarm, these assemblies were suppressed, by a proclamation issued against unlawful conventicles in 1667; upon which Dr. Owen went to pay a visit to his old friends at Oxford, and to settle some affairs of his estate at Stadham. In this neighbourhood he ventured to preach privately to some of his friends; but intelligence of it having transpired, endeavours were used to apprehend him, which he narrowly escaped, and returned to London. He now received fresh invitations to remove to New England, which his attachment to his native country would not permit him to accept. In the year 1671, when the bill to prevent and suppress what were called seditious conventicles was depending before the lords, our author was desired to draw up some reasons against it, which were laid before the lords by several eminent citizens and gentlemen of distinction; but the bill was notwithstanding passed into a law. However, the doctor's moderation and learning procured him the respect and esteem of several persons of honour and quality, who took delight in his conversation; particularly the earls of Orrery and Anglesey, lord Willoughby of Parham, lord Berkeley, and sir John Trevor, one of the secretaries of state. What is more, even the king himself, and the duke of York, paid him particular attention. When Dr. Owen was at Tunbridge-Wells, the duke of York being there, sent for him into his tent, and held several conversations with him on the subjects of conventicles, and dissent, and after the doctor's return to London, the king sent for him, and conversed with him for more than two hours together, assuring him of his favour, and telling him that he might have access to him at all times. His majesty also assured Dr. Owen, that he was a friend to liberty of conscience, and was sensible that the dissenters had met with injurious

treatment. At the same time the king gave him a thousand guineas, to distribute among those who had suffered most by the late severities; which royal bounty the doctor received with proper acknowledgments, and faithfully applied it to the objects intended. Dr. Owen had likewise some friends among the bishops, particularly Dr. Wilkins of Chester, and Dr. Barlow of Lincoln, who had been formerly his tutor. In the latter part of his life, Dr. Owen's health became very infirm, and he was often confined to his bed, or chamber; yet whenever he was able to sit up, he would be continually writing, when not prevented by company. Finding himself grow worse, he went to Kensington for the benefit of the air, and lived there some time. As he was one day coming from thence to London, two informers seized upon his coach and horses in the Strand, and drew round him a considerable mob; but sir Edmundbury Godfrey, who was a justice of the peace, happening to pass by, ordered the parties to meet him at a brother justice's, on a fixed day when some others of the bench should be convened to hear the cause. At the time appointed, sir Edmundbury being in the chair, it was found upon examination that the informers had acted illegally; on which account they were severely reprimanded, and the doctor was discharged and no more molested by them. From Kensington, Dr. Owen removed to a house of his own at Ealing, where he died on the 24th of August, 1683, in the sixty-seventh year of his age.

Dr. Owen was tall and graceful in person, of a grave and majestic countenance, and possessed a genteel deportment and manners. His temper was serene and even, his disposition liberal, generous, and friendly, and his conduct in the domestic relations was peculiarly amiable and affectionate. Of his ardent and unaffected piety, and of his firm integrity, his whole history affords sufficient evidence. To his great learning and industry his works bear abundant witness, as well as the testimonies of his biographers. Dr. Calamy says, "he was a man of universal reading, and had digested it. He was especially conversant in those sciences that are assistant to divinity, and master of them in an unusual degree. He was reckoned the brightest ornament of the university of Oxford." The writer of his life referred to below, observes, that "he was a perfect master of the Latin, Greek, and Hebrew tongues. He was a great philosopher; and also well read in the civil law. A great historian; having a perfect comprehension of church history in particular. He was thoroughly versed in all the Greek and Latin poets; well skilled in the rabbis, and made great use of them as there was occasion." And Anthony Wood, though, as we have seen, he treated his memory with the most opprobrious language, yet acknowledges that "he was a person well skilled in the tongues, rabbinical learning, Jewish rites and customs; that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the church of England, as handling his adversaries with far more civil, decent, and temperate language than many of his fiery brethren, and by confining himself wholly to the cause without the unbecoming mixture of personal slanders, and reflection." He also adds, "he had a very graceful behaviour in the pulpit, an eloquent elocution, a winning and insinuating deportment, and could by the persuasion of his oratory, in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased." Dr. Owen's works are very voluminous, amounting to seven volumes in folio, twenty in quarto, and about thirty in octavo. In this number are, "An Exposition on the Epistle to the Hebrews," 1668, in four volumes, folio; "A Discourse of the Holy Spirit," 1674, folio; "A Complete Collection of Sermons, and several Tracts," with memoirs of the author prefixed, published in 1721, folio; "A Display of Arminianism" already mentioned; "Θεολογουμενα; sive de Natura, Ortu, Progressu, et Studio veræ Theologiæ," 1661, quarto; "An Enquiry into the Original, Nature, Institution, Power, Order, and Communion of Evangelical Churches," 1681, quarto; "A Vindication of the Nonconformists from the Charge of Schism," in reply to Dr. Stillingfleet, 1686, quarto; "An Account of the Nature of the Protestant Religion," quarto; "The Divine Original and Authority of the Scriptures," 1659, octavo, &c. *Biog. Brit. Life prefixed to a complete Collection of Sermons, &c. Brit. Biog. Wood's Athen. Oxon. vol. II. Calamy's Account of ejected Ministers, vol. II. Granger's Biog. Hist. England, vol. II.*—M.

OXENSTIERNA, Axel, count, a celebrated Swedish minister, son of baron Gabriel Oxenstierna, was born at Fano in Upland, in 1583. His father having died during his infancy he was educated with great care, under the inspection of a tender mother; and on leaving school was sent for farther improve-

OXENSTIERN.
Mierevelt pinx.t
Landen direx.t

ment, along with his younger brother, to Germany, where he studied at Rostoc, Wittenberg and Jena; and made great progress in the languages, and in various branches of science. The principal object of his application, however, was theology, which he prosecuted with great diligence; and in this was encouraged by his relations, who intended him for the ecclesiastical state: and though he afterwards devoted himself to a secular employment, he retained, during his whole life, a strong attachment to the study of theology, and an ardent desire to promote the diffusion of the evangelic doctrine. He was, therefore, often consulted in important affairs respecting the church; and his advice on these occasions was always such as might be expected from a combination of knowledge and judgment. When he had finished his academic courses, he paid a visit to most of the German courts; and being recalled in 1602, with all the other Swedish nobility then in foreign countries, to take the oath of fidelity to Charles IX. he was soon after received into the service of that monarch; who, in 1606, sent him as envoy to the court of Mecklenburg. In 1609, when he had completed the twenty-sixth year of his age, he was admitted a member of the senate; being the fourteenth of his family, who, in uninterrupted succession from father to son, had sitten in that assembly. The first public business undertaken by him after this period, was the adjustment of some differences which had arisen in Esthonia between the Livonian nobility and the city of Revel, and which he brought to a happy conclusion. He had now given such a favourable display of his talents that the king, finding the powers of his own mind weakened by the infirmity of years, made choice of Oxenstierna to be guardian to the royal family, and placed him at the head of the regency. On the accession of the new sovereign, Gustavus Adolphus, he was promoted to be chancellor; and in 1613, when overtures were made for peace between Sweden and Denmark, he was appointed chief negotiator on the part of the former. Next year he accompanied the king on his expedition into Germany, and soon after had the satisfaction of seeing an end put to hostilities between Russia and Sweden by an honourable peace, concluded at Stolborn. In 1620, he conveyed the intended consort of his sovereign from Brandenburg; in 1622, he attended the king to Livonia, and being afterwards sent to Prussia with several regiments, he was nominated governor-general of all the districts in that country subjected to the Swedish arms. When the imperialists entered Pomerania, in order to make themselves masters of the shores of the Baltic, Oxenstierna was dispatched to the duke of Pomerania, to treat respecting the admittance of a Swedish garrison into Stralsund, in room of the Danish troops, which at that time were in possession of the place; he then proceeded to Denmark to prevail on his Danish majesty to sanction this arrangement, and afterwards through the mediation of the French and English courts brought the negotiations for peace with Poland to such a length that a suspension of hostilities, for six years, was agreed upon. That Oxenstierna was now in high favour with his sovereign, appears by a letter which he wrote to him in 1630, from Pomerania, when he was about to take the field against the imperialists. When the seat of the war was transferred farther towards the centre of Germany, Gustavus found the presence of his chancellor necessary, in order that he might profit by his talents and advice. He was, therefore, invested with full authority in all civil and military affairs on the Rhine; and the king having afterwards advanced into Bavaria and Franconia, Oxenstierna fixed his head quarters at Mentz; whence he proceeded with the troops he had collected to join his majesty, and then took up his station with some regiments in the upper part of Germany, while Gustavus advanced to Lutzen, where he fell gloriously in the arms of victory in the year 1632. Oxenstierna was much affected, but not dispirited, by this melancholy event. He collected more troops for the defence of Sweden and the allies; and undertook a journey to Dresden and Berlin to concert measures with the electors of Brandenburgh and Saxony i regard to the prosecution of the war. An unlimited commission was now given him by the Swedish government to pursue such plans, both in regard to negotiations and to the Swedish army in Germany, as he might think most conducive to the benefit of his country. In consequence of the power thus delegated to him, he entered into a correspondence with different foreign states; proceeded to the congress at Heilbrun, and was there acknowledged as director of the allied powers, distinguished by the name of the evangelic league. This elevation gave rise to much discontent, and excited against him no little jealousy, which was greatly fomented by the French; but the efforts of his enemies were ineffectual, and were not able to lessen his con-

sideration, nor to prevent the flattering mark of respect offered to him by the evangelic states, of being created elector of Mentz. In the mean time, he undertook a journey to France and Holland in order to gain over these two powers to the evangelical party; but on his return to Saxony he was much mortified to find every thing in the utmost disorder. The foreign generals were wavering in their attachment to Sweden; the soldiers, discontented on account of their pay being in arrears, manifested a mutinous spirit; a great part of the allies had become disheartened, in consequence of the blow given to their cause by the unfortunate battle of Norlingen; and to complete this disastrous state of affairs, the elector of Saxony had declared in favour of the enemies of Sweden. Oxenstierna, however, by his prudent and judicious conduct found means to revive the drooping spirits of his party, and to surmount all these difficulties. Having thus retrieved the affairs of Germany and placed them on a more secure footing, he was recalled to Sweden in 1636, after being absent from it about ten years; and as he now wished to retire from the more busy scenes of life, he resigned the authority with which he had been invested, and took his seat in the senate as chancellor of the kingdom, and as one of the five guardians of the queen. His chief care after this period was to instruct the queen in every thing that related to the art of government. With this view, he communicated to her the best rules and most useful maxims for the regulation of her conduct; and as he had nothing so much at heart as to bring the German war to a happy termination, he dispatched, as plenipotentiary, his son, John Oxenstierna, to co-operate for that purpose; and peace was at length concluded by the famous treaty of Westphalia. Oxenstierna assisted at Bromsebo at the negotiation with Denmark, in 1645, and on his return queen Christina conferred on him the title of count. At the same time he was chosen chancellor of the academy of Upsal; an office which he discharged with great zeal for the success and prosperity of that seminary. When Christina made known her resolution of naming a successor to the Swedish throne, Oxenstierna was one of those members of the senate who strongly opposed this measure: he, however, shewed a much greater opposition to the steps which the queen took to abdicate the crown; and when the act of abdication was discussed, he feigned indisposition, that he might avoid the mortification of being present at the debates on a measure which he conceived to be fraught with so much evil. From that day he became more and more dissatisfied with public affairs, but without deserting his duty, which he continued to discharge with credit to himself, and advantage to his country. To add to his uneasiness he found that the finances of the kingdom were in a deranged state, and that the national debt amounted to several millions: a circumstance which gave him more pain, as the Swedish territories had been considerably enlarged during the course of preceding years, and as trade and the public revenue, in consequence of his judicious measures, had been more improved in the reign of Gustavus Adolphus than they had been in those of his predecessors. In the latter part of his life he was subject to frequent fits of weakness, which often threatened his dissolution. With one of these he was one day seized in the king's apartment, and being unable to go home without assistance, he began seriously to prepare for that awful change which he expected, and which took place soon after, in the month of August 1654. Oxenstierna was undoubtedly a man of great talents. His character may be put in competition with that of the most celebrated men who have acted a distinguished part on the grand theatre of the world; and his name will, at all times, be classed among those of the immortal geniuses who have done honour to mankind. The natural powers of his mind were strengthened by an excellent education and by the study of the most useful sciences. No person was better acquainted with the art of prying into the recesses of the human heart; and the knowledge which he thus obtained he endeavoured to employ to the best advantage. His political sagacity excited no less respect than admiration; and he lived at a period which gave him an opportunity of displaying, to its full extent, the strength and solidity of his judgment. The form of government which he drew up, at the command of his sovereign, and which was adopted by the Swedish states in 1634, was considered as a master-piece of political wisdom. His eloquence was concise, but nervous. He possessed the happy talent of foreseeing the various results with which any measure might be attended, and of thence deducing the best rules for directing him in his public conduct. His integrity not only procured him friends, but enabled him to outstrip all his competitors, and to overawe those who were hostile to his designs. The storms and vexations to

Johannes Oxenstierna Axelii filius.

which he was often exposed he withstood with firmness, prudence and magnanimity. The independence of his country was the darling object of his heart; and he possessedtalents sufficient to defend it against every attack. Though he was classed among those who at that time were called aristocrats, he was never deficient in deference, fidelity and respect to his superiors, and on that account they loved and esteemed him. He exerted himself with so much zeal, particularly after his return from Germany, to introduce economy in the public expenditure, to revive commerce and encourage manufactures, that, in this respect, he is entitled to a place among the most eminent of the Swedish patriots. His name was celebrated all over Germany, and cardinal Richelieu was compelled to admit that his mind was an inexhaustible source of wise counsels and prudential expedients. The French embassador Chanut, who, during his residence at the court of Stockholm, had the best opportunity of knowing count Oxenstierna, bore the most honourable testimony to his character; and prince Lubomirski wrote an eulogy on him, which does equal honour to the author and to the object of it. A list of his works, as well as of the manuscripts which he left behind him, may be seen in Stiernman's Bibliotheca Suio-Gothica. We shall, however, here remark, that the second part of the "Historia Belli Sueco-Germanici," ascribed in general to P. B. Chemnitius, was composed by Oxenstierna. He compiled also the work "De Arcanis Austriacæ Domus," published by the same Chemnitius, under the name of "Hypolitus a Lapide." *Gezelii Biographiska Lexicon.*—J.

OXENSTIERNA, John, son of the preceding, was born at Stockholm, in 1611. He was educated in a manner suitable to the rank of his family; and having completed his studies, under the inspection of his father, who for that purpose carried him along with him to Germany, where he had every kind of instruction that could fit him for appearing with advantage on the great theatre of the world, he set out in 1631, to improve himself still farther by travelling in foreign countries. On his return, he embraced a military life, and distinguished himself so much by his zeal and activity in that department, under the direction of his brother-in-law general Gustavus Horn, that he was soon appointed colonel of a regiment in Germany. Being called, however, by his father to Franckfort on the Mayn, to assist him in conducting the affairs of the evangelic league, he repaired to that city, and in 1634 was dispatched thence to England on business of great importance. He was afterwards one of the commissioners for settling the affairs relating to Poland; and being raised to the dignity of senator in 1639, he was invested by queen Christina, in 1641, with full power as plenipotentiary to assist at the negotiations for peace in Germany. In this capacity he remained in that country till 1649, exerting his talents to accomplish, in the most advantageous manner, the object of his mission, and always observing the plan adopted by his father, the principle of which was, to deliberate maturely and to avoid precipitation. Peace being at length concluded at Osnaburgh, Oxenstierna was ordered by the queen to repair to Pomerania, to adjust some affairs with the elector of Brandenburgh; and on his return to Sweden was appointed, by Charles Gustavus, who had then ascended the throne, to be marshal of the kingdom. In 1655, he was once more sent to Germany on public business, and died at Weimar, in the month of December 1657. John Oxenstierna was a man of great eloquence and extensive knowledge. Whatever he undertook he exerted his utmost ability to accomplish; and being guided in all his actions by a strong sense of rectitude, his conduct, on every occasion, acquired him esteem and respect. The character given of him by father Bougeant is, however, much less flattering: "This embassador," says he, "displayed invincible obstinacy added to great pride and haughtiness; faults which, according to our manners, are pardonable only in the embassadors of barbarian kings." *Gezelii Biographiska Lexicon.*—J.

OXENSTIERNA, Eric, brother of the last-mentioned, chancellor of Sweden, member of the senate, &c. was born at Fiholm, the seat of his family, in 1624. He studied at Upsal, and in 1643 set out on a tour to Germany, the principal courts of which he visited; improving himself by an attentive examination of the laws and political economy of the different states through which he passed. On his return, queen Christina appointed him first gentleman of the bedchamber; but this office he resigned on being promoted, in 1646, to be governor of Esthonia. In 1652, he was made a member of the senate, and president of the college of commerce; and in 1654, he concluded, in conjunction with his father, an advantageous treaty, respecting the Swedish navigation and trade, with sir George Whit-

locke, the English embassador at the court of Stockholm. The same year he was nominated vice-chancellor, in order that he might assist his father, now loaded with the infirmities of age; and soon after was dispatched to Holstein, to conclude a contract of marriage between his sovereign, Charles Gustavus, and Hedewig Eleonora, daughter of the duke of Holstein, whom he accompanied to Sweden. After the diet of 1655, at which he proved by his talents that he was worthy of the confidence reposed in him, he followed the king his master to Poland; and that country as well as Prussia having been reduced to the necessity of yielding to the Swedish arms, Oxenstierna was made choice of to conduct the negotiation then entered into with the elector of Brandenburgh, which he brought to a happy termination. As a reward for this service, he was raised by the king to be governor-general of Prussia; and this important office he retained till the period of his death, which took place at Elbing, in 1656, when he had not yet attained to the thirty-fourth year of his age. *Gezelii Biegraphiska Lexicon.*—J.

OZANAM, James, an eminent French mathematician who flourished in the seventeenth and early part of the eighteenth century, was descended from a family of Jewish extraction which had been long converted to the Christian faith, and some branches of which had held different offices in the parliament of Provence. He was born in the sovereignty of Dombes, in the year 1740. Being a younger son, his father designed him for the church, that he might enjoy some small benefices which belonged to the family. In the course of his education, some mathematical books happening to fall into his hands, at first excited his curiosity, and then inspired him with a love for that science; and though he had no master to instruct him, he made so great a progress in it, that, at the age of fifteen, he wrote a treatise of the mathematical kind, which was never printed, but contained things which he thought proper to insert in the works that were afterwards published by him. Out of obedience to his father, rather than from inclination, he studied divinity four years; but upon the death of that parent, he gave up his theological pursuits, and devoted himself entirely to the mathematics. Afterwards he went to Lyons, where he commenced mathematical tutor for his support, and acquired many pupils, and a considerable share of reputation. Here he was seduced into a passion for gaming, which was increased by the success he met with; yet his love of play did not originate in avaricious principles, and he displayed, upon many occasions, a remarkable generosity of temper. Among his pupils were two foreigners, who expressed their uneasiness to him at not receiving bills of exchange which they expected, in order to go to Paris. Upon this, he asked them what sum they wanted; and when he was answered fifty pistoles, he lent them the sum immediately, without receiving their note for it. These foreigners when they came to Paris, having given an account of his conduct to M. Daguesseau, father of the chancellor, that magistrate was so well pleased with his generosity, that he engaged them to invite M. Ozanam to Paris, with a promise of his countenance and recommendation. Such a flattering patronage M. Ozanam eagerly accepted, and set out without delay for the capital. On his journey thither, he fell into company with an unknown gentleman, who became an admirer of his scientific accomplishments, and also accidentally discovered his fondness for gaming; upon which he remonstrated freely with him on the ruinous consequences of such a habit, assuring him, that by the proper exercise of his talents and qualifications, he might not only rise to high reputation, but make a fortune at Paris. Scarcely had he arrived at that city, where he was received with strong marks of esteem, when he was summoned to visit his mother who had fallen sick, and designed to make him her heir; but when he reached the family seat, he found his mother dead, and that his elder brother had prevented her from executing her intentions in his favour. He, therefore, returned to Paris, breaking off all connection with a family from which he derived nothing but his name; and he had at the same time the prudence to profit by the remonstrance of his unknown friend, and to abandon the practice of gaming, devoting himself wholly to the mathematics. He was young, handsome, and sprightly, and consequently in danger of being involved in affairs of gallantry. There was, in particular, a woman living in the same house with him, and pretending to be a person of condition, who made an attempt to draw him into an intrigue with her. Believing, however, as he found was the fact, when he enquired into her circumstances, that she was instigated to such a measure by the want of money, he generously relieved her by the present of several louis d'ors, without taking an unmanly advantage of her poverty and weak-

ness. This adventure engaged him to think of matrimony, and he soon afterwards married a young lady, with little or no fortune, who had inspired him with a passion for her, by her modesty, virtue, and sweet temper. With her he enjoyed an uncommon degree of domestic happiness so long as she lived, and he had twelve children by her, the greatest part of whom died young.

For several years M. Ozanam derived a considerable income from teaching the mathematics at Paris, principally to young foreigners; and he lived happy in the acquaintance and esteem of men of character and literature. In the year 1701, he sustained an irreparable loss by the death of his wife; and this misfortune did not come alone: for, about the same time, the breaking out of the war, on account of the Spanish succession, proved the occasion of depriving him of almost all his pupils, who were obliged to quit Paris. These accumulated distressing circumstances reduced him to a melancholy state; under which, however, he received some relief, and amusement, from the honour of being admitted, in the same year, an *eleve* of the Royal Academy of Sciences. Afterwards, when solicited to receive under his instructions some foreign noblemen, he refused to engage with them, being possessed of a persuasion that he should not live long enough to go through their intended course. He died of a stroke of apoplexy in 1717, at the age of seventy-seven. M. Ozanam was distinguished by a mild and calm disposition, a cheerful temper under his greatest distresses, and a generosity almost unparalleled. His manners were simple and irreproachable; and he was sincerely pious, and zealously devout. With theological controversies he studiously avoided to meddle; and was accustomed to say, "that it was the business of the Sorbonne to discuss, of the pope to decide, and of a mathematician to go to heaven in a right line." He published a great number of useful books: such as "Practical Geometry, containing the Theory and Practice of Trigonometry, Longimetry, &c." 1684, 12mo.; "Tables of Sines, Tangents, and Secants, and the Logarithms of Sines and Tangents, and of Numbers, from ten to ten Thousand, &c." 1685, octavo; "A Treatise of Lines of the first Order; of the Construction of Equations; and of Geometrical Places, &c." 1687, quarto; "The Use of the Compasses of Proportion, &c. with a Treatise on the Division of Lands," 1788, octavo; "The Use of an universal Instrument or the easy and exact Resolution of Problems in practical Geometry without any Calculations," 1688, 12mo.; "A General Method for Drawing Dials, &c." 1693, 12mo.; "A Course of Mathematics, comprehending all the most useful and necessary Branches of this Science," 1693, in five volumes, octavo; "A Treatise on Fortification, containing the ancient and modern Methods of the Construction and Defence of Places, &c." 1694, quarto; "Mathematical and Philosophical Recreations, containing numerous useful and pleasing Problems in Arithmetic, Geometry, Optics, &c." 1694, in two volumes, octavo, and reprinted with additions in 1724, in four volumes, octavo; "A new Treatise on Trigonometry, &c." 1699, 12mo.; "An easy Method of Surveying and Measuring all Sorts of Artificers' Works, &c." 1699, 12mo.; "New Elements of Algebra, &c." 1702, octavo; "The Elements of Euclid, by Father de Chales, corrected and augmented," 1709, 12mo.; "A Treatise on the Sphere of the World, by Boulanger, reviewed, corrected, and enlarged," 12mo.; "Theory and Practice of Perspective," &c." 1711, octavo; "A Treatise on Geography and Cosmography, &c." 1711, octavo, &c. M. Ozanam was also the author of various papers in the "Journal des Scavans," the "Memoires de Trevoux," and the "Memoires" of the Academy of Sciences, which are particularized in the *Gen. Dict. and Hutton's Math. Dict. Fontenelle's Eloge in the Hist. de l'Acad. des Sciences, an.* 1717. *Nouv. Dict. Hist. Martin's Bieg. Phil.*—M.

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## ADDENDUM.

OCKLEY, Simon, a distinguished orientalist, born at Exeter in 1678, was the son of a gentleman who resided at Great Ellingham in Norfolk. He was entered of Queen's-college, Cambridge, in 1696, where he applied with great assiduity to the several branches of lite-

rature, and especially to the oriental languages. Having taken orders, he was presented to the living of Swavesey, in Cambridgeshire, and in 1711 was chosen professor of Arabic in that university. Although this was a situation highly congenial to his taste, yet it was embittered by worldly cares and misfortunes. Having married young, he was early incumbered with a family, which the scantiness of his income, and probably a scholar's usual inattention to economy, rendered him unable to support without running in debt. The disgrace of his patron the earl of Oxford impeded his further promotion; and in fine he underwent a temporary confinement among the debtors in Cambridge castle, whence he dates one of his works in December 1717. We do not learn by what means he recovered his liberty, but he did not long enjoy it, dying prematurely at Swavesey in 1720. Mr. Ockley displayed his zeal for promoting the study of Eastern literature, by publishing in 1706 an useful work entitled "Introductio ad Linguas Orientales, &c." dedicated to the bishop of Ely, and addressed to the academical youth, with an exhortation to pursue a branch of learning without which (he says) no one ever became a great divine. In this work he took occasion to give his opinion in favour of Buxtorf against Capellus, respecting Hebrew points; but it is affirmed that he afterwards thought differently on this subject. In 1707 he published a translation from the Italian of "The History of the Present Jews throughout the World, by Leo Modena, a Venetian Rabbi," with a "Supplement concerning the Caraites and Samaritans from the French of Father Simon." In 1708 he gave a translation from the Arabic of a curious work entitled "The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, written by Abu Jaafar Ebn Tophail." Some other works of little importance, and two single sermons, appeared under his name in the subsequent years; and in 1716 he gave a new translation of the second book of Esdras from the Arabic version of it. This he undertook at the persuasion of Whiston, who published it in his "Primitive Christianity Revived;" but Ockley, unwilling "that a work in his name should be extant only in his heretical volumes," had two hundred of the copies reserved for himself.

By much the most considerable work of this learned author was his "History of the Saracens," commencing from the death of Mahomet in 632, and brought down to 705, in two volumes, octavo; the first, published in 1708, the second, in 1718, when he was in prison. In the composition of this work he collected materials with great industry from the most authentic Arabian writers, several of whom were as yet unknown to European scholars; and for the purpose of examining the manuscripts in the Bodleian library, he resided for a considerable time in Oxford. This is a valuable performance, containing much curious and entertaining information of the religion, manners, and customs of the Saracens, a great part of which was new at the time he wrote. A third edition of it was printed at Cambridge in 1757, to which was prefixed, "An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan Religion," by Dr. Long, master of Pembroke-hall. *Biogr. Brit.*—A.

# P.



PACATUS, Latinus Drepanius, a Latin poet and orator of the fourth century, was a native of Drepanum in Aquitania. He was in habits of intimacy with Ausonius, who consulted him, though younger than himself, on his own writings, and has addressed several pieces to him. When Theodosius the Great visited Rome in 388 after the defeat of Maximus, Pacatus was deputed from Gaul to congratulate him on his victory. On this occasion he pronounced a panegyrical oration before the emperor and senate, which is extant. He was afterwards created a proconsul, and in 393 was appointed superintendant of the imperial domain. The orator Symmachus addresses several letters to him, and Sidonius Apollinaris speaks of him with applause. He appears to have been a pagan. None of this writer's poems remain. His panegyric on Theodosius was printed in 1651, octavo; and is also contained in the "Panegyrici Veteres." It is a tolerable piece of eloquence for the age; more characterised by force of expression and imagination than by taste and purity of style; and in its best passages bearing some resemblance to the manner of Tacitus. *Moreri. Nouv. Dict. Hist.*—A.

PACCHIONI, Antonio, a learned physician and anatomist, was born at Reggio in 1644. He received his first education in his native city; and having embraced the medical profession, he went to Rome, where he attended upon the celebrated Malpighi, and was introduced by him to practice. Through the recommendation of that physician he settled at Tivoli, where he practised with reputation for six years. He was then invited to Rome, and was associated by Lancisi in his explanation of the plates of Eustachius. In this city he devoted himself to anatomical enquiries, and was much occupied in dissections. In 1701 he published a work of temporary celebrity, "De Duræ Meningis Fabrica et Usu," *Romæ*, octavo. In this treatise he advanced an hypothesis concerning the muscular and contractile nature of the dura mater, which he supposed, by means of its connection with the tentoria, to act by alternate compression upon the brain and cerebellum. In 1705 he published an "Epistolary Dissertation," addressed to Lucas Schroeckius, concerning the conglobate glands of the dura mater, and the lymphatics proceeding from them. His opinions involved him in controversies with other anatomists, and produced other publications of his own. In his "Dissertationes Physico-anatomicæ, novis Experimentis et lucubrationibus auctæ et illustratæ," *Romæ*, 1721, octavo, he has given his final notions on his favourite subject, and continues to maintain the muscular nature and action of the dura mater. Though his opinions have not been received by later anatomists, they are supported with ingenuity, and his enquiries contributed to a more accurate knowledge of the parts concerned. Pacchioni died at Rome in 1726. He was a member of the academies of Bologna and Sienna, and of the society Naturæ Curiosorum. An edition of all his works with figures was published at Rome in 1741, quarto. *Eloy Dict. Halleri Bibl. Anatom.*—A.

PACCIAUDI, Paolo Maria, an historian and antiquary, was born at Turin in 1710. He entered into the order of Theatines, and became librarian to Philip duke of Parma. After a studious and retired life, occupied solely in the duties of his station, he died of an apoplexy in 1785. He was a correspondent of the Academy of Inscriptions and Belles Lettres. The works of this learned man are, "De cultu S. Joannis Bapt. Antiquitates Christianæ," quarto, 1755; "Monumenta Peloponnesiaca," two volumes, quarto, 1761; "Memorie de' Gran Maestri dell ordine Gerosolimitano," three volumes, quarto; and several dissertations on

particular objects of antiquity. Since his death his correspondence with count Caylus has been printed in octavo, which is a kind of catalogue of the different monuments of antiquity which he transmitted to his friend. *Nouv. Dict. Hist.* —A.

PACE or PAICE, RICHARD, a learned English priest and eminent statesman who flourished in the sixteenth century, was born about the year 1482, at or near the city of Winchester, as is generally supposed. He was educated at the expence of Thomas Langton, bishop of that diocese, who employed him, while yet a youth, in the capacity of his amanuensis. By the proficiency which Pace made in learning, and the genius which he discovered for music, he recommended himself to the good graces of his patron, who generously determined to afford him the best advantages for literary improvement. For this purpose he sent him to the university of Padua, at that time the most famous seminary of literature in Europe, with a handsome allowance to defray his expences. In this place he was much assisted in the prosecution of his studies by Cuthbert Tonstall, afterwards bishop of Durham, and William Latimer, whom he used to call his masters. After his return to England, he went to Queen's-college in Oxford, of which his patron, bishop Langton, had been provost; and he was there soon taken into the service of Dr. Christopher Bainbridge, the successor of Langton in the provostship. This patron, who was promoted to the archbishopric of York, and made a cardinal, he accompanied to Italy, where Bainbridge was poisoned by a priest, out of revenge for having received a blow from him in the moment of passion. Of the manner of the cardinal's death, and of the measures which were taken to discover those who were concerned in it, Pace transmitted to king Henry VIII. a particular account; taking the opportunity at the same time, of vindicating his deceased patron against reflections which had been cast on his loyalty. Upon his return home, he was sent for to court, where his talents and accomplishments recommended him so powerfully to the king, that he appointed him secretary of state, and employed him in various important negociations, and foreign embassies. His being engaged in state affairs, however, did not prevent him from entering into holy orders; and in the year 1514, he was first made prebendary of the cathedral church of York, and afterwards archdeacon of Dorset. In 1515, Henry VIII., being alarmed at the progress which the arms of Francis I., king of France, were making in Italy, sent Pace on an embassy to the court of Vienna, for the purpose of engaging the emperor Maximilian, by the payment of considerable sums of money, to attempt the expulsion of the French from the duchy of Milan. Having prevailed upon him to embark in that undertaking, Pace went into Switzerland, where by the same means of persuasion he induced some of the cantons to furnish Maximilian with troops. After the failure of this expedition, and the conclusion of peace between the French king and the emperor, the latter, who was very necessitous, made a proposal of resigning the imperial crown in Henry's favour; but Pace, who was perfectly acquainted with the emperor's motives and character, gave the king timely warning, that the sole view of that prince in making such a liberal offer was to draw money from him. In the year 1519, upon the death of the emperor, when the kings of France and Spain declared themselves candidates for the imperial throne, Henry determined to become their competitor, and sent Pace his ambassador into Germany, to watch over his interests at the diet of the empire. On this occasion he was loaded with caresses by the German princes, and the pope's nuncio; but he was soon sensible that he could hope for no success in a claim which he had been so late in preferring, and Henry's vanity led him to console himself for his disappointment, by imputing it to that circumstance alone. Pace's services were rewarded in the same year with the deanery of St. Paul's, London, in succession to Dr. Colet; and about the same time he was made dean of Exeter.

In the year 1521, our author was presented to a prebendal stall in the church of Sarum; and upon the death of pope Leo X. towards the close of that year, cardinal Wolsey sent him with proper instructions to Rome, believing that he had a favourable opportunity of offering himself a candidate for the papal chair. Before Pace's arrival at Rome, however, the election had taken place, and Adrian, bishop of Tortosa, formerly preceptor to the emperor Charles V., had been chosen pope. Upon the death of that pontiff in 1523, Pace was employed to negociate a second time on Wolsey's behalf; but with no better success than before, the suffrages of the conclave being given to Clement VII. Unable to obtain the grand object of his ambition, the cardinal employed Pace in soliciting from the pope an enlargement of his legatine powers,

which his holiness deemed it good policy to grant. Afterwards Pace was sent ambassador to Venice, where he acquitted himself with great ability and success, so "that it is hard to say," observes Wood, "whether he procured more commendation or admiration among the Venetians, both for dexterity of his wit, and especially for the singular promptness in the Italian tongue, wherein he seemed nothing inferior, neither to Pet. Vannes here in England, the king's secretary for the Italian tongue, nor yet to any other, which were the best for that tongue in all Venice." But, notwithstanding the abilities with which he sustained his character as ambassador, Wolsey conceived a displeasure against him, of which he experienced the bitter effects. Two reasons are assigned for this enmity of the haughty cardinal; one, that Pace had shewed a readiness to assist with money, Charles, duke of Bourbon, for whom Wolsey had no great affection; and the other, that he had not been so active in forwarding the cardinal's designs for obtaining the papacy, as the latter wished. Full of resentment against Pace on these grounds, the cardinal so managed matters, that during nearly two years, the ambassador received no instructions from the king or council, relative to the objects of his appointment, nor any remittances for the support of his expences, notwithstanding the repeated applications which he made to England. Pace also received private intimations from his friends at home, that the cardinal had become inveterately hostile to him. This usage and intelligence had such an effect upon Pace, that he fell sick, and lost his intellects. In these circumstances, the physicians who attended him all concurred in opinion, that nothing would contribute so much to restore him, as a change of air, especially for that of his native country. Upon this, the doge of Venice wrote to the cardinal, apprizing him of Pace's disorder, and soliciting permission for his return to England; at the same time giving a very honourable testimony to his great abilities, excellent qualifications, and diligence and fidelity in executing his commission. Information of his condition having been brought to the king, he immediately gave directions for his being brought home; where he was so carefully attended by physicians, at the king's command, that his faculties were in a considerable degree restored, and he was able to direct his attention to literary pursuits. Among other subjects which employed his thoughts, was the study of the Hebrew language, in which he made a considerable proficiency, with the assistance of Robert Wakefield, professor of that language in the university of Oxford.

Soon after this, while the cardinal was absent from court, Pace's friends found means to introduce him to the king, then residing at Richmond; who expressed much satisfaction at his recovery, and admitted him to a private audience, in which he took the opportunity of remonstrating against the cardinal's unjust treatment of him. Being called upon by Henry to vindicate himself against this charge, the cardinal well knew how to manage his influence, so as to obtain an easy victory over the humble complainant. He summoned Pace before him, and "sitting in judgment," says Wood, "with the duke of Norfolk, and other states of the realm, not as a defendant, but as a judge in his own cause, did so bear out himself, and weigh down Pace, that he was forthwith commanded to the Tower of London as prisoner; where he continuing for the space of two years, or thereabout, was at length by the king's command discharged." Pace's malady was so much increased by the cruel and unjust treatment which he met with, that during the time of his imprisonment, and after his release, he never recovered his senses, excepting at intervals, when he was able to read, and to discourse very rationally. He resigned his deaneries of St. Paul and Exeter, a little before his death, and, retiring to Stepney, breathed his last there in 1532, when he was not quite fifty years of age. He was held in high esteem by the learned men of his time, particularly sir Thomas More, and Erasmus, the latter of whom stiles him UTRIUSQUE LITERATURÆ CALENTISSIMUS, and addressed more letters to him, than to any one of his learned friends and correspondents. He was attached to him on account of his candour and sweetness of temper, as well as his literary acquirements, and could never forgive the men who had been the causes of his misfortunes. Stow, in his "Annales," under the year 1521, calls him "A right worthy man, and one that gave in counsel faithful advice; learned he was also, and endowed with many excellent parts and gifts of nature, courteous, pleasant, and delighting in music, highly in the king's favour, and well heard in matters of weight." Pace learned languages with extraordinary facility, and not only spoke several of the modern tongues, but understood Latin, Greek, Hebrew, Chaldee, and Arabic. Camden, in

his "Remains," under the head of "Wise Speeches," relates the following anecdote of him: "A noble man of this time, in contempt of learning said, that it was for noble men's sons enough to wind their horn, and carry their hawk fair, and to leave study and learning to the children of mean men. To whom the foresaid Richard Pace replied: 'Then you and other noblemen must be content, that your children may wind their horns, and keep their hawks, while the children of mean men do manage matters of estate.'" The first work which he published treats of the benefits which are derived from learning, under the title of "De Fructu qui ex Doctrina percipitur Liber," 1517, quarto, and dedicated to dean Colet. This book was written by our author at Constance, while he was ambassador in Switzerland; and since he took the opportunity of inveighing in it against drunkenness, as a great obstacle to the attainment of knowledge, the people of that place, who were too much addicted to that practice, considered it intended to reflect upom them. They, therefore, procured a keen answer to it to be written, apologizing for themselves, and their customs in drinking. Erasmus also was offended with some passages in this book, in which Pace had spoken of him, between jest and earnest, in a manner that he called indiscreet and silly; but the offence was soon forgotten. Our author's next printed work in order of time was, "Oratio Pace nuperrime composita et Fœdere percusso inter Henricum Angliæ Regem, et Francorum Regem Christianissimum, in Æde Pauli Londini habita," 1518, quarto. This was followed by "Epistolæ ad Edvardum Leeum, et ad Erasmum Rot." 1520, quarto; "Præfatio in Ecclesiasticen recognitum ad Hebraicam Veritatem, et Collatum cum Translatione LXX. Interpretum, et Manifesta Explicatione Causarum Erroris ubicunque incidit," quarto, and said to be written with the assistance of Robert Wakefield; "Exemplum Literarum ad regem Henricum VIII. An. 1526," inserted in Robert Wakefield's "Syntagma de Hebræorum Codicum Incorruptione;" and a treatise, in 1527, against the unlawfulness of the king's marriage with the widow of his brother prince Arthur, in which he very honestly delivered his opinion relating to the divorce, without any apprehension of giving offence. Pace was also the author of several translations, and among others, one from English into Latin of the sermon of Fisher, bishop of Rochester, preached on the day when the writings of Luther were publicly burnt, printed at Cambridge, 1521, quarto; and a translation from Greek into Latin, of Plutarch's piece, "De Commodo ex Inimicis capiendo." *Pitseus de illust. Ang. Script. Num.* 943. *Wood's Athen. Oxon. vol. I. Brit. Biog.*—M.

PACHOMIUS, a saint in the calendars of the Greek and Latin churches, and the institutor of the cenobitic life in the fourth century, was a native of Thebais, or Upper Egypt, and born of gentile parents, who educated him in their religion. When he was twenty years of age, he was forced to bear arms in the war of Constantine against Maxentius, and by that means had the first opportunity of meeting with any Christians, whose extraordinary hospitality, and kindness to himself and some of his fellow-soldiers in distress, made a powerful impression upon his mind. No sooner, therefore, was the war at an end, than he made it his business to enquire particularly concerning the principles and manners of this sect; with which he was so well satisfied, that he became a convert to the christian faith, and, after having been instructed as a catechumen, was admitted within the christian pale by baptism. Afterwards he became the disciple of a solitary, named Palemon, from whose example he practised all the austerities of that unnatural system of superstition, of which St. Anthony had lately proved the parent. Having formed the design of establishing a community of persons subject to the same rules of an ascetic life, he fixed his abode at Tabenna in Upper Egypt, on the banks of the Nile where he built a monastery, and established rules of discipline, which, it was seriously believed in the dark ages, were dictated to him by an angel. In a short time the fame of his sanctity drew to him such numbers of disciples, that his house overflowed, and he was obliged to erect new ones, from time to time, till the upper Thebais was filled with monasteries of his order. Various are the accounts of the numbers of persons who embraced his rule, and some of them, no doubt, are highly exaggerated; but, upon a moderate computation, he had peopled his cells with not fewer than seven thousand of these useless and pernicious drones, and his monastery at Tabenna alone contained fourteen hundred of them. Pachomius died in the year 350, or, according to others, in 360. In his life, written by an ancient Greek author, and translated into Latin by Dennis le Petit, the reader who delights in tales of wonder, may meet with food for his

credulity in the accounts which it relates of the miracles wrought by this saint. Among other things we are told, that when he had occasion to cross the Nile the crocodiles attended in obedience to his summons, and carried him from one bank to the other. In Benedict of Aniana's "Codex Regularum," there are preserved eleven "Letters" of Pachomius, written with great simplicity, and addressed, as Gennadius observes, to the superiors of the monasteries founded by him. In his life, mentioned above, may be seen his rules of discipline, pretended to have been divinely communicated to him; and in the fourth volume of the "Bibl. Patr." a larger collection of rules, concerning the habits, the diet, the employment, and the discipline of monks, which is commonly said to have been translated from Pachomius's original in the Egyptian language into Greek, and from Greek into Latin by St. Jerome. Cave, however, suggests a doubt whether that father had any hand in it, since he has taken no notice of Pachomius in his catalogues of ecclesiastical writers; and he is of opinion, that the work itself is only the former collection, with augmentations by some of Pachomius's successors. To this Egyptian saint are attributed some excellent "Moral Precepts," which were published in Latin by Gerard Vossius, in the appendix to his edition of the works of Gregory Thaumaturgus, and are also inserted in the fourth volume of the "Bibl. Patr." *Fabricii Bibl. Eccl. sub Gennad. cap. vii. Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Moreri.* —M.

PACHYMER, George, a Greek historian of the fourteenth century, was born at Nicæa of a Constantinopolitan family. He entered into the church, in which, as well as in the state, he bore offices of importance, under the emperors Michael Palæologus and Andronicus the elder. At the age of nineteen he accompanied the former, when he took possession of Constantinople, in 1261. He is supposed to have died about 1310. Pachymer composed in thirteen books a portion of Byzantine history, containing the reign of Michael, and that of Andronicus down to his twenty-third year. It usefully fills the space from the narratives of Nicetas and Acropolites to that of Cantacuzenus, and being composed by one who was a witness to what he records, is considered as a work of authority. The style is in general harsh and obscure, yet is not without passages of eloquence; and the author displays a more free and enlightened spirit than most of his countrymen. This history was published with a Latin version by father Poussines at Rome in 1666—69, in folio. It was translated into French by the president Cousin. To Pachymer is also attributed a paraphrase on the epistles of Dionysius the Areopagite, and a treatise on the procession of the Holy Ghost. A compendium of Aristotelic philosophy was published from his MS. at Oxford in 1666. *Vossii Hist. Græc. Moreri. Nouv. Dict. Hist. Brucker.* —A.

PACIAN, a saint in the Roman calendar, and bishop of Barcelona in the fourth century, was descended from a noble Spanish family, and flourished about the year 370. He had been a married man, and left a son, who will be noticed at the end of this article. St. Jerome says of Pacian, that he was no less famous for the sanctity of his life, than for the eloquence of his discourse; and that he wrote many books, among which there is one, entitled, "Cervus," or *the Stag*, and some treatises against the Novatians. He died at an advanced age, under the reign of the emperor Theodosius the Great, and before the year 390. With respect to his book entitled, "Cervus," it appears to have been a satirical piece, written against the pagans, and abounding in wit and eloquence; but no remains of it have reached modern times. There are still extant, attributed to Pacian; "Three Letters to Sempronian, a Novatian," which are probably the treatises mentioned by Jerome; "An Exhortation to Repentance;" and "A Discourse concerning Baptism, addressed to Catechumens," though doubts are entertained respecting the genuineness of the last-mentioned piece. They were edited by John de Tilly, at Paris, in 1538, quarto; by Paul Manutius at Rome, in 1564, folio; and they are inserted in the fourth volume of the "Bibl. Patr." A more correct edition of the whole, excepting the "Discourse on Baptism," collated with a manuscript of about the year 800, was afterwards given by cardinal de Aguirre, in the second volume of the "Collect. Max. Concil. Hispan." illustrated with numerous learned notes. Dupin thus characterizes the writings of Pacian: "his exhortations are lively and persuasive; his thoughts well weighed; his proofs solid; his manner of writing pleasant; his style elegant, and the periods short. In a word, these little tracts may pass for master-pieces in their kind, and the two exhortations, or discourses, may

be looked upon as perfect models of popular preaching." Pacian's son, named Flavius Dexter, was the person to whom Jerome inscribed his catalogue, and at whose request it was drawn up. He filled several high offices in the empire, and for some time was prefect of the prætorium. He had a place in Jerome's catalogue, as an ecclesiastical writer; though it is not universally allowed that the work mentioned by that father is now extant. *Fabricii Bibl. Eccles. sub Hieron. cap.* 106. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Lardner's Cred. part ii. vol. IX. ch.* 104.—M.

PACIO, Giulio, a distinguished jurist and philosopher, was born in 1550 at Vicenza. From an early age he was distinguished for his proficiency in letters; and being destined to the law, he was sent to Padua, where he studied under the ablest masters of the time. Upon his return to Vicenza, his propensity to enquiry led him to peruse the writings of the religious reformers, for which he was accused to the bishop, who gave orders for his apprehension. He thereupon took refuge at Geneva, where, being destitute of other means of support, he opened a school for children. Becoming better known from some publications on legal topics, he obtained in 1578 a chair of jurisprudence in that city. He married a lady of Lucca, who was a refugee like himself, by whom he had ten children. In 1585 he was invited to a professorship, either of philosophy or law, at Heidelberg, on which occasion he delivered an oration "De Juris Civilis difficultate ac docendi methodo," which he printed. It appears that at this time he signed himself *Beriga*, from a country-house belonging to his family. He remained at Heidelberg ten years, and quitted it in 1595 for Sedan, where the duke of Bouillon had established a new academy. In this he held the logical chair, till the war broke out, which obliged him to return to Geneva. Soon after, he was called to take the office of principal in the college of Nismes. Thence he removed to the professorship of civil law at Montpellier, where he had for a domestic pupil the celebrated Peiresc, who was attracted to that university in 1602 by the reputation of Pacio. It was a great object of the pupil to effect the return of his master to the catholic faith, and for this purpose he endeavoured to fix him with a large stipend at the revived university of Aix. But the wife of this philosopher, who appears to have been much more zealous for the new principles than himself, refused to reside in a catholic city, whence the projected settlement did not take place. For many years attempts for his conversion and change of abode were continued without effect; he was however induced to reject a flattering invitation from the university of Leyden, avowedly because he was resolved "at length to declare himself what he really was," namely, a Catholic. In 1616 he removed to Valence in Dauphiné, where he occupied the chair of the famous Cujas at a stipend of one thousand crowns, with other considerable emoluments. There, in 1619, to the great joy of Peiresc, whose attachment to him was uninterrupted, he returned to the bosom of his mother-church. A work that he had published concerning the dominion of the Adriatic sea, caused him about this time to be honoured by the republic of Venice with the order of St. Mark, and also procured him a pressing invitation to a professorship at Padua. The report of this projected removal occasioned such an alarm at Valence, that the citizens sent a deputation to the king and parliament for the purpose of retaining him. This produced offers of additional emolument from the king; nevertheless he thought himself bound by promise to the state of Venice, and accordingly, in 1620, went to Padua. Attachment to his family, however, which remained at Valence, rendered his abode there uncomfortable, and he solicited his dismission, which was the more readily granted, as his method of teaching was not very agreeable to the scholars. He returned to Valence, in 1621, where he was received with extraordinary satisfaction, and continued his professorial labours till his death in 1635.

The works of this writer, of which twenty-nine articles are enumerated by Niceron, are almost all on legal or philosophical topics, in both of which sciences he was profoundly versed. The first are still, for the most part, much valued by the professors of law; and the second have caused him to be numbered by Brucker among the most learned writers of the Aristotelic sect. He published new and accurate versions of several of Aristotle's works, which are highly praised by Huet, as models of translation. The great honours and emoluments which he received, and the contests among the most famous universities to obtain possession of him, sufficiently prove that he was esteemed one of the ablest scholars then existing. *Moreri. Tiraboschi.*—A.

PACORI, Ambrose, a French practical writer in the seventeenth and former part of the eighteenth century, whose works are held in esteem by pious Catholics, was born of obscure parents at Ceaucé in the lower Maine, about the year 1650. His inclination leading him to the ecclesiastical profession, after receiving the requisite education he was admitted to deacon's orders, and became president of the college in his native place, where, at the same time, he taught the classics and philology. In this situation, from what motives we are not informed, an attempt was made to poison him by one of his pupils, from which he narrowly escaped; and thinking his life no longer safe at Ceaucé, he resigned his post, and retired into Anjou. Soon afterwards, cardinal Coislin, bishop of Orleans, appointed him to the presidency of his seminary at Mehun, which he retained for eighteen years, during which he procured the establishment of many seminaries in the diocese of Orleans, for the education of young persons designed for the clerical profession. Upon the death of the cardinal, he was obliged to quit his post; when he withdrew to Paris, where he spent the remainder of his life in retirement, and died in 1730, when he was about eighty years of age. By the purity of his manners he reflected lustre on his learning and abilities, which were very respectable; but so excessive were his modesty and humility, that he could never be persuaded to enter into priest's orders, of the importance of which he entertained a very exalted idea. He was the author of a great number of pious and practical treatises, which though written in a heavy and prolix style, have had considerable popularity among certain classes of religionists. The principal of them are, "Salutary Advice to Parents relative to the proper Education of their Children," 12mo.; "Dialogues on the sacred Observance of Sundays and Festivals;" "Christian Directions for an uniformly holy Practice;" "The Christian's Day Work;" "Christian Reflections;" a new edition of "The Epistles and Gospels for the Year," in four volumes, 12mo.; and a new edition, with augmentations, of the abbé Genevaux's useful and pleasing "Select Histories," for the use of young persons. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

PACUVIUS, Marcus, a Latin tragic poet, was a native of Brundusium, and is said to have been the sister's son of Ennius. He flourished about B. C. 154, and was the friend and guest of C. Lelius. In the rude state of the Roman theatre he obtained great reputation; and his tragedy of "Orestes" is particularly mentioned by Cicero in his dialogue "De Amicitia" as having been heard with loud applause. He also composed satires, and had a talent for painting. In advanced age he retired from Rome to Tarentum, where he died, having nearly reached his ninetieth year. A few fragments only of his works are left, which have been published in the "Corpus Poetarum Latinorum." *Vossii Poet. Lat. Baillet.*—A.

PADILLA, Don Juan de, the leader of a popular insurrection in Castille against the ministers of Charles V., was the eldest son of the commendator of Castille. When, in 1520, the cortes or parliament of Spain assembled in Gallicia had voted the emperor a free gift without obtaining the redress of any of the grievances under which the nation laboured, the citizens of Toledo took up arms, gained possession of the castle, and displacing all persons in office suspected of attachment to the court, established a popular form of government, and levied troops for their defence. They were headed by Juan de Padilla, a young nobleman of a generous spirit and high courage, well qualified for the office of a leader in the cause of freedom. His zeal was animated by that of his wife, Maria de Pacheco, a lady of noble birth, great abilities, and unbounded ambition. The regent, cardinal Adrian, having sent a body of troops under Ronquillo for the reduction of the revolted Segovians, Padilla came to their assistance with a considerable reinforcement, and gave Ronquillo a defeat. He then, in concurrence with the other leaders, appointed a general convention of the malcontents to be held at Avila. In that assembly deputies appeared from almost all the cities entitled to representation in the cortes, and formed a solemn league of mutual defence under the title of the Junta. Padilla then suddenly repaired to Tordesillas, the place of residence of the dowager queen Joanna, who was sunk into a state of melancholy derangement. Upon some indications she gave of returning reason, the Junta removed thither, and placing her nominally at the head of the government, renounced the authority of the regent, and carried on their operations in her name. Padilla by their direction proceeded to Valladolid, where he reduced Adrian to the condition of a private person, and seized upon the archives and seals of the kingdom. The Junta then drew up a remonstrance containing a statement of griev-

ances, with their demands for redress, which may be compared for boldness and the spirit of enlightened freedom with any of those that in the following century were presented to Charles I. It struck, indeed, no less at the privileges of the nobility than at the prerogatives of the crown; and thereby produced an union of the nobles with the royalists. The Junta, foreseeing the opposition rising against their cause, took the field with twenty thousand men; but instead of appointing to the command Padilla, the darling of the people and soldiers, they gave way to a mean jealousy of his popularity, and substituted don Pedro de Giron, a nobleman of the first order, but wholly unequal to the trust. Through his unskilfulness, the person of the queen was recovered by the royalists, together with the seals and public archives, and several members of the Junta were made prisoners.

The party, however, still kept up their spirits, and Padilla was raised to the chief command. In order to procure the necessary supplies of money, donna Maria put in practice a remarkable expedient. Repairing with her train to the cathedral of Toledo, in which was contained a vast treasure of ecclesiastical wealth, she entered it in solemn procession, with all the marks of the deepest sorrow and contrition. Clad in mourning, with tears, sighs, and beating of breasts, the train implored pardon of the saints whose shrines they were come to strip of their ornaments; and then proceeded to the pillage, which afforded a rich booty, and it is probable that the solemn farce passed as an act of devotion with the enthusiastic partisans of the cause. Padilla for some time was successful in various small encounters; but the Junta having imprudently consented to a suspension of arms, many of his soldiers took the opportunity of returning home with their plunder. The royal army advanced upon the insurgents in this diminished state, and coming up with them as they were retreating, in April 1521, put them to flight almost without resistance. Padilla, after having in vain attempted to rally them, resolving not to survive the ruin of his party, rushed among the thickest of the foe, and was wounded, unhorsed, and made prisoner, together with his principal officers. On the very next day, without any form of trial, he was led to execution. Undismayed by the approach of death, he previously wrote two eloquent and manly letters, to his wife, and to the city of Toledo, and then quietly submitted to his fate. When the sentence was read, proclaiming them traitors, one of his fellow-sufferers betrayed some indignant emotions; but Padilla restrained him, observing that "yesterday was the time to have acted with the spirit of gentlemen; to day that of dying with the meekness of Christians."

After Padilla's death, his heroic widow alone, donna Maria, supported the sinking cause. Bent on revenging his fate, she raised fresh forces, and used every art to animate the citizens of Toledo to a vigorous resistance. She marched through the streets, with her young son in deep mourning and seated on a mule, before whom a standard was borne representing his father's execution. When the city was at length invested by the victors, she defended it with success and spirit as long as the people could be induced to second her; but having incurred the enmity of the clergy by making free with their property on the public account, they were able to render her unpopular, and the city was yielded to the king's troops. She retreated to the citadel, which she defended with great resolution four months longer. When reduced to extremities, she made her escape in disguise, and fled to her relations in Portugal, where she ended her days. *Robertson's Charles V.*—A.

PADILLA, Lorenzo de, a Spanish antiquarian of great eminence, who was one of the historiographers to the emperor Charles V. He took infinite pains in preserving Roman inscriptions, and ascertaining the classical geography of Spain. His papers upon this subject came into the hands of Florian de Ocampo, who is said to have availed himself of them ungenerously, without acknowledging his obligation. Among other works he left a general history of Spain, in four parts. A few sheets, which have accidentally been preserved, prove that it had been committed to the press, though the impression, it cannot now be known why, was never completed. The manuscript exists in the Dominican library of St. Paul's, at Cordova. Padilla is also one of the earliest genealogical writers of the Spaniards, having been led to this subject in the course of his antiquarian researches. *Nic. Antonio.*—R. S.

PAEZ, Pedro, a man deservedly eminent in the history of the Jesuits and of Abyssinia, was a Castilian, born at Toledo, of noble family. He entered the company, and having completed his studies, was sent to India in the year 1588. The Portuguese in Abyssinia were at this time without a patriarch, or any spiritual assistant, so difficult was it to introduce them

into that kingdom, every entrance into which was in possession of the Turks or Moors. To this mission Paez and P. Antonio de Monserrat were appointed. They were made prisoners on their way, and sent to the court of the king of Xael, which the Portuguese call Heynan. The brother of the king treated them kindly on the way, and regaled them with *cahoa*, which is water, says Balthasar Tellez, boiled with the shell of a fruit called *bune*, and which they drink instead of wine. This is one of the earliest and most imperfect descriptions of coffee. The king of Xael was tributary to the pacha of Yemen, and bound by treaty to send him all the Portuguese who might fall into his hands; and accordingly they were sent to Canaan, the capital where the pacha resided. This city, which was sixty leagues from Mocha, had once been a large and flourishing place. It was then surrounded with walls of brick, as strong as fortifications of such materials could be. and its population was about 2000 persons, a fourth part of whom were Jews. At first their captivity was easy. The pacha had been one of the grand Turk's gardeners: so far was he from being ashamed of his origin, that the spade with which he had worked was hung up in a conspicuous place, in the great hall of his palace. He was fond of the practice, and finding the Jesuits had some knowledge of it, employed them in his gardens, till in an evil hour he was persuaded that a great ransom might be obtained for them. He fixed 5000 Portugueze crowns as the price, and with true Moorish barbarity began to treat them progressively worse and worse, that they might the sooner prevail upon their countrymen to pay it. At length, in the sixth year of their captivity, he sent them to Mocha, that they might speak with the Indian merchants. Here they were put on board a galley and chained to the oar: their only food was maize, or Indian corn, which was given them in the grain: they had no other means of dressing it than by soaking it, then rubbing it between two stones till it was made into a paste: with this paste they lined a large jar, and made a fire in the jar to bake it. At length the viceroy of India sent 1000 crowns for their ransom; the pacha accepted it, seeing he could get no more, and the two fathers returned to India, where Monserrat soon afterwards died. He was one of the Jesuits who had been deputed to the court of Akbar when that sultan expressed a wish to be instructed in christianity.

Pedro Paez was more successful in his second attempt. He got a Turk to land him at Masuah, in the character of an Armenian, and safely entered Abyssinia in 1603, not 1600 as Bruce has it. Jacob was at this time neguz or king of that country, but was soon deposed by Za Denghel. The Jesuit, instead of hastening to court, busying himself in court intrigues, and seeking court favour, remained quietly among his flock, translating into Abyssinian a compendium of christian doctrine, the work of Marcos George, one of his fraternity Some children were thoroughly instructed in the dialogues of this work. Za Denghel heard of their proficiency: it was a wonderful thing in that barbarous country, and he sent for the master and his scholars to exhibit before him. Paez took two of them with him. The king was delighted with their performance, enquired if what they had repeated was written in a book, and was presented with a translation. Disputes were held between the stupid priests of the country and the missionary, which ended in the exposure of their brutish ignorance, and the king became a thorough convert to the Roman catholic faith.

Sensible at first how necessary it was to proceed with prudence, Za Denghel, when he professed his conviction to Pedro Paez, exacted an oath from him not to divulge the secret. He soon forgot the precaution which he had enjoined, and prohibited the observance of the sabbath on Saturday, that being one of the relics of Judaism which the Abyssinians still retain. The Jesuit would have moderated his zeal if he could: a rebellion soon broke out, Za Denghel was slain in battle and Jacob reinthroned in his stead. Geddes has cast a most unwarranted and unwarrantable aspersion upon Pedro Paez and the Abyssinian Portugueze, as if they had borne a part in the conspiracy against this king: there is not the slightest ground for the suspicion; so far from it, the Jesuit historians err, if they err at all, in representing Jacob as ineligible to the throne, because he was a bastard. Geddes hated the catholic religion, and not without good reason; but no passion is so prone to commit works of supererogation as hatred. In his righteous abhorrence of a juggling, tyrannical, and bloody system of priestcraft, he was blind to individual virtue.

The Portugueze attached themselves to Jacob after Za Denghel's death. His triumph was but transitory: Socinios, the cousin of Za Denghel, slew him, and won the crown. He

also thought it wise to favour the Portugueze, and in a short time became a convert to Pedro Paez. There is no reason to suspect the sincerity of such conversions. Nothing but incorrigible bigotry could prefer the christianity of an Abuna to that of a Jesuit. The new king did not proceed with the moderation which his teacher advised; rebellion after rebellion broke out. The Abuna had now laid claim to a papal power of excommunicating heretical kings, and absolving orthodox subjects from their obedience. The king's own son-in-law took arms against him. The two armies were ready for battle, when the daughter of Socinios and wife of Julius besought her husband with tears to desist while it was yet possible, offering to be the mediator, and establish peace; he bade her sternly go into her tent, and when she asked him to take food before he went to battle, replied, with an oath, that he would never eat or drink till he had brought her her father's head. The Abuna distributed his blessing to the rebels, assuring them that all who fell in this holy cause would go straight to heaven without passing through purgatory. "I believe," says Tellez, "they would find such rubs in the way that none of them would even reach purgatory; there was a wider gate open on this side of it." Julius and the Abuna were both killed, and the cause of catholicism was not again endangered during the life of Paez.

The tales which the Portugueze related of their own country, and particularly of the palaces of their kings, were regarded with wonder, and almost within credulity, by the Abyssinians. Paez undertook to build a palace at Gorgora, a rocky peninsula, on the south side of the lake of Dembea, a situation which Bruce describes as delightful and magnificent beyond European conception. He was himself architect, mason, smith, and carpenter, and produced a building which was the astonishment of all who beheld it, the natives never having seen what they called a house upon a house before. A spring lock, which he fixed upon one of the doors, saved the king's life when he would else have been assassinated.

The last triumph which this good missionary enjoyed was that of seeing the king put away all his wives except one, and receiving his general confession. Having done this he returned to his convent, saying his *Nunc dimittis*. His release was indeed at hand. Immediately on his arrival he was seized with a fever, and died on the third of May, 1622. Bruce dates his death a year later; that excellent traveller is seldom accurate in trifles. Paez died in time to be spared the mortification of witnessing misconduct and violence on the part of the Jesuits, which he could not have prevented, and which ruined the cause of Rome and of civilization in Abyssinia.

It is worth remarking that Tellez mis-writes the name of this missionary Pays, for the sole purpose of punning upon it. He refers to papers written by Paez himself, and preserved at Rome; perhaps they still exist, and if so, how greatly is their publication to be desired! *Balthasar Tellez, Hist. General de Ethiopia a Alta. Gedacs' Church History of Ethiopia. Bruce.* —R. S.

PAGAN, Blaise Francois, comte de, an eminent military engineer, was born in 1604 at Avignon. He entered into the army at twelve years of age, and distinguished himself in a variety of actions. He was patronized by his near relation the constable de Luynes, whom he had the misfortune to lose at the siege of Montauban, at which he was also deprived of the sight of an eye by a musket-shot. He continued to serve with great ardour and enterprize. At the passage of the Alps and the barricades of Suza he placed himself at the head of a determined band, and undertook to come to the attack by a particular but very dangerous road. Having gained the summit of a steep mountain, and cried to his followers, "This is the road to glory," he slid down the mountain; and being imitated by his men, they arrived first at the barricades and carried them. This action was spoken of in the highest terms by the king, Lewis XIII., before the duke of Savoy and a numerous court. Pagan was present when the king in 1633 formed the siege of Nanci, and traced the lines and forts of circumvallation. In 1642 he was sent into Portugal in quality of field-marshal, and there lost his other eye. Having from his youth closely applied to mathematical studies, with a particular view to the science of fortification, now that he was disabled from serving his country in the field he employed the whole force of his active mind in speculations of this kind; and in 1645 produced his "Traité des Fortifications," which passed for the best work that had hitherto been published on that subject. It was followed by his "Theoremes Geometriques," 1651; "Theorie des Planetes," 1657; and "Tables Astronomiques," 1658; in all of which he showed himself a very able mathematician. He also published in 1655 an "Historical and Geographical Account of the

Jac. Lubin Sculp.
Blaise François Comte de Pagan

River of Amazons, extracted from different Writers." He was not entirely free from the delusion of judicial astrology, and what he wrote on this subject is the only blot upon his scientific character. With a high reputation for knowledge and worth, and possessed of the esteem of his sovereign and the court, he died at Paris in 1665, at the age of sixty-one. *Perrault Hommes Illust. Moreri.*—A.

PAGI, Anthony, a French Franciscan monk of the class of friars-minors, commonly called cordeliers, and a very able ecclesiastical historian and chronologer in the seventeenth century, was born at Rognes, a small town near Aix in Provence, in the year 1624. He embraced the monastic life in a convent at Arles, in the year 1641, and, after going through the usual courses of philosophy and divinity, officiated for some time as preacher, with great acceptability. He was also much occupied in the confessional, and was four times elected provincial of his order. These employments, however, did not prevent him from applying very assiduously to the study of chronology and ecclesiastical history, in which he succeeded so well, as to become one of the most able critics of his time in those branches of learning. In 1682, he published a piece entitled, "Dissertatio hypatica, seu de Consulibus Cæsareis," quarto, which abounds in curious remarks, and throws considerable light on the chronology of the consulates. But his most considerable work consists of a criticism on the "Annales" of Baronius, in which he follows that learned cardinal year after year, and rectifies an infinite number of mistakes, both in his chronology, and in his facts. It is entitled, "Critica Historico-Chronologica in Universos Annales Ecclesiasticos Eminent. et Rev. Cæs. Card. Baronii, in qua rerum narratio defenditur, illustratur, suppletur, Ordo Temporum corrigitur, innovatur, et Periodo Græco-Romana, nunc primum concinnata munitur, &c." in four volumes, folio. This work is distinguished by profound learning, solid and judicious criticism, moderation, and candour; and the simple style in which it is written is well adapted to chronological narration. It extends to the year 1198, where Baronius finishes. In compiling it father Pagi received considerable assistance from the abbé de Longuerue. The first volume made its appearance at Paris, in the year 1689; and the three following were not printed till after the author's death, under the care of his nephew, the subject of the next article, when they were committed to the press at Geneva, in 1705. A new edition of the whole was published at the same place, in 1727. Father Pagi also published an edition of "the Sermons of St. Anthony of Padua," in Latin, in 1685; and two answers to criticisms on his "Dissertation on the Consulates:" one, accompanying that collection of sermons, and the other in the "Journal des Scavans" for November 11, 1686. He died at Aix, in 1699, about the age of 75, equally beloved for his amiable manners, as he was respected for his profound learning. *Moreri. Nouv. Dict. Hist.*—M.

PAGI, Francis, nephew of the preceding, and a member of the same religious community, was born at Lambese, in the year 1654. He commenced his studies at Toulon, under the fathers of the oratory, and made so great a proficiency in the belles-lettres, that his uncle was induced to send for him to Aix, where he then resided. Here Francis entered into the order of cordeliers, and, after he had finished his studies, taught philosophy in different houses, where he was successively stationed by the direction of his superiors. At length, being permitted to follow his inclination, he returned to Aix, and applied with such ardour and assiduity to the study of history, under his uncle's instructions, that he was soon able to afford him valuable assistance in his great work, and was properly entrusted with the care of editing the three last volumes of it, as we have seen above. After he had executed this task, he employed himself in writing a work of his own, which he published under the title of, "Breviarium Historico-Chronologico-Criticum, Illustriora Pontificum Romanorum Gesta, Conciliorum generalium Acta, &c. complectens," forming in the whole four volumes, quarto. The first and second of these volumes made their appearance in 1717, the third in 1718, and the fourth not till after the author's death, when it was published by Anthony Pagi, the second of that name, and nephew to our author. This work, which comprizes the history of the popes, and of the general councils, together with numerous details relative to the discipline, the rites, &c. of the church, displays much learned and curious research, and is drawn up in a style that is correct and neat. The author, however, is a zealous advocate for the highest claims of the pretended successors of St Peter, and maintains so uniformly and steadily the infallibility of the pope, his superiority over councils, the right of appeals to the

court of Rome, and the papal power of anathematizing sovereigns, that it should seem that his work was undertaken for the express purpose of defending those opinions. The author died in 1721, in the sixty seventh year of his age, having passed through the principal offices of trust and honour in his order. His nephew, ANTHONY PAGI, was born at Martigne in Provence, and entered among the Jesuits, whom he afterwards quitted, and became provost of Cavaillon. He published, "A History of the Revolutions of the Low countries," 1727, 12mo.; and also, "The History of young Cyrus," 1736, 12mo. He was a writer not destitute of talents and genius, but suffered his imagination to remain unbridled. To this it is owing, that his "History of young Cyrus," in particular, resembles more the exercise of a college rhetorician than the production of a dispassionate dignified historian, formed on the model of the ancients. His style is diffuse, romantic, and often very culpably negligent. We meet with no further particulars concerning him. *Moreri. Nouv. Dict. Hist.*—M.

PAGNINI, SANCTES, an Italian Dominican monk, in the fifteenth and former part of the sixteenth century, distinguished for his skill in oriental and biblical literature, was descended from a respectable family, and born at Lucca, in the year 1470. At the age of sixteen he took the habit in a convent of the Dominican order, and applied with extraordinary diligence to the study of the learned languages, and of divinity. He not only made himself master of the Latin and Greek, but also of the Hebrew, Chaldee, and Arabic tongues. As he particularly excelled in the knowledge of the Hebrew language, he was sent by his superiors to teach it in a monastery at Lyons, where he spent the greatest part of his life. Here he distinguished himself by his zeal in defending the catholic church against the attacks of the reformers, and laboured to prevent the numerous Italian families which had settled in this city, from being converted by the emissaries of the Waldenses and Lutherans. But what principally contributed to his celebrity, was the design which he undertook and accomplished, of making the first modern translation into Latin of the Old Testament scriptures from the original Hebrew, and of the New Testament from the Greek. To this design he was led from a firm conviction that the vulgate translation, as it has descended to modern times, is greatly corrupted from the state in which it was left by St. Jerome. It was his object, therefore, to produce a new translation, in which the vulgate should be followed whenever fidelity to the originals permitted. No sooner was his intention announced, than it met with the approbation of pope Leo X. who had that confidence in the learning and abilities of Pagnini, that he promised to furnish him with all the necessary expences for completing his work. From a letter of Francis Picus of Mirandula to the author it appears, that he commenced his version of the Hebrew scriptures in 1493, and after employing five-and-twenty years upon it, finished it in 1518. He then applied to the translation of the Apocryphal books, and the New Testament, both of which he rendered from the original Greek before the year 1521. At length the whole work was published at Lyons, in 1528, under the title of "Veteris et Novi Testamenti nova Translatio, per Sanctum Pagninum nuper edita, approbante Clemente VII." in quarto, accompanied with the licences of popes Adrian VI. and Clement VII. On this work many high commendations have been bestowed by the most learned rabbis, who have decidedly given it the preference to all other translations of the sacred Hebrew writings; and also by many eminent christian critics, catholic and protestant; and among others, by Leusden, Erpenius, Buxtorf, and the learned Huet bishop of Avranches. On the other hand, Genebrard, father Simon, and others, while they agree with later translators and commentators on the scriptures in acknowledging that Pagnini has given proof in it of great learning and abilities, contest its claims to the superior excellence which the former attribute to it. In Le Long's "Bibliotheca Sacra," the reader may meet with a short summary of their opposite judgments concerning it. Father Simon pronounces it to be obscure, barbarous, and full of solecisms, and maintains that it sometimes changes the sense of the text. He therefore concludes, that instead of correcting the vulgate by Pagnini's translation, the latter ought rather itself to be corrected by the vulgate. To such strictures the author exposed himself, by adhering too closely and servilely to the letter of his originals, according to grammatical strictness. This version afterwards underwent repeated impressions. In the same year in which it made its appearance, the author published, "Liber Interpretationum Hebraicorum, Aramæorum, Græcorumque Nominum, quæ arcanis sacrisque in Litteris inveniuntur, ordine alphabetico, ut inventu

cuncta sint perfacilia," quarto, which has been added to the subsequent editions of that work. Pagnini also published, "Thesaurus Linguæ Sanctæ," 1529, folio, which was reprinted by Robert Stephens, under the title of, "Thesaurus Linguæ Sanctæ contractior et emendatior," 1548, quarto, and an abridgment of the same was published at Antwerp in 1616, octavo; "Isagoges, seu Introductionis ad Sacras Litteras Liber Unus," 1528, quarto, and reprinted in 1536, folio, with an historical preface by Symphorien Champier; "Hebraicarum Institutionum Libri Quatuor, Sanc. Pag. Luc. Auct. ex Rabbi David Kimhi priore parte fere transcripti," 1526, quarto, of which an abridgment was printed at Paris by Robert Stevens, 1546, quarto; "Enchiridion Expositionisvo cabulorum Haruch, Targum.....et multorum aliorum Librorum, Hebraicæ Linguæ, aliisque Libris apprimè accommodatum," &c. 1523, folio; "Isagogæ ad sacras Litteras et ad mysticos Scripturæ Sensus," &c. being a continuation of the "Isagoges" abovementioned, and reprinted with the same in 1536, folio; "Grammatica Rabbi David, quæ Michol nuncupatur, in Latinum translata eloquium;" "Liber Ephod, grammaticam continens Hebraicam, Latine donatus;" "Liber cui Nomen Cheter, id est, Corona, in quo de divinis nominibus agitur, Latine versus;" "Catena argentea in Pentateuchum," in six large volumes, 1536; "Catena argentea in totum Psalterium, Hebræorum, Græcorum, et Latinorum, continens Commentaria," in three large volumes; "Annotamenta in totum Vetus Testamentum;" "Chaldaicum Enchiridion;" "Isagogæ Græcæ, &c." 1525, in two volumes, folio; and he left behind him a number of manuscripts. Pagnini died at Lyons in 1536, at the age of sixty-six, and when his obsequies were celebrated, a great number of the principal people of the city attended, out of respect to his memory. *Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xii. art. 1. sect. 34. Moreri. Simon's Crit. Hist. Old Test. book ii. ch. 20. Le Long's Bibl. Sacra, vol. I.*— M.

PAJON, Claude, a learned French protestant divine in the seventeenth century was descended from a noble family, and born at Romorentin in the Orleanois, in the year 1626. Having made choice of the ministry for his profession, after receiving a preparatory education at his native place he was sent to pursue his academical studies at Saumur, where he distinguished himself by his proficiency in the various branches of learning, as well as by an uncommon degree of penetration and sagacity in his academical exercises, and persuasive powers of eloquence. Thus qualified, at the age of twenty-four he was admitted to the ministry, and became pastor of Marchenoir in the little province of Dunois. While he continued at this place, the famous Jurieu, who was then settled at Mer, had entered into a controversy with a minister of the name of Buissot, who leaned somewhat towards the Arminian system, and addressed a letter written against him to M. Pajot. Resentful that our author did not enter into his views of the controversy, Jurieu turned his attack against him, and accused the modifications under which Pajon exhibited some of the doctrines of the reformed church, of being erroneous and dangerous heresies. In particular, he charged him with such a modification of the doctrine of the divine influence on the mind in the work of conversion, as was equivalent to a denial of such influence, and resolved that work into the exertion of man's natural powers and faculties, aided by the assiduous study of the revealed will of God. On the other hand, Pajon complained, that his doctrine was either ill understood, or wilfully perverted. He observed, that he did not deny entirely an *immediate operation of the Holy Spirit* on the minds of those who are really converted to God, but only such an *immediate* operation as was not accompanied with the ministry and efficacy of the divine word; or to express the matter in other terms, he declared that he could not adopt the sentiments of those who represent that *word* to be no more than an *instrument* void of intrinsic efficacy, a *mere external sign* of an *immediate operation of the Spirit* of God. He concluded by observing that we ought not to dispute about the *manner* in which the Holy Spirit operates upon the minds of men, but content ourselves with acknowledging, that he is the true and original author of all that is good in the affections of our heart, and the actions that proceed from them. In the mean time M. Pajon had been elected to fill the chair of professor of divinity at Saumur. His complaints and declarations, however, instead of disposing his opponents to peace, served only to provoke them to renewed hostilities, and Jurieu wrote against him with his usual virulence, denouncing him as heterodox, and from his station, a dangerous underminer of the true faith of the reformed church. M. Pajon defended himself against Jurieu and his party, with learning and ingenuity, till at length the controversy between them became so warm, that he was cited before the synod of Anjou, in 1667, to give an account of his

doctrine. In this assembly he disputed against his adversaries during several sessions, with so much success, that he was dismissed without any censure, and permitted to retain his professorship. Afterwards his enemies becoming more powerful, procured a condemnation of his opinions to be passed, and the academy of Saumur obliged those students who applied for their testimonials, to sign that condemnation. In these circumstances, perceiving that the Protestants, on account of the prejudices excited against him, declined sending their sons to study at Saumur, he was prevailed upon to resign his professorship, and to accept the vacant pastoral charge of the church of Orleans. Here he spent the remainder of his life, diligently occupied in the duties of his profession, and in writing a prodigious number of controversial and other treatises, which are particularized in the first of our authorities, and remain still in manuscript. He died in 1685, immediately before the revocation of the edict of Nantes, when he was in the sixtieth year of his age. As an author, he is principally entitled to notice for his excellent defence of the protestant religion against father Nicole, entitled, "Examen du Livre qui porte pour Titre, *Prejugez Legitimes contre les Calvinistes*," 1673, in two volumes, 12mo. in which his learning, zeal, and judgment, are advantageously displayed. *Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sæc. XVII. sect. ii. part ii. cap. ii.* § 16, 17.—M.

PAJOT, Lewis Leo, count of Ansembray, a French nobleman celebrated for his scientific knowledge and collections in the former part of the eighteenth century, was born at Paris, in the year 1678. He received the advantages of a liberal education, and, having early discovered an inclination for mathematical and philosophical studies, was instructed in the philosophy of Des Cartes. Afterwards he took a tour to Holland, where he formed an acquaintance with Huygens, Ruysh, Boerhaave, and others distinguished by their eminence in literature and science. He was appointed director general of the posts in France, and conducted the business of that department in such a manner as entitled him to the esteem of the public, and at the same time secured the confidence and favour of Lewis XIV. That prince sent for him in his last illness, to seal up his will, before it was sent to be deposited with the parliament. After the death of his father the count came into the possession of a country-seat at Ercy where he determined to establish a scientific museum; and he spared neither trouble nor expence to furnish it with curiosities of nature and art, and with philosophical and mechanical instruments and machines of every description. So famous did this collection become, that it induced Peter the Great of Russia, the emperor of Germany, and prince Charles of Lorrain, &c. to pay visits to the count d'Ansembray. It was, perhaps, the most curious museum in Europe, and was particularly unrivalled in articles connected with the science of mechanics. In this department of the mathematics, the count furnished several papers to the, "Memoirs of the Academy of Sciences," of which he was a member. The principal of them are, "on an Instrument for the Measurement of Liquids;" "on an Aerometer, or Wind-gage;" and "on a Machine for beating regular Time in Music," &c. So much at heart had he the interests of science, that he bequeathed his museum to the academy, upon the condition that it should be rendered useful to the public. He died in the year 1753, at the age of seventy-five, deeply regretted by the poor parishioners of Bercy and St. Germain l'Auxerrois, to whom he was a most kind and liberal benefactor, and universally respected among his acquaintance for his integrity, humanity, and other excellent qualities. *Nouv. Dict. Hist.*—M.

PALÆMON, Quintus Remmius, a celebrated Roman grammarian, in the reigns of Tiberius and Claudius, was a native of Vicenza, and domestic slave to a woman of that place. Accompanying her son to Rome for his education, he acquired the knowledge of letters, was manumitted, and opened a school of grammar at Rome. His extraordinary memory, facility of expression, and talent for making extemporaneous verses, raised him into high repute; though so infamous in his manners, that both Tiberius and Claudius spoke of him as the last person to be entrusted with the education of youth. He was so luxurious in his living, that his income was unequal to his expenditure, though besides the great emoluments of his school, he derived much profit from the sale of ready-made clothes, and the culture of a farm. His arrogance and self-conceit were so great, that he held the most learned writers in contempt, and asserted that letters were born and would die with himself. Of this writer there remain an "Ars grammatica," printed among the "Grammatici Antiqui," of which the best edition is that of Putschius, *Hanov.* 1605, octavo; and a treatise "De Ponderibus & Mensuris, which, however, some ascribe to another author of the

same name. *Suetonius de Illustr. Gram. Vossius de Gram. Bibliogr. Dict.*—A.

PALÆPHATUS. Of this name several ancient writers are recorded: one, an Athenian, placed among the poets anterior to Homer: one, a native of Paros or Priene, who lived under Artaxerxes Mnemon: and one, a grammarian and philosopher, born either at Athens or in Egypt, posterior to Aristotle. Which of these is the author of a work remaining in the name of Palæphatus is uncertain. It is in Greek, entitled περι των Απιστων, "De Incredibilibus;" and its subject is the explication of ancient fables. It has been several times published in Greek and Latin: the best edition is that of I. F. Fischer, *Lips.* 1761, 1789. *Vossii Hist. Lat. Bibliliogr. Dict.*—A.

PALAFOX y Mendoza, D. Juan de, son of the Marques de Hariza, and bishop of Angelopolis, or Ciudad de los Angelos, in New Spain, where he exercised the office of viceroy during the absence of the Duque de Escalona. Zeal for the interests of the church involved him in some difficulties, and he was compelled to secrete himself, finding his life in danger. His conduct however both in his civil and ecclesiastical capacity was approved by the king, and he was appointed to the see of Osma in 1653, where he continued till his death. Palafox was a voluminous writer; the work by which he is known out of his own country is a little history of the conquest of China by the Tartars, published after his death by D. Joseph Palafox, at Paris, and translated into several languages. *Nic Antonio.*—R. S.

PALAMEDES, a distinguished Greek of the semi-fabulous times, was the son of Nauplius, king of the isle of Eubœa. At the time of the Grecian confederation for the expedition against Troy, Palamedes is said by a stratagem to have detected the counterfeit insanity of Ulysses, who had acted the madman in order to be excused from accompanying the other princes. In resentment for this exposure, Ulysses contrived to bury a sum of money in the tent of Palamedes, and then to charge him by means of a supposititious letter with having received a bribe from Priam. The discovery of the hidden treasure was thought sufficient evidence of the fact, and Palamedes was stoned to death for the crime of treason. This tale would not have rendered him a subject of biographical record, had not several other more important instances of his ingenuity been related by different authors, which seem to prove him to have been an extraordinary person. To him are attributed the invention of weights and measures; the art of drawing up a battalion; the regulation of the year by the course of the sun, and of the month by that of the moon; and the games of chess and dice. Pliny affirms that during the siege of Troy he invented the four letters in the Greek alphabet, θ, ξ, φ, χ; but Philostratus ascribes to him only υ, φ, and χ. He has also been recorded as a poet, and Suidas says that his poems were suppressed by Agamemnon, or by Homer. Of these relations it is impossible to ascertain the truth, but they entitle the name of Palamedes to literary notice. *Pliny, Hist. Nat. Moreri.*—A.

PALAPRAT, John, a poet and dramatic writer, was born in 1650 at Toulouse, of a family eminent in the profession of the law. He distinguished himself from his youth by a talent for poetry, and obtained several prizes at the Floral games of that city. He entered at the bar, and in 1674 was created capitoul or chief magistrate of Toulouse. In 1685 he was made chief of the consistory; and he is said in both of these magistracies to have conducted himself with great credit. An attachment to literature, however, and a natural simplicity of character, gave him a distaste to business; and after a visit to the wits of Paris, he went to Rome in 1686 for the purpose of being introduced to the celebrated queen Christina, then resident in that metropolis. Thence he returned to Paris, which afterwards became his principal abode. In 1691 the duke of Vendome attached him to his person in quality of secretary. With this prince he indulged himself in free and lively sallies; and when marshal Catinat once expressed to him his apprehension lest he might give offence by his frankness, "Fear nothing (said Palaprat), it is my wages." He was lodged at the Temple, where the entertainment was subject to great vicissitudes. "Here," said the poet, "we are in danger of dying of inanition or of indigestion." He employed himself at Paris chiefly in theatrical compositions, and he contracted an intimacy with the abbé Brueys, in concert with whom he wrote several pieces for the stage, of the comic class. It is to their mutual credit that their friendship continued unchanged till death. Of their conjunct performances, three have kept their place on the stage, together with one of his sole composition. He also wrote eight discourses on different subjects, and published a volume of poems, mostly addressed to M. de Vendome. The character of his works is gaiety and vivacity, with an air of simplicity, but with little regard to cor-

rectness. His dramatic pieces are contained in the collection of those of Brueys. Palaprat died at Paris in 1721, at the age of seventy-two. *Moreri. Nouv. Dict. Hist.*—A.

PALEARIUS, Aonius, an elegant and liberal scholar, and martyr to the cause of reformation, was born about the beginning of the sixteenth century at Veruli in the Campagna of Rome. The name of his family was *Della Pagha*, and his baptismal name was *Antonio*, both which he changed to the classical form under which he is known, according to the practice of that learned age. After having studied six years at Rome, he quitted it on the approach or the imperial army in 1527, and took up his abode at Perugia, Sienna, Padua, and other places, improving himself by attendance on the most celebrated professors. He fixed at length at Sienna, where he married in 1536, and opened a private school for some young men of rank. Here he passed some years tranquilly in the bosom of his family, till his merit and the freedom of his opinions began to raise him enemies. The first storm was excited by an oration which he pronounced before the senate of Sienna in defence of one Antonio Bellante, who had been accused of a contraband trade in salt, and by another in which he was the advocate of the same person, who charged some monks with pillaging his grandmother. The monks became his determined enemies, and propagated slanders against him among the citizens. The suspicion into which he fell as being a favourer of the new opinions gave them a handle for the dreadful accusation of heresy, and in 1542 he was brought on that account before the governor and archbishop. Upon this occasion he wrote an oration published among his works, in which, though he did not avow the opinions imputed to him, he spoke of them in a way that showed what he thought on those points. He was however absolved; but was afterwards thwarted in his attempts to obtain a chair in the university. In 1544 he published anonymously a work in Italian "On the Merits of Christ," which was written in the principles of the reformers. He received an invitation in 1546 to take the professorship of eloquence at Lucca, with which he complied, and exercised that office for several years. Such was his reputation for elegant literature, that it procured him several distinguished friends, among whom was cardinal Sadoleto, and caused him to be invited to Milan in 1555, to succeed Majoragio in the chair of eloquence. In that city he resided quietly till the accession of pope Pius V. who having been a dominican and an inquisitor, began his reign with the severe prosecution of heresy. Palearius was arrested and brought to Rome, where he was committed to a close imprisonment, and accused of various errors of doctrine These were, that he denied purgatory, disapproved the custom of burying the dead in churches, spoke unfavourably of the monastic state and the lives of the monks, and attributed justification to the merits of Christ alone. Upon these charges he was convicted and condemned to the flames. After having (it is said) retracted his errors, he was strangled and his body was burnt, in the month of July 1570. This was the lamentable fate of a man whom all agree to have been pious, moral, and learned. That he really held the opinions of the reformers is not doubted, though he differed from them in considering marriage as a sacrament, and all oaths as unlawful. He appears, however, to have been so reserved in professing his sentiments, that the busy malignity of the monks was, probably, the real cause of his being marked for a victim of bigotry. His conviction was immediately occasioned by the apology for himself which he drew up when first accused of heresy as before mentioned. In it, alluding to the inquisition, he calls it "sica ista districta in omnes scriptores"—the dagger drawn against literature in general Of the writings of Palearius, the best known is his poem "De Immortalitate Animorum," in three books, first printed at Lyons in 1536, with a highly commendatory letter from cardinal Sadolet. Its versification is formed upon that of Lucretius, rather than that of Virgil, and is said to be faulty. The poem, however, has been reprinted in several collections of select Latin poetry by Italians. His other works are fourteen orations on different subjects; letters, and poems, all written in a pure Latin style. After his death was printed his "Actio in Pontifices Romanos et eorum Asseclas," which he had composed a short time before the meeting of the council of Trent, with an intention of getting it presented by the embassadors of the emperor; but this was never done. It is an eloquent plea in favour of protestantism. *Bayle. Moreri. Tiraboschi.*—A.

PALEOTTI, Gabriel, a learned and excellent Italian cardinal in the sixteenth century, was born at Bologna, in the year 1524. He was descended from a family which had produced several eminent characters in the profession of civil and canon law; and being himself led by inclination to the same pursuit,

he made a rapid and very successful proficiency in the study of literature and jurisprudence, at the university in his native city. The first preferment which he received, was a canonry of Bologna; after which he was appointed professor of civil and canon law at the university. In this situation he acquired such high fame by his lectures and publications, that he was commonly called the new Alciati, since he seemed to keep that eminent civilian constantly in his view, as a model for his imitation, and to be distinguished by similar judgment and good taste. Being led on some occasion to visit Rome, cardinal Alexander Farnese, who had been his fellow-student at Bologna, and was just appointed perpetual legate of Avignon, nominated him governor of Vaisson in the county of Venaissin. While Paleotti was on the road to his government, receiving intelligence of the death of his mother, he returned to Rome, and, after apologising to the cardinal for declining it, from the necessity that he was under of attending to the affairs of his family, resumed the professor's chair at Bologna. The Farnese family, however, were resolved to make his fortune, and obtained for him the post of auditor of the rota, when he was only thirty-three years of age. When pope Pius IV. opened the council of Trent, he sent Paleotti thither in the capacity of proctor and counsellor to his legates, who took no step of importance without his advice. Of this council Paleotti wrote a "History," still remaining in manuscript, of which Pallavicini freely availed himself in his work on the same subject. After the breaking up of this council, he returned to his office at Rome, which he held till the year 1565, when pope Pius IV. raised him to the dignity of the purple. By pope Pius V. he was created bishop of Bologna, and that see was erected into an archbishopric by the same pope, to do honour both to Paleotti and his native country. On his conduct in this dignity the highest commendations are bestowed by his biographers, who observe that a kind of rivalship seemed to exist between him and the great cardinal Borromeo, archbishop of Milan, who should most diligently discharge the duties of a good pastor. So useful and exemplary was Paleotti in his diocese, that it was not without reluctance that the popes summoned him from it to attend consistories, or other business, at Rome. He died at Rome in 1597, when about seventy-three years of age. He was the author of several works of considerable merit, on subjects in antiquities, jurisprudence, and morals. The most considerable of them are, "Archiepiscopale Bonnoniense," 1594, folio; "De Imaginibus Sacris et Profanis;" "De Sacri Consistorii Consultationibus;" "De Nothis, Spuriisque Filiis," octavo; "De Bono Senectutis," octavo; "Pastoral Letters" and "Instructions," &c. *Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xi. art. iii. sect. 106. Moreri. Nouv. Dict. Hist.*—M.

PALESTRINA, Giovanni Pierluigi da, a very eminent composer of church-music, was born in 1529, at Palestrina in Italy, the ancient Præneste. His instructor in the musical science is said to have been one Gaudio Mell, a Fleming, in which name some have recognized Claude Gondimel, a musician of Franche Comté; but the identity of these is a point of uncertainty. Of Giovanni's early life nothing is known; but it appears, that in 1555 he was admitted into the pope's chapel in Rome. He had already formed that simple, grave, and noble style for which he became so famous; for we are told that the pope and conclave having been scandalized at the light and injudicious manner in which the mass had been usually set and performed, had determined to banish music in parts entirely from the church; but that Palestrina, at the age of twenty-six, during the pontificate of Marcellus Cervinus, interceded with his holiness to suspend the sentence till he should have heard a mass composed in a different style. Accordingly, at Easter 1555, he presented before the pope and cardinals his celebrated composition, entitled, "Missa Papæ Marcelli," which was heard by them with so much pleasure and admiration, that music in divine service was restored to favour. In 1562 Palestrina was elected chapel-master to the church of Santa-Maria-Maggiore; and in 1571 was appointed to the same office at St. Peter's. He opened a school of music at Rome in conjunction with his friend and fellow-pupil Gio. Maria Nanino, and greatly contributed to establish the superior reputation of the Italian musicians. He died in 1594, and was interred at St. Peter's, whither his funeral was attended by all the musicians at Rome, and a great concourse of other persons. His own composition, "Libera nos Domine," was performed on the occasion. No musician has been mentioned with more honour by writers on the same science than Palestrina, who was undoubtedly a great and original genius. Although the inventions of fugue, canon, and other elaborate compositions, have been banished from dramatic music, they have been retained in the church, on account of

their gravity and solemnity; and this composer, by his fine taste and admirable skill in harmony, brought choral music to a degree of perfection that, (says Dr. Burney,) has never been exceeded. The best church compositions since his time, have, indeed, been proverbially called *alla Palestrina*, as professedly imitations of his manner. His works were numerous, and most of them are still extant. The principal of them are masses and motets. *Hawkins's and Burney's Histories of Music.*—A.

PALEY, WILLIAM, a learned English divine and celebrated philosopher in the eighteenth century, was the son of a clergyman who held a small living near Peterborough, where the subject of this article was born, in the year 1743. Soon afterwards his father removed to Giggleswick in Yorkshire, where he was elected master of the grammar-school in that place. Under his tuition our author was carefully instructed in the learning requisite to qualify him for entering upon a course of academic studies; and in the year 1759, he was transplanted from this seminary to the university of Cambridge, where he was entered a student of Christ's-college. Here he distinguished himself by his diligence and proficiency; and he attracted considerable notice in the university, at the first opportunities which he enjoyed of displaying his talents in the public schools. According to the system of education followed at Cambridge, students about the middle of their third year, who are then called senior sophs, dispute in the schools on questions of natural and moral philosophy. In these exercises Mr. Paley discovered such extraordinary quickness and sagacity, that whenever he was expected to enter the lists, the schools were crowded with auditors. In 1763, he was admitted to the degree of B. A. having had the honour of appearing the first man of his year in the previous examinations. After he had thus become a graduate, being too young to enter into holy orders, he obtained the place of assistant in a school at Greenwich, which he retained about three years. In 1766, he proceeded M. A. and was elected a fellow of his college; which election was soon followed by his appointment to the office of one of the college-tutors. The duties of this appointment Mr. Paley discharged with uncommon assiduity and zeal. Not contented with following the usual method of college-lectures, by which the progress of a student is left to depend chiefly on his own industry, or private assistance, he endeavoured to introduce his pupils to an acquaintance with the most important and useful truths, by arguments and illustrations which were equally forcible, perspicuous, and pleasing. His lectures on moral philosophy and on the Greek Testament, contained the outlines of the works by which he afterwards so much benefited the world and extended his own reputation; and those works may be said to have owed their origin to the situation which imposed upon him the duty of delivering the lectures. Mr. Paley had the happiness of acting with a brother-tutor of distinguished abilities, and at the same time one of his most intimate friends; Dr. John Law, the present bishop of Elphin, and son of Dr. Edmund Law, late bishop of Carlisle. The talents and exertions of two such men, rendered Christ's-college extremely popular; and while they retained their offices, that society rose to a flourishing state, unequalled, perhaps, in the history of the university. To his engagements as a public tutor, Mr. Paley added others still more numerous, as a private, and by these united labours was in the receipt of a very considerable income.

Our author maintained an intimate acquaintance with almost every person of celebrity in the university. Among his most particular friends were Dr. Waring, the celebrated mathematician, and Dr. John Jebb, well known by his talents, his integrity, and his zeal in religious and political controversy. Through his friendship with Dr. Law, he became acquainted with his father, Dr. Edmund Law, who was master of Peter-house, and continued chiefly to reside in the university, after he was created bishop of Carlisle. This connection had an important influence on Mr. Paley's life, as he owed to it an establishment in the church which induced him to abandon all the advantages of his academic situation, and as it proved the introduction to many of his subsequent preferments. The bishop's theological opinions fell greatly below the established standard of orthodoxy; and Dr. Jebb's sentiments were equally obnoxious to the zealous friends of the church, on the same account. He had likewise incurred their odium, by his unwearied and intrepid exertions for promoting a reform in the university, as well as in church and state. The intimate friendship which subsisted between these learned men and Mr. Paley, was viewed with a jealous eye by many who were closely attached to the established systems. Because he was a liberal thinker, they suspected that he must be a latitudinarian; and they were prepared to discover dangerous tendencies in his moral and political speculations,

if they should ever be given to the public. After our author had spent about ten years in discharging the laborious duties of a tutor at Cambridge, he quitted the university in 1776, and entered into the matrimonial connection. At what period he took orders we are not informed; but he was now first inducted into a small benefice in Cumberland. His next preferment was the living of Appleby in Westmoreland, worth about three hundred pounds a year; and in a short time afterwards, he was promoted to a prebendal stall in the cathedral church of Carlisle, together with the living of Dalston, a pleasant village in the vicinity of that city. In the year 1782, upon the resignation of his friend Dr. John Law, who was created an Irish bishop, he was made archdeacon of the diocese; and not long afterwards, he succeeded Dr. Burn, the author of the "Justice of the Peace," &c. in the chancellorship. For these different preferments he was indebted either to the venerable bishop of Carlisle, or to the influence of Dr. John Law with the dean and chapter of the cathedral church. While his residence was divided between Carlisle and Dalston, Mr. Paley engaged in the composition of his first and most generally celebrated work, "The Elements of Moral and Political Philosophy." This production, however, would probably never have been completed and presented to the public, had not the instigations of Dr. John Law urged him to the undertaking. That gentleman, while they were connected together at college, had frequently received high gratification from the perusal of Mr. Paley's lectures, and was early impressed with the idea that they might be expanded into a most useful treatise, by the great abilities of the author. This he had often suggested, and often urged his friend to carry such a work into execution. But Mr. Paley always brought forwards as an objection, the little attention which the public paid to the most eminent writers on those subjects; and after his marriage, he thought it his duty not to print a book which would not find purchasers. To remove this objection, a living having become vacant of which Dr. Law had the disposal, he gave it to Mr. Paley, on receiving a promise that he would consider it as a compensation for the hazard of printing, and immediately set about preparing his work for the press.

In the year 1785, our author published his "Elements of Moral and Political Philosophy," in quarto, with an excellent dedication to the bishop of Carlisle, bearing honourable testimony to the purity of the motives by which that prelate was actuated in his religious researches, and avowing sentiments which reflect the highest credit on the author's ingenuousness and liberality. Concerning this work it was well observed, by the most respectable of our periodical critics, that "those who are fond of novelty, of ingenious theories, curious speculations, abstract and metaphysical notions, will find, indeed, little in it to amuse or entertain them: but those who are solicitous to have their consciences properly directed in the general conduct of human life, to see their duties and obligations delineated with perspicuity and accuracy, will be fully gratified." That the prevalent opinion of the public was also strongly in favour of the value and utility of these Elements, may be presumed from the numerous impressions of them which were speedily demanded. The sixteenth now lies before us. That, when deciding on the questions which have most divided and agitated mankind, the author should have excited considerable opposition, was naturally to be expected; and that some of the definitions and principles maintained in his ethics and politics are open to exception, has been shewn by more than one ingenious opponent. However, whatever is objectionable in his work, is infinately counterbalanced by its very high general merits. The author's political speculations, in which his talents are most eminently displayed, have been studied and admired by the most illustrious statesmen of modern times: and it was an enviable compliment which was paid him by the late Mr. Fox, during the debate at the house of commons on the catholic question in May 1805, after reading two passages from his work, "that no man who valued learning, no man who valued genius, no man who valued moderation, could hear his opinions without deference and respect." One prominent excellence of this performance, is the unrivalled simplicity and pertinence of illustration with which it familiarizes the subjects discussed in it to the most common understanding.

The next work which Mr. Paley presented to the public, places him in a high rank among the advocates for the truth of the christian scriptures. It is entitled, "*Horæ Paulinæ*; or, the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his Name, with the Acts of the Apostles, and with one another," 1790, octavo. The design of the author in this work was,

not to repeat stale arguments, nor to pursue the beaten track which other defenders of Revelation had trodden before him; but to bring together, from the Acts of the Apostles, and from the different Epistles, excepting the Epistle to the Hebrews, such passages as furnish examples of *undesigned coincidence*. He has also so far enlarged his plan, as to take into it some circumstances found in the Epistles, which contributed strength to the conclusion, though not strictly objects of comparison. Instead of requiring the truth of any part of the apostolic history to be taken for granted, he leaves the reader "at liberty to suppose these writings to have been lately discovered in the library of the Escurial, and to come to our hands destitute of any extrinsic or collateral evidence whatever." This design is unquestionably entitled to the claim of originality; and it has been carried into execution by the author, with that acuteness of investigation and solidity of reasoning, which warrant his conclusion that, upon the whole, there is good reason to believe the persons and transactions spoken of to have been real, the epistles authentic, and the narration true. The admirable paragraph with which he closes his arguments, we shall reserve for our life of St. Paul. It is proper, however, to observe in this place, that the *Horæ Paulinæ* will furnish the biblical student with ingenious criticisms and remarks, which will greatly assist him in the right understanding of St. Paul's epistles. May we not add, that, from Mr. Paley's having taken no notice whatever of the Epistle to the Hebrews, he seems to have coincided in opinion with those critics who have entertained doubts of its genuineness? Soon after the appearance of this work, Dr. James Yorke, the present bishop of Ely, made an offer to Mr. Paley of the mastership of Jesus-college, Cambridge, which was at his disposal in right of his see. This offer was a singular instance of honourable and disinterested patronage, since his lordship had never seen Mr. Paley, and had no knowledge of his friends. In making it, he was solely influenced by the reputation of our author's extraordinary talents, and by a wish to render them serviceable in a high academical situation. Such a respectable and lucrative station was not hastily to be refused; and it was not till after a long hesitation, that his preferments in the north of England, and the engagements which they imposed upon him, induced him to decline the bishop's offer. His gratitude fo his lordship's "kindness flowing from public principles," our author expressed in a dedication prefixed to the next of the valuable writings communicated by him to the public.

The work to which we have alluded made its appearance in 1794, under the title of "A View of the Evidences of Christianity, in three Parts. Part I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles. Part II. Of the auxiliary Evidences of Christianity. Part III. A brief Consideration of some popular Objections," in three volumes, 12mo. These volumes contain a very judicious popular view of the arguments for the truth of the christian religion, drawn up with the same perspicuity and candour which recommended the author's preceding writings. It has not improperly been called "the most complete summary of the evidences of christianity that has ever appeared;" and to these evidences, which it might be imagined had been before brought forwards in every possible point of view, he has given an interesting and pleasing air of originality. It also possesses the merit of offering a defence of christianity which every christian may read, without seeing the tenets in which he has been brought up attacked or decried. While writing it, Mr. Paley freely availed himself of the indefatigable labours of Dr. Lardner, to whom he has made all due acknowledgments, justly pronouncing him to be "the most candid of all advocates, and the most cautious of all enquirers." We quote this encomium from the eleventh edition of our author's work, which, like several of the preceding impressions, is in two volumes, octavo. Hitherto Mr. Paley had not received any patronage from the episcopal bench, excepting in the instances of Dr. Edmund Law, bishop of Carlisle, his successor Dr. Vernon, now archbishop of York, who gave him a living, and the bishop of Ely, who made him the offer mentioned above. The publication of the "Evidences of Christianity," however, seems to have roused others of them from their apparent insensibility to our author's merits. The first prelate who after this bestowed preferment upon him, was Dr. Pretyman, bishop of Lincoln, who offered him the subdeanery of that see, but upon condition that he should resign his prebend at Carlisle, and procure for the bishop the nomination of his successor; with which Dr. Vernon enabled him to comply. Soon afterwards Dr. Barrington, bishop of Durham, promised him the valuable living

of Bishop-Wearmouth, in the county of Durham, provided that his lordship had the presentation to two other livings then held by Mr. Paley: on which occasion Dr. Vernon, and the dean and chapter of Carlisle, who were the patrons, readily transferred their rights to Dr. Barrington. What Mr. Paley owed to the bishops of Lincoln and Durham, was the difference between what he received, and what was given up in exchange to their disposal; and although that difference was considerable, the fact deserves to be mentioned, in honour to the superior disinterestedness of his other patrons. In this number we have to mention the name of Dr. Porteus, bishop of London, who presented our author to a prebend of St. Paul's, which was but of small value.

In the year 1795, the university of Cambridge paid a proper tribute of respect to our author, by conferring on him the degree of doctor of divinity; and henceforwards he divided his residence between Lincoln and Bishop-Wearmouth, spending his summers at the latter, and his winters at the former of those places. He now undertook, and proceeded slowly with the composition of the last of his valuable works, entitled, "Natural Theology; or, Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature," 8vo. which did not issue from the press before the year 1802. From his dedication of the volume to the bishop of Durham we learn, that having been deprived, by a weak and painful state of health, of the power of discharging the public duties of his profession in a manner at all suitable, either to his sense of those duties, or to his most anxious wishes concerning them, it was only in his study he could repair his deficiencies in the church: it was only through the press that he could speak. When, therefore, the bishop called upon him for the only species of exertion of which he was capable, these circumstances disposed him without hesitation to obey the call in the best manner that he could. "In the choice of a subject," he observes, "I had no place left for doubt: in saying which, I do not so much refer, either to the supreme importance of the subject, or to any scepticism concerning it with which the present times are charged, as I do to its connection with the subjects treated of in my former publications. The following discussion alone was wanted to make up my works into a system; in which works, such as they are, the public have now before them, the evidences of natural religion, the evidences of revealed religion, and an account of the duties that result from both It is of small importance that they have been written in an order the very reverse of that in which they ought to be read." In this masterly performance, the author's powers of perspicuous reasoning, and happy illustration, are exercised with distinguished advantage. He has traced and shewn the marks of wisdom and design in various parts of the creation; but he has dwelt principally on those which may be discovered in the constitution of the human body. His book contains almost a complete treatise of anatomy, which, by the observations that he has interspersed, and by the excellence of his descriptions, he has contrived to render interesting even to those who read without any previous knowledge of the science. From nature and man he has advanced to nature's God, and by a train of argument and illustration, equally forcible and beautiful, established the most satisfactory evidence of the personality, natural attributes, unity and goodness of the Deity. Of the very favourable reception which this work met with from the public, our readers will be able to form some conception when we state, that in quoting the author's reason for the choice of his subject, we made use of the tenth edition, which was printed within the short period of three years.

In the year 1805, Dr. Paley was seized with a violent illness, which proved fatal to him on the twenty-fifth of May, when he was about the age of sixty-two. He had been twice married, and left eight children by his first wife, four sons and four daughters. "In private life he had nothing of the philosopher. He entered into little amusements with a degree of ardour, which, when contrasted with the superiority of his mind, had a pleasing effect, and constituted a very amiable trait of his character. He was fond of company, which he had extraordinary powers of entertaining; nor was he at any time more happy, than when communicating the pleasure he could give by exerting his unrivalled talents of wit and humour. No man was ever more beloved by his particular friends, or returned their affection with greater sincerity and ardour. That such a man, and such a writer, should not have been promoted to the bench of bishops, cannot be esteemed creditable to the times in which we live. It is generally understood that Mr. Pitt recommended him to his majesty some years ago for a vacant bishopric, and that an opposition was made from a very high quarter of the

church, which rendered the recommendation ineffectual." All those great services by which he benefited the interests of religion and virtue, could not atone for that deficiency in orthodoxy which his early intimacies and friendships were supposed to indicate. As a writer, "Dr. Paley is not remarkable for elegant periods or splendid sentiments. He seems to have been less ambitious of pleasing the ear than of informing the understanding: for, if we except the dedication of the 'Moral and Political Philosophy;' some chapters in the same work, particularly that 'on reverencing the Deity;' and the conclusion of the 'Natural Theology,' which contain some of the most elegant and dignified passages to be found in the language; the general characteristic of his writings is plainness and simplicity. But this is the genuine didactic style, and he has imparted to it all those numerous graces of which it is capable. It will be universally allowed that no author ever wrote so pleasingly on the subjects he has treated of. The force and terseness of his expressions is not less admirable than the strength of his conceptions; and there is both in his language and his ideas a peculiarity of manner stamped by the vigour and independence of his mind, which cannot be borrowed, and which will therefore perpetuate his reputation. He has merit to deserve readers, and will preserve a high rank among the writers of his country, who can command the attention of posterity." Besides his larger works, Dr. Paley printed three single sermons, which were deservedly very popular: one a visitation sermon, published in 1777; another an ordination sermon, published in 1781; and the third a sermon preached at the consecration of his friend Dr. John Law, and published in 1782. While this sheet was in the press, the papers announced the publication of two volumes of "Sermons" from the author's MSS. *Monthly Mag. July* 1805. *Gent. Mag. June* 1805. *Monthly Review. New Annual Register.*—M.

PALFYN, John, a surgeon and anatomist of reputation, was born in 1649, or 50, at Courtray, in Flanders. He settled at Ghent, where he practised surgery, and gave instructions in that art to a number of pupils. Zealous for improvement, he frequently visited Leyden and Paris, and sometimes London, in order to obtain information of every thing that was going on in those schools of medical science. By these means, together with his own observations, he was enabled to write several useful works on anatomy and surgery, which became popular. In 1702 he published an "Osteology," in Flemish, afterwards much enlarged by himself, and translated into German and French. It is particularly full upon the bones of the head, and was cited with approbation by some of the most eminent professors of the time. His "Description Anatomique des Parties de la Femme qui servent à la Generation, &c." 1708, quarto, is chiefly taken from other authors, but he has given some remarks of his own on the course of the blood in the fœtus, and on monsters. His "Chirurgical Anatomy," in Flemish and French, 1718, 1726, octavo, was regarded as a valuable work, and has been reprinted since his death with large additions, in France, Italy, and Germany. Palfyn also translated into Flemish "Maitrejean on the Diseases of the Eyes," with other treatises on the same subject. He was the inventor of some chirurgical instruments. This surgeon died at Ghent, in 1770. *Halleri Bibl. Anat. et Chirurg. Eloy Dict.* —A.

PALINGENIUS, Marcellus, a modern Latin poet, who flourished about the beginning of the sixteenth century, was probably a native of Stellata in the Ferrarese, whence he added *Stellatus* to his name. It has been supposed that his true name was Pier-Angelo Marizolli, of which his Latin appellation is the anagram. Some have imagined that he was physician to Hercules II. duke of Ferrara, to whom the work for which he is celebrated is inscribed. This is his poem entitled, "Zodiacus Vitæ, i. e. de Hominis Vita, Studio, ac Moribus optime instituendis, Lib. XII." It derives its title of the Zodiac of Life, from its division into twelve parts, each inscribed with one of the signs of the zodiac. This performance, of which the professed purpose is to guide men in the road to present and future happiness, is interspersed with many invectives against the court and church of Rome, the monks and clergy; whence the author is supposed to have been one of those converts to the Reformation who frequented the court of the duchess of Ferrara, sister of Francis I. This poem was placed in the first class of prohibited books in the Index Expurgatorius, and it is affirmed that after his death his body was dug up and burned; but very little seems to be known with certainty of his person and life. The Zodiacus is spoken of very differently by different critics, some allowing it no merit of plan and little of execution, while others call it

a fine poem that deserves to be more read. The editions of it have been numerous. The best is that of Rotterdam, octavo, 1722. It has been translated into French. *Bayle. Tiraboschi. Bibliogr. Dict.*—A.

PALISSY, Bernard de, a very ingenious artist and natural philosopher, was born at Agen, about 1524. His original employment is said to have been that of a surveyor and draughtsman of plans; his proper trade, however, was that of a potter, which he exercised at Saintes. A thirst for instruction led him to travel throughout France, and into Lower Germany. Having by accident got possession of a cup of enamelled pottery, his whole attention was turned upon imitating it. For this purpose he commenced a series of experiments, which he indefatigably pursued amidst all the discouragements of narrow circumstances. He built and rebuilt his furnaces, regardless of the derision of his neighbours and the remonstrances of his wife, and in order to supply them, was obliged to burn his furniture, and even the wood-work of his house, and to sell his clothes for wages to his operator. At length his labours were crowned with success, and he gave perfection to his manufacture, which raised him to the head of his profession. He was not contented, however, with the fame of a mere artist, but carried his enquiries into almost every branch of natural knowledge. He became a chemist, an agriculturist, and a natural philosopher; and is said by Fontenelle to have gone as far in the latter character as genius without learning could carry him. He was the first person who formed a collection of natural history at Paris, upon which he gave lectures at half-a-crown each person, under the obligation of returning it four-fold, should any thing which he taught be proved false. He wrote works full of new and useful ideas on a variety of topics. In 1563 he printed at Rochelle "Recepte véritable par laquelle tous les Hommes de la France pourront apprendre à augmenter leurs Tresors," &c. quarto, which after his death was reprinted under the title of "Moyen de devenir riche, &c." two volumes octavo, 1636. In 1580 he published "Discours admirable de la Nature des Eaux et Fontaines, des Metaux, des Sols, des Salines, des Pierres, des Terres, &c." octavo, in which he was the first who taught the true theory of springs, and who ventured to assert that fossil shells were real sea-shells, deposited by the waters of the ocean. He also pointed out the use of marl and of lime in agriculture. This very estimable citizen was a calvinist, and firmly attached to his religion. During the fury of the League, under the weak king Henry III. in 1584, he was apprehended and committed to the Bastille. The king, who was his well-wisher, having told him that if he did not comply with the prevailing religion he should be constrained to leave him in the hands of his enemies, Palissy replied, "Your majesty has often said that you pity me: for my part, I pity you for pronouncing the words 'I shall be constrained.' This is not speaking like a king; but let me inform you in royal language, that neither the Guisarts, your whole people, nor yourself, shall constrain a potter to bend his knee before images." He used commonly to say, in allusion to his religion and his trade, "I have no other property than heaven and earth." We are not informed of the further history of this worthy and extraordinary person. A new and complete edition of the works of Palissy was given at Paris in 1777, quarto, with notes by Faujas de Saint-Fonds. *Nouv. Dict. Hist. Halleri Bibl. Botan.*—A.

PALLADINO, James, a singular theological writer in the fourteenth century, more commonly called *James de Teramo*, from the name of the city in the farther Abruzzo where he was born in 1349. He embraced the ecclesiastical life, and became successively bishop of Monopoli, archbishop of Tarentum, of Florence, and of Spoletto. He also filled the post of administrator of the duchy of Spoletto, under popes Alexander V. and John XXIII. In the year 1417, he was sent into Poland, in the character of papal legate; and he died there in the same year, about the age of sixty-eight. He was the author of some extraordinary books, which were very popular in his day, and were peculiarly adapted to the taste of such a barbarous age. The most famous of them is a pious romance, entitled, "Jacobi de Teramo Compendium perbreve, *Consolatio Peccatorum* nuncupatum, et apud nonnullos *Belial* vocitatum: id est, Processus Luciferi contra Jesum." This work was printed at Augsburg, in 1472, folio, and frequently afterwards during the fifteenth and sixteenth centuries; and it was translated into almost all the languages of Europe. It is also inserted in a collection, entitled, "Processus Juris jocoserii," published at Hannau, in 1611, octavo, which likewise contains "The Process of Satan against the Virgin," by Barthole, and "The Decrees of Love." Peter Farget translated "The Process of Satan" into French, and

published it at Lyons in 1485, quarto, and it was frequently reprinted in the same form. It is also printed under the name of *James of Ancharano*. Versions of this work, likewise, appeared in most of the other languages of Europe. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

PALLADIO, Andrea, a famous Italian architect, was born at Vicenza in 1518, of parents in the middle rank of life. As an artist he first exercised himself in sculpture, probably in an humble walk; and it appears to have been the poet Trissino, who, first discovering his genius for the arts, gave him instructions in mathematical science, and explained to him the works of Vitruvius. He soon obtained distinction as an architect; and having accompanied Trissino to Rome, he set himself to examine with great diligence all the remains of ancient edifices in that capital, and formed his taste upon them. He visited several other parts of Italy, and in 1547 returned to Vicenza, where he found the magistrates occupied about the reparation of their basilic, or court of justice. His plan for this great work was approved, and the conduct of it was committed to him. His reputation caused him to be sent for to Venice, where he built the palace Foscari in the style of pure antiquity. He was employed for other works in the same city, among which was a refectory and church for the monastery of S. Giorgio Maggiore. Several other Italian cities were afterwards decorated with magnificent edifices, public and private, of his construction; and he was invited to the court of Emanuel-Philibert duke of Savoy, who received him with distinguished honours. No architect has given more plans than Palladio, and to him is principally attributed the classic taste which reigns in so many of the buildings of Italy. His master-piece is esteemed to be the olympic theatre at Vicenza, in imitation of that of Marcellus at Rome. He died in that city of an epidemic disease in 1580, at the age of sixty-two, and received a splendid funeral in the church of the Dominicans. Palladio was of a good presence, chearful, modest, the friend of all men of talents, and affable towards the workmen, whom he willingly instructed in points where they were ignorant. His memory is highly honoured by the votaries of the fine arts, and the dignified simplicity and purity of his taste has given him the appellation of the Raphael of architects. He improved his art, not only by his edifices, but by his writings, which are standard performances. His "Treatise on Architecture, in four Books," was first published at Venice, in 1570, folio, and has been several times reprinted. A magnificent edition in three volumes folio, was published at London in 1715, in Italian, French, and English. Another, equally splendid, has since been published at Venice, in four volumes folio, with the addition of his inedited buildings. Lord Burlington published in London, in 1730, a volume, entitled, "I disegni delle Terme Antiche di Andrea Palladio." He also composed a small work, entitled, "Le Antichità di Roma," not printed till after his death. He illustrated "Cæsar's Commentaries," by annexing to Badelli's translation of that work a long preface on the military system of the Romans, with copper-plates, designed for the most part by his two sons, Leonida and Orazio, who both died soon after. *D'Argenville Vies des Archit. Tiraboschi.*—A.

PALLADIUS, an eastern prelate and ecclesiastical writer who flourished in the early part of the fifth century, was a native of Galatia, and born about the year 368. When he was twenty years of age, he began to travel into foreign countries, and coming to Alexandria in Egypt, he determined to embrace the monastic life. Having spent three years under the discipline of Dorotheus, a celebrated ascetic of Thebes, in the year 391 he visited the monasteries and most celebrated solitaries in the desert of Nitria, where he received the instructions of Evagrius of Pontus, from whom he is supposed to have imbibed a partiality for the sentiments and memory of Origen. At length, having wandered over the whole of Egypt, he was obliged by the infirm state of his health to quit that country, and retire to Palestine, where he continued some years. In the year 400, or 401, he removed from Palestine into Bithynia, where he was ordained bishop of Helenopolis. Thus much we learn concerning him from his own "Lausiac History," noticed below. The following particulars are added upon the supposition, that he was the same Palladius who wrote "The Life of St. Chrysostom," which is maintained by one set of learned critics, while it is contested by others. Those of our readers who may have any curiosity to see the reasons advanced on both sides of the question, may find them in the four first of our authorities. According to this hypothesis, he was ordained by St. John Chrysostom, with whom he became intimately acquainted, and to whose party he remained

steadily attached under the most unfavourable circumstances. Soon after his ordination, Chrysostom sent him with two other bishops to Ephesus, for the purpose of examining into the truth of some accusations preferred against Antoninus, bishop of that city, in a synod held at Constantinople; when matters appear to have been accommodated, to the satisfaction of all parties. Upon the banishment of Chrysostom in the year 404, Palladius, in common with his other friends, fell under the persecution of his enemies; and being compelled to withdraw from his see, retired into Italy, and took refuge at Rome. Some time afterwards, venturing to return into the east with the western bishops, who were sent with letters from the emperor Honorius to the emperor Arcadius, the last-mentioned prince exiled him to Syene, at the southward extremity of Egypt, whither he was conducted by a military guard, from whom he suffered much injurious and severe treatment. Having in process of time obtained his liberty, he resigned the see of Helenopolis, and was made bishop of Aspona in Galatia. The time of his death is not known, it being only certain that it must have taken place before 431, since Eusebius, his successor at Aspona, presided at the council of Ephesus which was held in that year. He was an enemy to Jerome, of whom he speaks in very unfavourable terms, and he bestows high commendations upon Ruffinus, whom he calls the meekest as well as most learned man he ever knew. About the year 421, he wrote his "Lausiac History," so called from Lausus, a nobleman of high rank in the imperial court at Constantinople, to whom it is inscribed, and containing the lives of persons who at that time were remarkable for their extraordinary austerities, in Egypt and Palestine. The style in which it is written, is that of plain and simple narrative, without ornament or method. The first edition of it in Greek, was published by John Meursius, at Leyden, in 1616, quarto; and it is given in Greek and Latin, by Fronton du Duc, in the second volume of his "Auctuarium," with notes. A supplement to it, by which chasms in the Greek text may be filled up, is inserted by Cotelerius in the second volume of his "Monument. Eccles.-Græc.;" and he has also preserved eleven large fragments, which may contribute to the same purpose, or to the enlargement of the history, in the third volume of the same work. To our prelate, likewise, some critics attribute "A Dialogue concerning the Life of St. John Chrysostom, between Palladius Bishop of Helenopolis, and Theodore a Deacon of the Roman Church;" while others, as we have seen above, maintain it to be the production of a different hand. We leave this question to the judgment of those, who may be disposed to examine the evidence produced on both sides by the writers to whom we have already referred. A Latin version of this dialogue was published at Venice in 1553, octavo, by Ambrose, a Camaldule monk, and frequently printed afterwards, with the editions of Chrysostom's works, at Paris, and in other places. At length Emeric Bigot, having found a manuscript in the Medicean library at Florence, which contained the Greek original of this dialogue, published it at Paris, in 1680, quarto, accompanied with a new and faithful Latin version. The work is written with great simplicity, and possesses the recommendations of truth and accuracy. In several manuscripts, there is subjoined to the "Lausiac History," a book "concerning the Nations of India, and the Brahmins," without the name of any author. This treatise was printed in Greek and Latin at Leipsic, by Joachim Camerarius, but without any date. In 1665, Edward Bissy, clarencieux king of arms, published an edition of it at London, in quarto, attributing it to Palladius, and accompanying it with a Latin version by himself. He has afforded no proof, however, that it should be ascribed to Palladius; and Cave is of opinion, that the utmost which can be affirmed concerning it is, that it is the production of a christian writer, who lived before the destruction of the Roman empire. *Fabricii Bibl. Græc. vol. IX. lib. v. cap.* 32. *Cave's Hist. Lit. vol. I. sub sæc. Nest. Dupin. Moreri. Lardner's Cred. part ii. vol. XI. ch.* 127.—M.

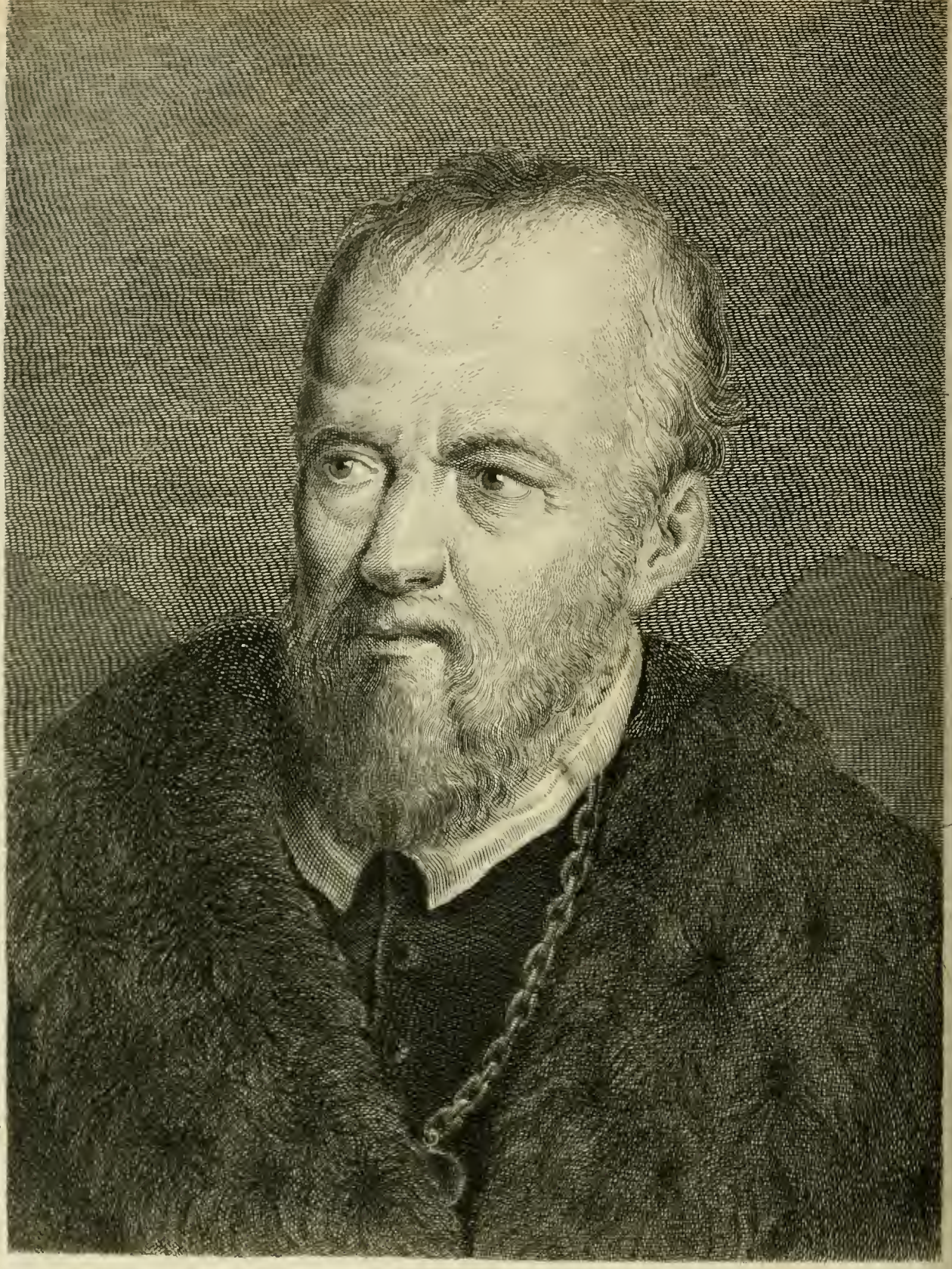
PALLAVICINO, Ferrante, an unfortunate man of letters, was born at Placentia about 1615. Although the eldest son of his family, he chose to devote himself to the ecclesiastical state, and became a canon-regular of Augustines, of the congregation of Latran. He distinguished himself by the vivacity of his parts, which gave him a turn to satire, and was little restrained by decency. This disposition was at length the cause of his ruin. During the war between pope Urban VIII. of the Barberini family, and Edward Farnese duke of Parma and Placentia, he supported the cause of his sovereign with his pen, and wrote some bitter satires against the pontiff and all his house. Bent upon revenge, the papal court set a price upon his head, which caused him to

withdraw to Venice, where he lived in security. A young Frenchman, son of a bookseller at Paris, by affecting to pity his case, obtained his confidence, and perfidiously advised him to come to France, and take up his abode at Orange, where he would be safe under a protestant prince. Pallavicino incautiously put himself under the conduct of this pretended friend, who led him over the bridge on the Sorgue into the county of Venaissin, belong- to the holy see. As soon as he saw the pope's arms over the gate, he cried, "I am undone;" and was immediately arrested by officers who were waiting for him, who carried him to Avignon, where he was imprisoned. Fourteen months afterwards, in 1644, he was beheaded. The wretch who betrayed him was stabbed at Paris some years afterwards, by a friend of Pallavicino. This writer left several works which have been sought by the curious, and are distinguished by their severity and indecency. He also wrote a history of the public events in Italy, in 1636. A selection of his works was published in two volumes 12mo. 1644, at Geneva, under the title of "Villa-franca." He is also the reputed author of an Italian work, entitled, "The Celestial Divorce, or the Separation of Jesus Christ from his Spouse the Roman Church," *Amsterdam*, 1696; but this is denied by la Monnoye to be of his composition. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

PALLAVICINO, Sforza, cardinal, born at Rome, in 1607, was the eldest son of the marquis Alexander Pallavicino, of the noble family of the lords of the state of that name, in Lombardy. He gave early proofs of quick parts, particularly by supporting for three successive days a solemn disputation on the whole body of scholastic theology. This study naturally gave him a propensity to the ecclesiastical profession, which he adopted notwithstanding the opposition of his parents. His piety and regularity, together with his advantages of birth and connexions, caused him, in the pontificate of Urban VIII., to be admitted into the prelacy, made member of several congregations, and successively appointed to the governments of Jesi, Orvieto, and Camerino. The brilliant prospects which were opened to him did not, however, prevent his putting into execution a design of retiring from the world; and in his thirtieth year, he commenced a noviciate in the society of Jesuits, at Rome. When it was finished, he was employed for several years in giving lectures in philosophy and theology, and in presiding over the studies of the Roman college. He was also a qualificator of the holy office, and an examiner of candidates for the episcopacy, and was consulted by the popes in affairs of moment. The service he rendered to the Roman church by composing a history of the council of Trent, in opposition to that of father Paul Sarpi, was rewarded by pope Alexander VII. with his nomination to the cardinalate in 1657, though it was not declared till two years afterwards. He continued after his elevation to live in the cloister, occupied in his studies, and in the concerns of the church, and affording an example of christian virtue and piety, till his death in 1667.

The "History of the Council of Trent," by cardinal Pallavicino, was received with great applause by those of his own party, who considered it as a powerful antagonist to that of Fra-Paolo, which had raised such unfavourable impressions of the policy of the court of Rome. It is written in Italian, and was first printed at Rome in two volumes folio, 1656, 1657. It was republished in three volumes quarto, 1664, with various corrections and additions by the author. The style of this work is grave, elegant, and florid, somewhat too much studied, and defective in simplicity. It is considered as of good authority for its facts, and it is allowed that in many instances he has been successful in pointing out the errors of Fra-Paolo; but the principles of an ultramontane Jesuit are so utterly adverse to any thing like a philosophical view of a subject in ecclesiastical history, and the occasion of writing it was so professedly a party purpose, that it could not fail to be essentially a laboured apology for priestcraft, and a varnished narrative of what would not bear a naked display. The political maxims disclosed in it gave great offence to persons even of the same communion, and were commented upon by a French jansenist, in a work entitled, "Les nouvelles Lumières Politiques pour le Gouvernement de l'Eglise, ou l'Evangile nouveau du Cardinal Pallavicin, revelé par lui dans son Histoire du Concil e de Trent." A translation of the History into Latin, by father Giattini, was published at Antwerp, in 1672. One into French, which had been completed, did not appear, because the History "was not in the French taste." The original work was abridged by father Puccinelli; and publications were made of maxims and characters extracted from it.

This cardinal was the author of other works, partly ascetical and moral, partly theo-



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logical. He also, while a Jesuit professor, published a tragedy, entitled, "Ermenigildo," which he republished with a preliminary discourse, said to be more valuable than the tragedy itself, but in which he unsuccessfully contended for the use of rhimed verse in these compositions. To him, likewise, belongs a grammatical work, entitled, "Avvertimenti Gramaticale," published under the name of Fr. Raimondo, and esteemed for its precepts respecting good writing. His "Letters," in Italian, were published in 1669. *Moreri. Tiraboschi.*—A.

PALLIOT, Peter, an industrious genealogist, was born at Paris in 1608. He settled at Dijon, where he married the daughter of a printer, and followed the same profession. From an early age he had attached himself to the studies of genealogy and heraldry, which he continued to pursue with great assiduity, publishing various works upon those subjects. Of these the most valued are "Le Parlement de Bourgogne," 1649, folio, to which another volume was added by Fr. Petitot, in 1733; "Science des Armories de Gelliot, augmentée de plus de 6000 Ecussons," *Paris*, 1660, folio. His other works are genealogical histories of particular families; and he left in manuscript thirteen volumes, folio, of memoirs concerning the families of Burgundy. Palliot not only printed his own works, but engraved with his own hand all the very numerous heraldic plates by which they were illustrated. He died at Dijon in 1698, at the age of eighty-nine. *Moreri. Nouv. Dict. Hist.*—A.

PALM, John-George, a learned German Lutheran divine in the eighteenth century, was born at Hanover, in the year 1697. After pursuing his studies in different universities, duke Augustus-William of Brunswick and Lunenburg placed him in the convent of Riggdagshausen in 1716; and in 1720, he nominated him his travelling preacher. Three years afterwards Palm was made chaplain to the court of Wolfenbuttel, where he acquired the esteem of the duke and duchess. In the year 1727, he accepted an invitation to become pastor of the church of St. Peter and St. Paul at Hamburg, where he spent the remainder of his life, and was made rector of the academical institution in that city. He died in 1743, when only forty-six years of age. He was the author of "Liber Historicus de Codicibus veteris et novi Testamenti, quibus B. Lutherus in conficienda Interpretatione Germanica usus est; in quo Historia quoque dicti Johannei Ep. I. Cap. v. Ver. 7. a Luthero omissi illustratur. Accedit Kilian. Leib. et Conr. Adelmann. ab Adelmannsfelden de dissonis sacræ Scripturæ Translationibus Epistola," 1735, octavo; "Jesus the true Messiah," 1731, octavo; and various other works in the German language. *Moreri.*—M.

PALMA, Jacopo, called *The Old*, an eminent painter, was born at Serinalta in the territory of Bergamo. The date of his birth has been fixed by la Combe at 1540; but Mr. Fuseli has given reasons for supposing that this period is much too late. He was sent at an early age to study in the school of Titian, at Venice, and he imitated the delicacy of touch and softness of colouring of his master with so much success, that he was appointed to finish a descent from the cross left imperfect by Titian. He also copied the vivacity of colour and breadth of shade of Giorgione in his greatest performances. The works of the elder Palma are much esteemed for the noble taste of their composition, the natural and pleasing expression, the graceful airs of the heads, the union and harmony of colouring, and the delicacy of finishing. They are sometimes, however, faulty in point of correctness of drawing. His finest pieces were some of the earliest, and he fell off considerably in his later performances, though he died at the age of forty-eight. *D'Argenville. Pilkington's Dict.*—A.

PALMA, Jacopo, called *The Young*, grandnephew to the preceding, also a painter of distinction, was born at Venice in 1544. He received the rudiments of his art under his father, and at a very early age was employed in copying the works of Titian and Tintoret. His talents attracted the notice of the duke of Urbino, who sent him, at fifteen, to study at Rome. During an abode of eight years at that capital he greatly improved himself by studying the works of the old masters, and acquired such a reputation, that he was employed to paint a gallery and a saloon in the Vatican. Returning to Venice, he was for some time eclipsed by the established reputation of Tintoret and Paul Veronese; but being at length patronized by Vittoria, an eminent sculptor and architect, he rose to the third place among the Venetian painters. At this time his faculties were in full exertion, and his best pieces were the production of this period. After the death of his competitors he relaxed in his endeavours to excel, though not in his diligence, but he now painted rather for money

than for fame. His pictures in general became mere sketches; though occasionally they were executed with all his former care. Indeed, none of his works are without some commendable part; and though the depravation of the Venetian style dates from him, yet his beauties of nature and art never fail to please and interest. His excellencies are richness of composition, force and variety of expression, freshness and transparency of tint, and lightness of touch. He was of a gay, easy, and careless temper, little affected by the unpleasant incidents of life. His works are numerous in the churches and palaces of Italy, and in foreign collections. A considerable number have been engraved, and some by his own hand. *D'Argenville. Fuseli in Pilkington's Dict.*—A.

PALMIERI, Matteo, an Italian man of letters, was born at Florence about 1405. He was of an ancient and illustrious family, though according to the custom of that republic, aggregated to one of the trading companies. From the ablest masters of the time he received instructions in the sciences and the learned languages. In 1437 he was present in a public capacity at the general council of Florence. He was several times entrusted by his fellow-citizens with offices of magistracy, and rose to the supreme dignity of gonfalonier of justice. He was likewise sent at different times on embassies to the popes, the emperor Frederic III., Alphonso king of Naples, the republic of Sienna, and other neighbouring states. On the death of the learned Carlo Aretino, Palmieri, who had been his pupil, was appointed to deliver his funeral oration. After having distinguished himself by several literary compositions, he died in 1475, at the age of seventy. His most considerable work was a Chronicle, from the creation down to his own times. The latter part of it only, from 447 to 1449, has been several times printed, together with the chronicles of Eusebius and Prosper of Aquitain. A more correct edition of the part from 1294 was given at Florence in 1748, in the collection of "Scriptores Rerum Ital." He also wrote the "Life of Niccolo Acciajuoli," which has been published by Muratori; as likewise has his book "De Captivitate Pisorum;" and a work in form of dialogue "Della Vita Civile," several times printed, and translated into French. He was, moreover, a poet, and, in imitation of Dante, composed in terza rima three books, entitled, "Citta di Vita," never printed, but extant in manuscript, in several libraries. This poem obtained great applause, but was exposed to theological censure on account of some errors in divinity, particularly that of representing human souls as having been in a former state those angels who, in the grand rebellion in heaven, stood neuter. These notions, regarded as heresies, caused the book to be solemnly condemned to the flames, a fate which some writers have also attributed to the author, but erroneously.

The Chronicle of Matteo was continued to the year 1482 by a native of Pisa, very nearly his namesake, viz. *Mattea Palmieri.* This writer, who was apostolic secretary, and died in 1483, also translated from the Greek the fabulous narration of Aristeas concerning the translators of the Septuagint, and some other works of antiquity. *Vossii Hist. Lat. Tiraboschi.*—A.

PALUDANUS, John, vernacularly *Vanden Broeck*, a learned Flemish divine and theological professor, who flourished in the early part of the seventeenth century, was a native of Mechlin, where he was born in the year 1566. He was educated at the university of Louvain, where, after completing his philosophical course, he took the degree of M. A. in 1585. Afterwards he assiduously studied divinity and sacred criticism, under the instructions of the very celebrated Michael Baius. During several years he filled the chair of professor of eloquence at Falcon-college, and officiated at the same time as parish-priest of St. Gertrude in that city. Afterwards he became incumbent of the church of our Lady at Mechlin; whence he removed, in 1602, to the living of St, Peter and St. Paul in the same place. In the same year he was created doctor of divinity. In 1610 he returned to Louvain, where he was appointed canon and pastor of St. Peter's, and nominated, at first professor in ordinary of divinity, and afterwards professor-royal of sacred literature. He was also made archpriest of the district of Louvain. He died in 1630, in the sixty-fifth year of his age. He was the author of several works which are highly valued by zealous Catholics; among which are, "Vindiciæ Theologicæ, adversus Verbi Dei Corruptelas," 1620 and 1622, in two volumes, octavo; consisting of an explication of almost all the texts of scripture, quoted by Protestants in refutation of the doctrines of the church of Rome, according to the order of the books in the Bible; "Apologeticus Marianus," 1623, quarto, in praise of the Virgin Mary, and at-

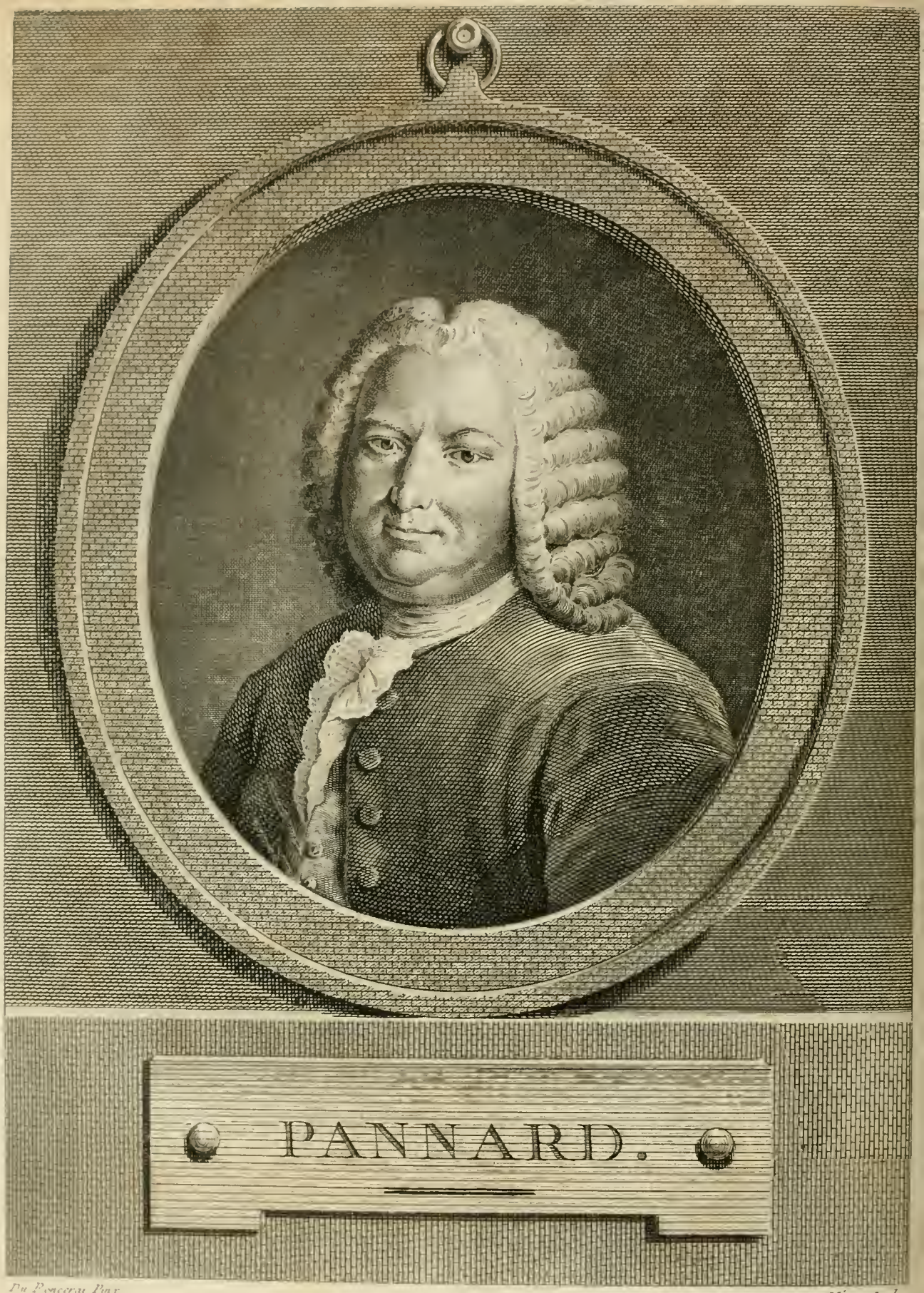
tempting, by arguments drawn from the fathers, to establish her claim to the prerogatives which the Catholics ascribe to her; "De Sancto Ignatio Concio Sacra," 1623, octavo; "Officina Spiritualis sacris Concionibus adaptata," 1624, quarto, &c. *Valerii Andreæ Bibl. Belg. Moreri. Nouv. Dict. Hist.*—M.

PAMELIUS, James, a learned Flemish divine in the sixteenth century, was the son of Adolphus, baron de Pamela, counsellor of state to the emperor Charles V., and born at Bruges, in the year 1536. He pursued his academical studies at Louvain, where he spent nine years in successfully cultivating an acquaintance with the different branches of learning, and particularly sacred literature. Afterwards he went for further improvement to the university of Paris, and visited others of the most celebrated seminaries in Europe. Upon his return to Louvain, he was admitted licentiate in divinity, and preferred, through the interest of his family, to a canonry of St. Donatian at Bruges. He now expended considerable sums of money on the collection of a good library, and particularly on the purchase of manuscript copies of the writings of the fathers, by which their edited works might be amended and illustrated, and inedited pieces be presented to the public. To the use which he made of them, and his ability as a divine and critic, the articles mentioned below bear honourable testimony. But while he was thus employed, the civil wars in the Netherlands compelled him to retire from Bruges to St. Omer's, where the bishop made him archdeacon of his church. Soon afterwards Philip II., king of Spain, nominated him provost of St. Saviour's, at Utrecht; which preferment was followed by his promotion to the vacant see of St. Omer's. While he was on his journey, however, to take possession of this dignity, he fell sick at Mons in Hainault, where he died in 1587, when he was in the fifty-second year of his age. He published, "B. Cypriani Opera omnia, à Codd. manusc. accuratissimè recog. Annotationibus sparsim insertis, præmissaque Auctoris Vita," printed at Antwerp in 1568, and 1589, folio, and at Paris in 1574, folio; "Tertulliani Opera, è M.SS. Codd. auct. ac recens. Argumentis et Annotationibus interject. cum Tertulliani Vita et Paradoxis, &c." printed at Paris after his death, 1598, folio; and he prepared for the press a new edition of "the works of Rabanus Maurus," which was published at Cologne, in 1626, in five volumes, folio, accompanied with his own "Commentaries" on the book of Judith, and the Epistle of St. Paul to Philemon. He likewise was the author of "Liturgica Latinorum," a curious and scarce work, published at Cologne, in 1571, in two volumes, quarto; "Micrologus de ecclesiasticis Observationibus;" "Catalogus Commentariorum veterum selectiorum in universa Biblia," 1566, octavo; notes on the treatise of Cassiodorus, "De divinis Nominibus," &c. *Valerii Andreæ Bibl. Belg. Dupin. Moreri. Nouv. Dict. Hist.*—M.

PAMPHILUS, an excellent presbyter of Cæsarea in Palestine, and a martyr under the persecution of Maximinus in the early part of the fourth century, is generally believed to have been a native of Brytus in Phœnicia, and a descendant from a good and wealthy family. After having received the rudiments of learning at his native city, he went to Alexandria in Egypt, where he completed his studies, and then settled at Cæsarea, in which church he became a presbyter. Here he entered into an intimate friendship with Eusebius, bishop of the place, who has given many testimonies of his sincere respect for the memory of his friend, and added his name to his own. According to Cave, Pamphilus flourished about the year 294. He was possessed of such zeal for the interests of religion and sacred literature, that he founded, at a great expence, a library at Cæsarea, which contained all the most celebrated writers of the church, collected from all quarters, and is compared by Jerome with the more ancient celebrated libraries of Demetrius Phalereus and Pisistratus. He even wrote out with his own hand the greatest part of Origen's works, which were in the library in Jerome's time; and that father obtained possession of five-and-twenty volumes of Origen's Commentary upon the twelve prophets, written by Pamphilus, which, he said, he valued as much as if he had the treasures of Crœsus. There are still extant in the curious collections of Europe memorials of this library of Pamphilus, and traces of his and Eusebius's labour in transcribing or correcting copies of the scriptures, or other books, to which the reader may find references in Lardner. Pamphilus was jointly concerned with Eusebius, in publishing a correct edition of the Greek version of the Seventy from Origen's Hexapla; which Huet believes to have been the first separate edition of that version according to Origen's emendations. He was also jointly concerned with Eusebius, in writing five books of "An Apology for Origen," to which Eusebius, after his

death, added a sixth. Of this work the first book is still remaining, in Ruffinus's Latin translation; and there are some fragments of the rest preserved in Photius's "Codex." According to the opinion of several learned men, Pamphilus not only founded a library, but a school likewise, or academy, at Cæsarea. This supposition is chiefly built upon a passage in Eusebius, and draws the following observation from the candid Lardner: "I must leave this point undecided. I dare not contest the thing. But the evidence is not clear, because the passage of Eusebius, where he is supposed to mention the school, is obscure; and because there is no notice taken of this school, that I remember, in Jerome, or any other ancient writer of credit." In the year 307, when the persecution raged against the Christians, Pamphilus was apprehended, and carried before Urbanus, the Roman president at Cæsarea, who, after trying his knowledge by different questions in rhetoric, philosophy, and polite literature, required him to offer sacrifice. When he found that Pamphilus refused to obey him, and despised all his threatenings, he commanded that he should be tortured with the utmost severity, and then committed to prison. In the year 309, after having several times resisted the cruel efforts of his persecutors to overcome his constancy, he was put to death by the orders of Firmilianus, who had succeeded Urbanus in the presidency of the city. Eusebius says of him, that he was the great glory of the church of Cæsarea, and, on account of his eminent virtue, the most renowned martyr of that age: a man, who, throughout his whole life, excelled in every virtue; in contempt and renunciation of this world, in liberality to the indigent, in disregard of all earthly honours and preferments to which he might have aspired, and in an abstemious philosophical course of life; but he was especially eminent and remarkable above all men of our time for an unfeigned zeal for the holy scriptures, and for unwearied application in whatever he undertook; whether it were kind offices to his friends, or to others who sought his aid." For further particulars concerning Pamphilus, he refers to a distinct work which he had written, in three books, comprizing the history of his life, but which is unfortunately no longer extant. In the second volume of the works of St. Hippolytus, Fabricius has published what he calls, "Acta Passionis S. Pamphili Martyris, ex Libris Eusebii Cæsariensis de illius Vita, juxta M.S. Medicæum Regis Christianissimi:" but that there are strong reasons for concluding that piece to be a forgery, is very satisfactorily shewn by Lardner. *Eusebii Hist. Eccl. lib. vii. cap.* 32. *& lib. viii. cap.* 13. *Ejusd. De Martyr. Palæst. cap.* 7 *&* 9. *Fabricii Bibl. Eccl. sub Hieron. cap.* 75. *Cave's Hist. Lit. vol. I. sub sæc. Novat. Dupin. Lardner's Cred. part ii. vol. V. ch.* 59.—M.

PANÆTIUS, a celebrated philosopher of the stoic school who flourished in the second century B. C., was a native of Rhodes, and descended from ancestors who had distinguished themselves in the military transactions of the republic. His inclination leading him to the study of philosophy, he became a disciple of Antipater of Tarsus, an able supporter of the stoic sect; but he did not implicitly admit all the opinions of the founders of the Porch. He disliked the stoic doctrine of apathy; was a great admirer of Plato, whom he called divine, most wise, and most holy; and he freely borrowed opinions and sentiments from philosophers of every sect. From Rhodes he went to Athens, where he maintained the reputation of the school of Zeno, and had many illustrious disciples. Sensible of his merits, the Athenians were desirous of fixing his residence with them, and of enrolling him in the number of their citizens; but he declined their offers, with polite acknowledgments for their intended favours. His fame having reached Rome, he was induced to visit that city, where his lectures were crowded by the young nobility, and he enjoyed an intimate acquaintance with several eminent Romans, particularly Scipio and Lælius; and Cicero says, that his abilities and accomplishments rendered him highly worthy of their friendship. According to several writers, he accompanied Scipio in some of his expeditions; particularly, when he was nominated ambassador to the kings and nations in alliance with the republic, for the professed purpose of concerting measures for repressing piracy, and correcting abuses that might lead to the interruption of public tranquillity; but with the real design of obtaining information respecting the internal government, sentiments, forces, &c. of the kingdoms and nations, which were the objects of jealousy or cupidity to the Roman senate. In this design he is said to have rendered essential service to Scipio; and he employed his interest with this great man, in conferring various benefits on his fellow-citizens at Rhodes. Panætius appears to have spent the latter part of his life partly




Du Pouceau Pinx.

Miger Sculp.

GVIDVS PANCIROLVS
REGINVS
IVRIS CONSVLTOR CLARISS.

at Rome, and partly at Athens; and he died at the last-mentioned city, but in what year we are not informed. Lipsius conjectures that he reached an advanced age, since Cicero states, on the authority of Posidonius, that he lived thirty years after he had published his treatise "of Offices." Besides that work, he wrote various other pieces which were held in high estimation by the ancients; but no fragments of them have been preserved to modern times. His moral doctrines were, doubtless, excellent, since they are so highly extolled by Cicero, in his treatise "de Officiis." Astrological predictions, and divinations of every kind, he treated with contempt; and he seems to have rejected the doctrine of the immortality of the soul. *Cicero de Off. lib. ii. cap.* 14. *& lib. iv. cap.* 9. *De Fin. lib. i. cap.* 2. *& lib. iv. cap. ult. de Divin. lib. i. cap.* 3. 7. *& lib. ii. cap.* 42. *Aul. Gell. lib. xii. cap.* 5. *Moreri. Stanley's Hist. Phil. part viii. p.* 344. *Enfield's Hist. Phil. vol. I. book ii. ch. xi. sect.* 2. —M.

PANARD, Charles-Francis, an ingenious French poet, was born about 1690 at Courville near Chartres. He occupied a small post in a public office, when the actor and comic writer, le Grand, having heard a vaudeville of his composition, found him out, and encouraged him to write for the stage. From that time he became the author of a number of dramatic pieces of the light and humorous kind, which were generally well received, and most of which are still occasionally represented. He also excelled in songs, epigrams, madrigals, and especially in the vaudeville, which is a kind of satirical ballad, very popular in France, and often introduced upon the theatre. Marmontel called him the la Fontaine of the vaudeville, as well from the naiveté which characterised his writing, as from the simplicity, mildness, and carelessness of his temper and manners. His satire was never personal, but was directed against vice and folly in general, without marking out individuals. He had the uncommon art of allying some useful moral to his gayest compositions; and he preserved an air of decency and sobriety even when singing the charms of love and wine. His works are stamped with facility, nature, sentiment, wit, and good sense; but are occasionally negligent, prolix, and incorrect. He was uneducated, and drew all from his own sources. Full of vivacity to an advanced age, philosophical and content with little, he closed his life in 1765, in the seventy-fifth year of his age. The works of this author, under the title of "Theatre et Œuvres diverses de M. Panard," were printed at Paris in four volumes, 12mo. 1763. *Necrologe Francois.*—A.

PANCIROLI, Guido, a very learned jurist and antiquarian, son of Alberto Panciroli, also an eminent lawyer, was born at Reggio, in 1523. After he had acquired a proficiency in classical literature in his native place under Sebastian Corrado, he went to Ferrara for the study of jurisprudence. He successively pursued the same study under Alciati at Pavia, under Soccino at Bologna, and finally at Padua. In the latter university his reputation stood so high that in 1547, while yet a scholar, he was chosen to the second extraordinary chair of the Institutes. After having graduated, he was promoted in 1554 to the first chair of the same, and in 1556 he was appointed to the second professorship in ordinary of civil law. This post he held till 1570, when he accepted an invitation from Emanuel Philibert, duke of Savoy, to occupy the chair of law at Turin, with a liberal salary. He continued in that university, till the air of the place had almost destroyed the sight of one eye and endangered the other; when, having with difficulty obtained his dismission, he returned in 1582 to Padua. The first chair of civil law, with a stipend of 1200 crowns, was there assigned to him; and notwithstanding the wishes of popes Gregory XIV. and Clement VII. to obtain his professional services at Rome, he preferred the freedom and tranquillity of his situation at Padua, where he died in 1599.

This learned writer composed some works in his own profession, and a valuable treatise "De Claris Legum Interpretibus," not published till 1637. This, although interspersed with many popular errors, is considered as highly useful in tracing the vicissitudes of jurisprudence, and contains a copious store of curious notices, extracted from the works of the old lawyers, and other authentic monuments. He also wrote some pieces upon antiquarian topics, of which "Commentarii in Notitiam utriusque Imperii et de Magistratibus," printed separately, and also in the Roman Antiquities of Grævius; "De Numismatibus antiquis;" "De quatuordecim Regionibus Urbis Romæ;" and a work of greater note than any of these, entitled, "Rerum Memorabilium jam olim deperditarum, et contra recens atque ingeniose inventarum, Lib. II.," several times printed and commented upon; the author, however, displays more erudition than judgment or

scientific knowledge, and his book possesses little intrinsic value. He left behind him several works in manuscript, which have not yet seen the light. *Tiraboschi.*—A.

PANIGAROLA, Jerome, an Italian prelate and one of the most celebrated preachers in the sixteenth century, was descended from a noble family, and born at Milan in 1548. He discovered early proofs of extraordinary genius and abilities, and, besides an uncommon facility in acquiring knowledge, possessed surprising powers of memory, which enabled him to retain whatever he learned. As an instance of his strength of recollection it is related, that one day when Cornelius Musso, bishop of Bitonto, and one of the most famous pulpit orators of his time, was entertained at his father's house, young Jerome, who was then no more than thirteen years of age, repeated the most striking parts of a sermon which the bishop had delivered on the same day, with a degree of correctness and spirit which astonished the orator, and led him to remark that, with proper cultivation, the youth would prove one of the greatest preachers in Italy. Being soon afterwards sent to the university of Pavia, he distinguished himself in a few months by the rapidity of his progress in learning, while at the same time he rendered himself notorious for his irregularities and turbulent spirit. Never was there any disturbance in the university, but Panigarola would be found concerned in it; and scarcely a night passed, in which, at the head of the pupils from Milan, he was not engaged in quarrels and battles with the students from Placentia, Pavia, or some other place. Information of his proceedings having been brought to his father, he went to Milan, and examined into the proficiency which Jerome had made in his studies, and found it so greatly to exceed his most sanguine expectations, that he believed the stories which had been told him of his son's misconduct to be falsehoods and calumnies. At length, however, the young man's excesses proceeded to such a length, that the senate of Milan ordered his father to withdraw him from Pavia. He was now sent to Bologna, where for some time he rendered himself notorious for his amours and debaucheries; but suddenly and most unexpectedly an entire change took place in his disposition, and he expressed a strong inclination for embracing the monastic life in that branch of the Franciscan order called *Observantins.* Having overcome the repugnance of his father, who entertained other views for him, he took the habit of St. Francis at Florence, in 1567, when he was nineteen years of age. In this new career he became quite an altered man, and his whole delight consisted in the most regular and punctual observance of the duties of the cloister, and assiduous study. In the year 1570, the guardian of his convent, who was engaged to preach the Lent-sermons at Sarzana, having fallen sick, directed Panigarola to become his substitute. Though then only twenty-two years of age, he displayed such powers of eloquence on this occasion, that the knights of the military order of St. Stephen at Pisa would have him for their advent-preacher; and, in the following year, the grand-duke Cosmo appointed him to preach the Lent-sermons in the cathedral at Florence. When he had finished this course of sermons, to the universal satisfaction of his crowded auditory, he went to Rome, where a chapter-general of his order was held, and where all ranks were charmed with his impressive preaching. Pope Pius V. heard him, and was astonished; but well knowing that so young an orator stood in need of a more perfect acquaintance with divinity, the sacred scriptures, and the fathers, than it was possible for him to have already acquired, recommended it to him to devote some time to close study; and as he was likely to be perpetually interrupted by solicitations to fill the pulpit in Italy, he advised him to go to France, and attend the professors at the university of Paris.

Panigarola followed the advice of his holiness, and studied with the utmost diligence during two years; after which he resumed his pulpit-labours, and preached at first to the Italians who were settled at Lyons, and afterwards to his numerous countrymen whom commercial pursuits had drawn to Antwerp. Upon his return to Italy, his celebrity became so great, that there was no church sufficiently large to accommodate the crowds who were attracted by his preaching; and when he was upon a journey, he could scarcely pass through any city or town, without being compelled so far to satisfy the people as to give them at least one sermon. Being at Rome in the year 1586, he was consecrated titular bishop of Chrysopolis, and appointed coadjutor to the bishop of Ferrara, at the instance of duke Alphonsus II., who by that means hoped to fix his residence in that city. In less than three months, however, he received an order to quit Ferrara, and the duchy; which disgrace he attributed to the intrigues of a minis-

ter, who, jealous of the great credit which he enjoyed at court, was so artful as to persuade the duke, that he betrayed the secrets of state to cardinal Ferdinand de Medici. In these circumstances he was received with great kindness by pope Sixtus V. who appointed him to preach at St. Peter's in the year 1587. In the same year Charles Emmanuel, duke of Savoy, granted him a nomination to the bishopric of Asti in Piedmont, which Sixtus readily confirmed. In 1589, the same pontiff sent our prelate into France, to encourage the party of the League against Henry IV. He was present at the siege of Paris, and employed all his eloquence in animating the Parisians to submit chearfully to the privations and miseries which they suffered during the memorable blockade of their city. When Henry raised the siege, Panigarola returned to Asti, where, while he was occupied in correcting a number of scandalous abuses which had crept into his diocese, he died in 1594, when only forty-six years of age. It was the very general opinion, that he fell a sacrifice to poison administered by those who dreaded the reformation which he was intent on introducing. His most celebrated productions consist of several volumes of "Sermons," in Latin and Italian, which are entitled to be ranked with the best specimens of sacred eloquence among the orators of Italy in the sixteenth century. Though far from being faultless, yet on account of the excellence of the sentiments which pervade them, the energy of their language, and the beauty of their style, they merit the perusal of modern readers. Besides his "Sermons," notwithstanding the premature age at which he died, and his numerous engagements, Panigarola, found time for the composition of various works, among which are "Espositione literale et mystica della Cantica di Salomone;" "Dichiaratione literale delle Lamentationi di Gieremia, & de' Solmi di David;" "Homilies on the Gospels from the first Sunday after Pentecost to Advent;" "Brevis et artifisiosa Concionem componendi Modus;" "Paraphrasi sopra Demetrio Falerio, &c." consisting of a learned commentary upon the treatise of Demetrius Phalareus on eloquence; "the Life of St. Peter the Apostle;" "Compendium primæ Partis Annalium Ecclesiast. Baronii, cum Annotationibus;" "Theses;" "Orations;" "Poems;" various ascetic and moral pieces; controversial treatises against the Calvinists, &c. *Freheri Theatrum Vir. Erud. Clar. Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xii. art. ii. sect.* 104, 105. *Moreri.*—M.

PANNONIUS, Janus, a modern Latin poet, born in 1434, was a native of Hungary. He travelled into Italy for instruction in polite literature, and upon his return, used his endeavours to promote the study of it in his own country. He was raised to the see of Funfkirchen (Five-churches) in Lower Hungary, where he died in 1472. This prelate is said to have been remarkably distinguished for his proficiency in the Greek and Latin languages, in the latter of which he composed a variety of poems, which were printed both separately and in the "Deliciæ Poetarum Hungarorum." An edition of them from a MS. in the imperial library was gived at Utrecht so lately as 1784, in two volumes, octavo. *Moreri. Nouv. Dict. Hist.*—A.

PANORMITA. See Beccadelli.

PANTÆNUS, a learned christian philosopher of the stoic sect in the second century, and the first president of the catechetical school of Alexandria of whom there is any mention made in antiquity by writers of undoubted credit. His descent, and the country of his birth, are both uncertain; some authors stating him to have been of Jewish extraction, others a native of Sicily, and others the descendant of Sicilian parents, but born at Alexandria. According to Cave, he flourished about the year 182. He is generally thought to have been one of the masters of Clement of Alexandria, who speaks of him with great respect in his "Stromata;" and, as Eusebius assures us, he expressly called Pantænus his master in his "Institutions." He is also mentioned very respectfully by Alexander, bishop of Jerusalem, in a fragment of a letter to Origen, preserved by Eusebius; in which he particularly says, that Pantænus was the person who introduced him to the acquaintance of that father. Of the high estimation in which he was generally held we may form some idea from the consideration, that Origen justifies himself in the study of heathen learning by the example of Pantænus, whom he calls a very useful person, and well furnished with that part of knowledge. Photius speaks of him, as a hearer of some of those who had seen the apostles, and even of some of the apostles themselves; but the latter statement he does not positively assert, and there are few moderns who will admit its probability. Upon the whole, Pantænus was eminent for his learning, prudence, and piety, and presided over the catechetical school at Alexandria, with great reputation and success. So great, likewise, was his zeal for the success of the christian cause, that when the Ethiopians ap-

plied to Demetrius, bishop of Alexandria, to send them some person who should instruct them in the principles of christianity, he readily undertook that mission, and is said to have acquitted himself in it with great ability. Concerning this journey to Ethiopia we have no other particulars, excepting what Eusebius and Jerome relate from report, that he found some of the inhabitants of that country already tinctured with some knowledge of Christ, which they had learned from the preaching of the apostle Bartholomew, and that he met among them with the Gospel of St. Matthew written in Hebrew, which had been left there by that apostle. This story, however, is not generally credited, since no good reason can be assigned why St. Bartholomew should have left a Hebrew book with the Ethiopians; and since it is not supported by the authority of any ancient writer of that time. After his return to Alexandria Pantænus resumed the presidency of the catechetical school, in which he continued to explain the scriptures publicly under the reigns of the emperors Severus and Caracalla, rendering greater service to the church, says St. Jerome, by his discourses than by his writings. The same father informs us, that there were extant "Commentaries" of his upon the scriptures; but there is now nothing remaining of his writings, excepting a short passage in the "Eclogæ," ascribed to Clement of Alexandria, containing the following rule for the better understanding of the prophetic language, which has been since adopted by all the interpreters of the prophecies: "that the prophets often express themselves in indefinite terms, and that the present tense is frequently used by them for both the preterite and future tenses." Cave places the death of Pantænus about the year 213. *Eusebii Hist., Eccl. lib. v. cap.* 9, 10. *et lib. vi. cap.* 19. *Fabricii Bibl. Eccl. sub Hieron. cap.* 36. *Photii Codex* 118. *p.* 297. *Cave's Hist. Lit. vol. I. sub sæc. Gnest. Dupin. Lardner's Cred. part ii. vol. II. ch.* 21. —M.

PANVINIO, Onofrio, (*Onuphrius Panvinius*) a very learned and industrious historian and antiquary, was born at Verona in 1529. From his childhood he manifested an insatiable thirst for study, and in order to indulge it, he entered into the order of Augustines. By the general of that order he was sent to Rome to complete his studies, and in 1553 he was appointed to instruct the novices in that city in the sciences. In the following year he was sent to Florence, to teach scholastic theology; but that science not being to his taste, he obtained permission not only to be free from the charge, but to live at large out of the cloister. He passed some time at Venice, where he contracted an intimacy with the learned Sigonio, his senior, who was far advanced in the studies of histories and antiquities. Panvinio was in this city printing one of his works, but his ordinary abode was at Rome, where he was first patronised by cardinal Marcello Cervini, whose pontificate, under the name of Marcellus II., was too short to contribute to his advancement. He thence passed into the court of cardinal Alexander Farnese, with whom he travelled into Sicily in 1568, where a violent disease carried him off at the early age of thirty-nine. A monument to his honour was erected in the church of St. Augustine at Rome. Very few instances are to be met with in literary biography, of so many proofs of extensive erudition and indefatigable industry left by one whose career was restricted to such narrow limits. Besides his published works, which form a numerous catalogue, he left a still greater number in manuscript, either begun or completed. One of the first objects of his labours was Roman history and antiquities. The "Fasti Consulares," though first brought to light by Sigonius, were published and illustrated with notes by him, in a folio volume printed at Venice in 1557. He published treatises also "De antiquis Romanorum Nominibus;" "De PrincipibusRomanis;" "De Republica;" "De Triumphis et Ludis Circensibus;" and "Topographia Romæ." All these are valuable performances; not merely compilations of passages from different authors, but founded in great measure upon ancient inscriptions, of which he had collected and copied near three thousand. He had an intention of publishing this collection, but was prevented by death; and as no vestiges of it appear among his MSS., it is conjectured by the marquis Maffei that it came into the hands of Martin Smetius, who published at Antwerp a collection of inscriptions, which was the groundwork of Gruter's later work. Maffei has likewise vigorously repelled the charge of imposture and forgery brought by Gruter against Panvinio, on account of some inscriptions cited by him.

He was likewise a profound investigator of sacred or christian antiquities. Of his published works in this class are treatises "De Ritu sepeliendi mortuos apud veteres Christianos;" "De antiquo Ritu baptizandi Catechumenos;" "De Primatu Petri;" "Chronicon Ecclesiasticum;" "De Episcopatibus,

ONVPHRIVS, PANVINIVS,

PASCAL PAOLI.

Titulis, et Diaconis Cardinalium;" "Annotationes et Supplementa ad Platinam de Vitis Pontificum;" "De septem præcipuis Urbis Romæ Basilicis;" "De Bibliotheca Vaticana." He had undertaken a general ecclesiastical history, for which he had collected matter sufficient to fill six large manuscript volumes; they are preserved in the Vatican, and it cannot be doubted that they afforded much assistance to cardinal Baronio in his great work. Panvinio also consecrated part of his labour to his own order, of which he wrote a Chronicle; nor did he neglect the history and antiquities of his native city, Verona, of which he composed eight books, printed many years after his death. The great mass and variety of his literary undertakings, and the shortness of his life, prevented them from being so perfect as they might have been rendered; but his name will be ever memorable among those of the most successful and diligent votaries of learning *Tiraboschi. Nouv. Dict. Hist.*—A.

PAOLI, Pascal de, a distinguished character in the annals of patriotism, was born in Corsica in 1726. His father, Giacinto Paoli, who had taken an active part in the public affairs of that island, retired with his family to Naples after the failure of his attempts to free his countrymen from the tyranny of the Genoese Pascal received his education at the Jesuits college of that city, where he made a rapid progress in his studies, and displayed an understanding equally solid and capacious. In the year 1755, on the death of Gaffori, who had acted as the chief of the natives still in arms against their oppressors, the Corsicans were induced by the high reputation of Paschal Paoli to send him an invitation to come and take upon himself the vacant post. After a due consideration of the arduous task that lay before him, he resolved to comply with his country's call, and devote himself to her service; and having taken a pathetic farewell of his venerable father, he embarked for the island, where he was formally invested with the chief command in July 1755. At this period the Genoese were in possession of a great part of the country; while the Corsicans, in a state of division and insubordination, destitute of the necessary supplies of arms and money, were able to carry on only a desultory war against their invaders. At the same time their long habits of resistance to regular government had rendered them little better than a ferocious banditti, not less turbulent and vindictive among one another, than sanguinary towards the common foe. Paoli's first object was to unite and strengthen their efforts against the Genoese, whom they soon expelled from the inland country, and confined to the sea-coasts. Then, taking advantage of this temporary tranquillity, he set about the more difficult task of introducing the restraints of law and government among his people, and persuading them to forego the rooted practice of private revenge. Aiming still further to soften and civilise their manners, he provided means for a national education, and founded an university at Corte. He also attended to the external prosperity of the island, by promoting agriculture, manufactures, and commerce, as far as his means would allow.

Having, by the union of firmness with gentleness, and by himself setting the example of the civil virtues he wished to introduce, brought his plans to a considerable degree of perfection, he again turned his thoughts to the expulsion of the Genoese. A small marine was fitted out to impede their communication with the island, and strong measures were taken to harass them in their quarters. The Genoese government, on the other hand, issued insidious manifestoes with the view of dividing their opponents, and no prospect appeared of their abandoning their claims upon the island. In this emergency Paoli and his council addressed, in 1761, a memorial to the different sovereigns of Europe, for the purpose of inducing some of them to become their protectors. But appeals to the principles of freedom were not likely to obtain favour in royal cabinets; and not only was no interference produced in their behalf, but the court of France, in 1764, entered into a treaty with the Genoese for supplying them with a force to garrison the towns yet remaining in their hands. It was, indeed, stipulated that the French troops should act only defensively, but their presence effectually prevented any progress towards freeing the island; and the only military transaction that took place during the four years in which this treaty subsisted, was the conquest by the Corsicans of the isle of Capraia.

At the expiration of the term, a new treaty was formed, by which the republic of Genoa transferred its pretended sovereignty over Corsica to the king of France, and ceded to him the towns then garrisoned by his troops. The remainder of the island was either to be conquered by the French, or obtained by negotiation. This was a thunderstroke to the Cor

sican patriots, but their noble leader remained firm. Although he was tempted by the offer of being confirmed in his supreme authority, only on condition of holding it under the French government, he did not hesitate to reject such a disgraceful proposal, warmly declaring that "the rocks which surrounded him should melt away, ere he would betray a cause which he held in common with the meanest Corsican." A rigorous war thenceforth commenced, in which the French, having received a considerable reinforcement, entered upon offensive operations. Notwithstanding some temporary success, they had the mortification soon to undergo various defeats from this undisciplined rabble, as they termed the Corsicans; and in particular, a French general, De Lude, was obliged to capitulate at his strong post of Borgo, with all his infantry, artillery, and ammunition. Clement Paoli, brother to Paschal, distinguished himself in several of these actions. The French minister, Choiseul, considering the honour of his nation as at stake in this warfare against a petty island, resolved to send such a force as would ensure success; accordingly a large reinforcement under the orders of the count de Vaux was landed in Corsica in 1769. The patriots still kept a firm countenance, and made a vigorous resistance; but were in the end defeated with great slaughter. Paoli, left with only five hundred men, was surrounded by the French, who were anxious to get possession of his person; but he cut his way through them, and took shelter in a convent on the sea-shore. Thence, with several of his friends, he embarked on board an English vessel for Leghorn. After continuing some time in that port, he pursued his way to England, where he was received with all the sympathy and respect due from freemen to a patriot who had so nobly supported the cause of liberty. The case of the oppressed Corsicans had already excited much interest in this country; and although the government had not thought it prudent to interpose in their favour, a subscription had been raised by some private persons for their aid. Paoli was introduced at court; and the duke of Grafton, then prime minister, obtained for him a pension of one thousand two hundred pounds a year. This was affluence to one of his economical habits; and he liberally shared it with his companions in exile. Devoting his time to the cultivation of literature, and the society of the wise and good, he passed twenty years in retirement, unable to do more for his subjugated country than sympathise in her fate. At length the revolution that promised to raise France to the rank of a free state extended its influence to Corsica, and the national convention passed a decree by which that island was numbered among the departments of France, and entitled to all the privileges of the new constitution. The return of Paoli to the dignified station of its chief was the first wish of his liberated countrymen, and Paoli could not resist their intreaties, enforced by the solicitations of the French assembly. He resigned his pension from the English court, took a grateful leave of the country which had so generously fostered him, and in April 1790 presented himself at the bar of the national assembly at Paris, together with the Corsican deputies. He was greeted with the enthusiasm which then attended upon every person and event connected with the cause of liberty, and having taken the oaths as a subject of the *great nation*, repaired to Corsica to execute the high charge to which he was so honourably called. The political horizon, however, soon became darkened. The violent and sanguinary factions which successively ruled in the centre, spread tumult and disorder over the whole circumference, and loosened all the bands of society. Parties arose in the different districts of Corsica, and a disposition was soon manifested of breaking off all connexion with France, and declaring for independence. After due deliberation, Paoli thought proper to concur in this design, of which the clergy, in particular, were ardent promoters. He put himself at the head of the insurgents, and drove from the field the French troops and their adherents. He was then reinvested with his former dignities of president of the consulta and commander in chief of the island, and took measures to complete the counter-revolution. The national assembly, highly exasperated at this conduct, proclaimed him a rebel and set a price on his head, but he was protected by the attachment of his countrymen. Sensible, however, that it would be impossible for a small island permanently to withstand the power of France without foreign support, he resolved upon an expedient, which, whilst it was a renunciation of independence, promised to secure all the advantages of real liberty. This was an union of Corsica with the crown of Great Britain, under a constitution similar to that of the latter country. An assembly of deputies to consider of this project met in June 1794, which, with great unanimity, after voting

thanks to Paoli, made a declaration of the separation of Corsica from France, and its union with the British crown. In consequence, sir Gilbert Elliot (lord Minto) was sent to take possession of the government as viceroy of the king of England, and Paoli, resigning his official dignities, became a private citizen. How far jealousy on one hand, and dissatisfaction on the other, might have concurred in his determination again to quit his native island, can only be conjectured; and indeed a cloud seems to hang over the whole of his political conduct at this late period of his life. The well-earned reputation of his earlier years for honour and true patriotism affords, however, a solid ground for supposing that he acted as consistently as the very difficult circumstances in which he was placed would permit. He returned to England; and having unfortunately lost the bulk of his property through the failure of a house of Leghorn to which it was entrusted, he passed some time in great privacy. When his necessities, however, were known, there is reason to believe that they were promptly relieved, and that his pension was restored, and continued to the last. He died near London in February 1807, at the age of eighty-one, possessed of the esteem and affection of all who were admitted to his intimacy. *Boswell's Account of Corsica. Athenæum.*—A.

PAPEBROCH, Daniel, a learned Flemish Jesuit in the seventeenth century, was a native of Antwerp, where he was born in the year 1628. When he was eighteen years of age, he commenced his noviciate in the society of Jesus, and, after he had completed his studies, acquired no little reputation by the success with which, during fifteen years, he taught the belles-lettres, and after that time philosophy. From this employment he was taken to be associated with fathers Bollandus and Henschenius in the laborious work of compiling the "Acta Sanctorum;" and he accompanied the latter in his travels through Italy, France, and Germany, in order to collect materials for that voluminous undertaking. He published, jointly with Henschenius, the three volumes for the month of March, in 1668; three other volumes for the month of April, in 1675; and the three first volumes for the month of May, in 1680. After this, Henschenius being disabled from proceeding with the design by a paralytic attack, the principal labour and conduct of it devolved upon Papebroch, who continued to give five volumes more, for the months of May and June. From the volumes to which his name is prefixed, our learned editor had been careful to exclude many of the absurd legendary tales in the Martyrologies, Lives of the Saints, &c., from which they were compiled. Among other instances, he exposed the pretensions of the Carmelite monks who derived the origin of their institution from the prophet Elijah, proving that it was founded in the twelfth century. This attack upon the antiquity of their order was highly resented by the Carmelites, who were not sparing in their abuse of the editor, and filled the Low-countries with the pamphlets which they published against him. Not content with this, in the year 1690, they denounced him to pope Innocent X. and the inquisition at Madrid, as the author of numerous palpable errors in the fourteen volumes to which his name was prefixed. Among these errors were the doubts which he expressed, whether an impression of the face of Jesus Christ was made on the handkerchief of St. Veronica, or, indeed, whether there had ever been a saint of that name; and whether the church of Antwerp possessed the real foreskin of our Saviour. In the same list they placed his assertions, that mount Carmel had not been an ancient place of resort, for the purposes of devotion, and that the Carmelites had not the prophet Elijah for their founder, &c. In the year 1695, the Carmelites triumphed in the sentence of the Spanish inquisition, which pronounced an anathema on the volumes in question, and thereby vindicated, as they supposed, the high antiquity of their order. To their no little mortification, however, a monk of the congregation of *St. John-de-Dieu*, commonly called the Fathers of the Hospital of Charity, claimed for his order a still higher antiquity than that to which the Carmelites pretended, by more than nine hundred years: for he maintained that Abraham was the first general of his fraternity, and that he originally established it in the plains of Mamre. In the mean time father Papebroch was permitted to enter into a justification of the work before the inquisition, and he defended, article by article, the propositions denounced to the holy-office; till at length that tribunal, weary of the business, issued a decree prohibiting any further discussion of the subjects in dispute, on either side of the question; and the pope confirmed that decree by a brief. From this time Papebroch continued his labours on the "Acta Sanctorum" till his death, in 1714, when he was in the eighty-seventh year of his age. The volumes of that work on which he was em-

ployed, amount to forty-seven in number, of a large folio size, and are considered to be the most correct and judicious in that vast compilation. Father Papebroch was also the author of "Conatus Chronico-historicus ad Catalogum Romanorum Pontificum," 1685, folio; "Acta Vitæ S. Ferdinandi Regis Castellæ et Legionis," 1684, octavo; a Latin version of a curious Spanish book, under the title of "Examen Divinitatis quam in Carmelo Vespasianus consuluit, sive C. Suetonii Tranquilli Locus de Deo Carmelo hispanice explicatus per Excellent. Dom. Gasparem de Mendoza," 1698, quarto; a variety of treatises in controversy with the Carmelites, forming four volumes, quarto, &c. *Sotvelli Bibl. Script. Soc. Jesu. Dupin. Moreri. Nouv. Dict. Hist. Saxii Onomast. Lit. par. v.*—M.

PAPIAS, bishop of Hierapolis a city of Phrygia in the second century, is placed by Cave under the year 110; but according to others, he flourished about the year 115, or 116. How long he lived is uncertain. Stephen Gobar, as quoted in Photius's "Codex," asserts that he died a martyr, and the author of the "Alexandrian Chronicle," affirms that he suffered at Pergamos during the severe persecution in the reign of Marcus Aurelius; but, since neither Eusebius nor Jerome mention this circumstance, it must be admitted to be at least of doubtful authority. Irenæus speaks of him as a hearer of John, and companion of Polycarp; and by John seems to intend the apostle and evangelist. Eusebius, however, and Jerome, who chiefly copies the former father, observe, that Papias "does by no means say, that he heard or saw any of the holy apostles, but only, that he received the things concerning the faith from those who were well acquainted with them—that he received the apostles' sayings from those who conversed with them; and says, that he was a hearer of Aristion, and John the presbyter. And indeed he often mentions them by name, and puts down in his writings the traditions which he had received from them." The character which they give of Papias is, that he was a good man, but very credulous, and of mean abilities, who delighted much in hearing and telling stories and relating miracles, which he learned from tradition. And since he was very inquisitive, and inclined to believe every thing that was told him, it is not to be wondered at that he has detailed various errors and extravagant notions, which he has attributed to the apostles, and that he has given us fabulous narratives for real histories. He was the first who propagated the famous notion concerning the *Millennium*, or personal reign of Jesus Christ upon earth for a thousand years after the Resurrection, when he believed that the elect should be gathered together at Jerusalem, and enjoy all the felicity imaginable during that period. "Into this notion," says Eusebius, "I suppose he was led by misunderstanding the apostolical narrations; and for want of seeing into those things which they spoke mystically, and by way of illustration. For he was a man of no great capacity, as may be conjectured from his writings. Yet he gave occasion to many ecclesiastical writers afterwards to adopt the same opinion, who respected the antiquity of the man; such as Irenæus, and the rest who have maintained it." Papias was the author of five books, entitled, "An Explication of the Oracles of the Lord;" of which we have now nothing left, excepting the fragments which are preserved in the writings of Irenæus and Eusebius. Dupin asserts that these books were extant so lately as the time of Trithemius, who lived till the year 1516; but we conceive that Cave has very satisfactorily proved this statement to be unfounded. The fragments of Papias are chiefly valuable, on account of the testimony which they afford to the genuineness of the Gospels of St. Matthew and St. Mark, and of the first Epistles of St. Peter and St. John. *Irenæi adv. Hær. lib. v. cap.* 33. *Eusebii Hist. Eccl. lib. iii. cap.* 39. *Fabricii Bibl. Eccl. sub Hieron. cap.* 18. *Cave's Hist. Lit. vol. I. sub sæc. Gnost. Dupin. Lardner's Cred. part ii. vol. I. ch.* 9.—M.

PAPILLON, Philibert, an industrious man of letters, was the son of an eminent advocate at Dijon, where he was born in 1666. He studied first in the Jesuits' college at Dijon, and afterwards at Paris, where he was admitted a bachelor of civil and canon law. Returning to his native province he embraced the ecclesiastical state, and received priest's orders in 1694. He had previously obtained a canonry of a moderate revenue, but sufficient for all his wants, since his sole ambition was to possess a good library and to be able to devote himself to the cultivation of literature. The great object of his researches was literary history, especially that of his own province; and as he was obligingly communicative of his stores, the works of several other writers were enriched by his collections. He supplied the learned P. le Long with a number of interesting memoirs inserted in his "Bibliotheque des

Historiens de France," and also furnished him with several materials for his "Bibliotheque Sacrée." He communicated to P. Desmolets, for the use of his "Memoires d'Histoire et de Literature," a number of valuable articles critical and biographical; and in Niceron's Memoirs, the lives of Peter Abailard and Jaques Amyot are by his hand. An edition of Bayle's Dictionary by the abbé le Clerc, and a supplement to Moreri, were indebted to him for additions and corrections; and he gave great assistance to M. Garreau in his "Description du Gouvernment de Bourgogne." The principal work of the abbé Papillon was his "Bibliotheque des Auteurs de Bourgogne," which appeared after his death in two volumes, folio, 1742 and 1745. Though not free from errors and deficiencies, it is reckoned a work of much industry and research. This estimable man of letters, whose modest, frank, and amiable disposition endeared him to all his acquaintance, died at Dijon in 1738. *Moreri.*—A.

PAPIN, Denys, an ingenious physician, was a native of Blois, and the son of Nicholas Papin, also a physician. He took the degree of M. D. and in 1680 was made a fellow of the Royal Society in London. In the following year he visited England, where he published a discovery entitled "The new Digester, or Engine for the softening of Bones." This machine consisted of a very strong metal boiler, with an air-tight cover screwed down with great force, and by its means the contained fluid, unable to escape, was capable of being heated to a degree far beyond that of boiling water, so as to dissolve the gluten of bones and cartilages. He afterwards improved his machine, and it has since been considerably employed in chemical and philosophical experiments. He assisted Boyle in various experiments, of which an account is given in the history of the Royal Society. He also invented a machine for raising water by the action of fire. Being a Calvinist, he was precluded from returning to his native country by the revocation of the edict of Nantes. He afterwards became a teacher of mathematics at Marpurg, where, in 1696, he published "Fasciculus Dissertationum de quibusdam Machinis Physicis," 12mo. *Moreri. Halleri Bibl. Anat. Eloy. Dict. Hist.*—A.

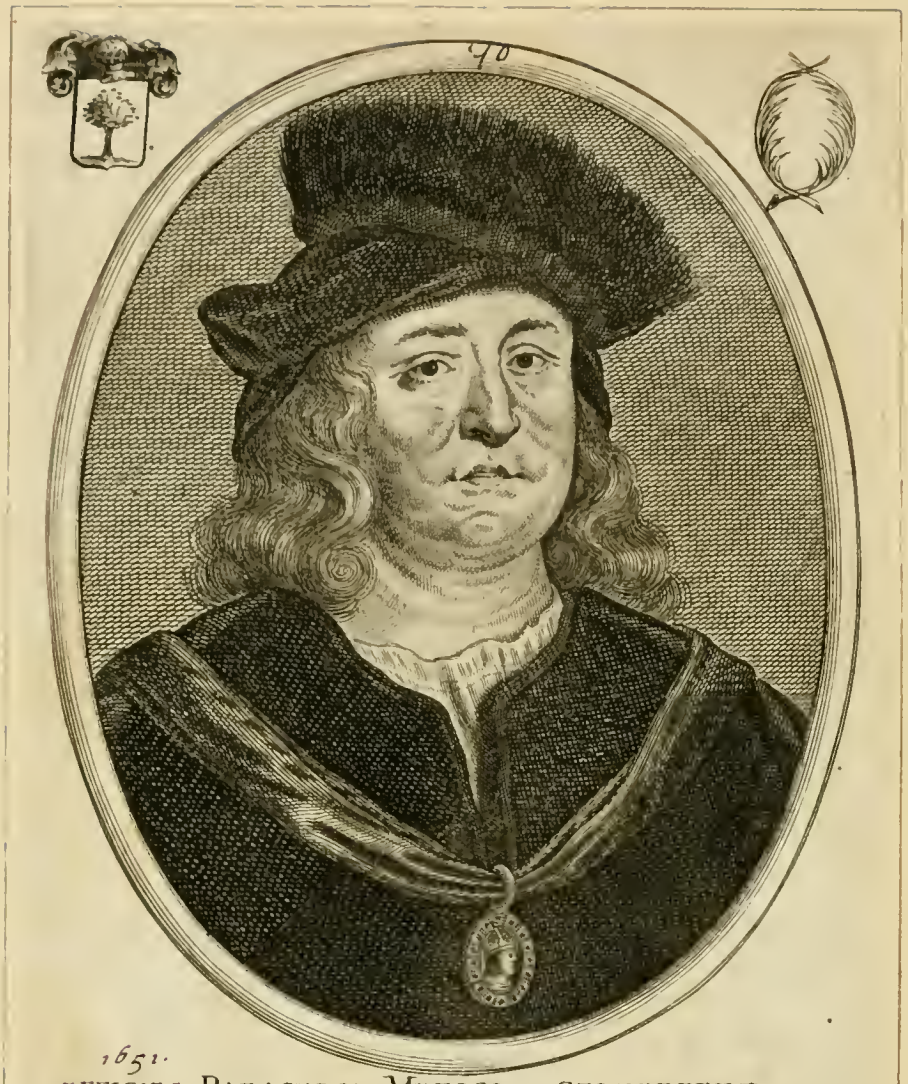
PAPIN, Isaac, a celebrated French divine in the seventeenth and early part of the eighteenth century, who renounced the protestant faith and embraced that of Rome, was descended from a respectable family, and born at Blois in 1657. Being intended for the ministry, he was sent to study philosophy and divinity at Geneva; whence he removed to Orleans, in 1679, to perfect himself in the Greek and Hebrew languages under the instructions of the famous Claude Pajon, who was his maternal uncle. In the life of that gentleman we have seen, that he differed in opinion from the majority of his protestant brethren on the subject of grace, or the doctrine of the divine influence upon the mind. Isaac Papin adopted his uncle's sentiments on this subject, and avowed them every where, without ambiguity or reserve. On this account, and because he refused to sign the condemnation of them, when required to do so by the academy of Saumur in 1683, he was not permitted to receive the usual testimonials to his character and qualifications. This treatment created disgust in his mind against the leading men in the protestant party, and, by a natural process, disposed him to view the religious principles of their opponents in a more favourable light than he had done before. In this temper he composed, and published at Bourdeaux a treatise, entitled "The Faith kept within due Bounds, and reduced to its true Principles;" in which he maintained, that since the papists professed to embrace the doctrine of the holy scriptures, they were entitled to toleration from the most zealous Protestants. He also wrote several letters to the members of the reformed communion at Bourdeaux, in order to satisfy them that they might be saved in the Roman-catholic church, should they become reconciled to it. These publications, as might be expected, exasperated the more zealous Protestants against him; and to avoid the effects of their resentment he crossed the sea to England, where he was admitted to deacon's and priest's orders by the bishop of Ely, in the year 1686. About the same time he published a work against M. Jurieu, entitled, "Theological Essays concerning Providence and Grace, in which an Attempt is made to disentangle M. Jurieu from all the perplexing Difficulties which present themselves under his System," in two volumes. This work provoked the malignant resentment of Jurieu, who, understanding that Papin was endeavouring to obtain employment as a professor in Germany, wrote letters every where, to prevent the success of his applications; and though he obtained the situation of a preacher at Hamburg for a few months, Jurieu found means to procure his dismission from it. About the same time Mr. Bayle, having met

with our author's treatise, entitled, "The Faith kept within due Bounds, &c." reprinted it, with the addition of some pages of new matter. These were attributed by Jurieu to M. Papin, who did not disavow the principal maxims laid down in them, which were condemned by the synod of Bois-le-duc in 1687. During the following year, these principles, and the other distinguishing tenets of our author, were condemned with still greater marks of severity, by the French synod at the Hague, where a sentence of excommunication was pronounced against M. Papin. In the mean time he accepted an invitation to fill a professor's chair in the church of the French refugees at Dantzic. He had not been long in this post, before it was proposed to him that he should subscribe and conform to the synodal decisions of the Walloon churches in the United Provinces; but to this he would not consent, because they enforced the belief of sentiments contradictory to his own, particularly the opinion that Jesus Christ died only for the sake of the elect. This refusal gave great offence to the persons who had invited him to Dantzic, and in six months time after his arrival there, the connexion between them was dissolved. Exasperated at the repeated obstacles which he met with to obtain an honourable settlement among the Protestants, and the persecutions with which he was harassed by Jurieu and some of his brother-bigots, M. Papin returned to France, and embraced the Roman-catholic religion, delivering his abjuration into the hands of Bossuet, bishop of Meaux, in the year 1690. Upon this change, Jurieu wrote a pastoral letter to the French Protestants, in which he pretended, that M. Papin had ever regarded all religions with equal indifference, and that it was in this spirit that he had become reconciled to the church of Rome. By way of reply to this letter, our author composed a treatise "concerning the Toleration of Protestants, and the Authority of the Church," which met with the approbation of Bossuet, and was published in 1692. Afterwards M. Papin changed the title of the work, which was rather equivocal, and made some additions to it; but while he was engaged in forming collections to render it more complete, and in finishing other pieces of the same kind, he died at Paris in 1709, at the age of fifty-two. After his death, his theological pieces, which are chiefly controversial, and all written with ability and shrewdness, were collected together, and published in Holland, in 1713, 12mo.; and a third edition of them was printed at Paris, in 1723, in three volumes 12mo., with the life of the author prefixed, written by his widow. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. XVII. sect. ii. par. ii. cap.* 2 —M.

PAPINIANUS, a celebrated Roman lawyer, was the disciple of Cerbidius Scævola, under whom Septimius Severus, afterwards emperor, was also brought up. Papinianus succeeded Severus in his office of advocate to the treasury; and was created pretorian prefect by Severus after he had ascended the imperial throne in 194. His profound knowledge of the law and his incorruptible integrity gave him great influence during this reign, the rigours of which he softened by his counsels as much as lay in his power. It is affirmed, but apparently upon little authority, that he was related to the empress, Julia Domna. Severus, on his death-bed, particularly recommended his sons Caracalla and Geta to the care of this faithful servant; and he accordingly used all his efforts to preserve that fraternal union between them which soon appeared in danger of dissolution. His remonstrances were so disagreeable to Caracalla, that he was deprived of the post of pretorian prefect; yet the weight of his character induced that emperor to keep him about his person, and treat him as if still in his confidence. When Caracalla had perpetrated the execrable murder of his brother, he strongly urged Papinianus to compose a justification of the action, but received from him the severe reply, "That it was easier to commit a parricide than to defend it; and that it was a second parricide to vilify the memory of the innocent." The monster dissembled the resentment he felt; but when, soon after, the pretorian guards, probably through his instigation, demanded the head of Papinianus, he readily gave him up to their rage, and he suffered under the axe, A. D. 212. This eminent lawyer composed a great number of works, and formed several illustrious disciples. His juridical authority rose beyond that of any of his predecessors, and remained in such consideration, that the emperor Valentinian III. made a decree, that in cases in which the opinions of judges should be divided, the preponderance should be given to that which should have the support of Papinianus. *Crevier. Tiraboschi* —A.

PAPIRE-MASSON, John, a historical and miscellaneous writer, was born in 1544, at Saint-Germain-Laval in Forez. He entered

PAPIRIVS MASSONVS FORESIVS. IN SENATV PARIS. ET REGIA ADVOCATVS.
ANNO ÆTATIS 67.
OBIIT 1611.



1651.

EFFIGIES PARACELSI MEDICI CELEBERRIMI

*Edura fortis fata refringere,*
*ut docta callens jura Machaonis;*
*Artesque Phœbias salubri*
*Mente* PARACELSVS *elaborat,*
*Eheu laborans; nec tamen irrita*
*Decreta reddet: lurida perbreui*
*Mors decolorabit, facemque*
*Purpuream soluet Saviliæ.*

*B. Monteorae excudit*

among the Jesuits, and for some time taught in their seminaries in Italy and France. Afterwards, quitting the society, he studied the law at Angers, and was admitted an advocate in the parliament of Paris. It was on that occasion that he changed his family name of *Masson* into *Papire-Masson*. He distinguished himself by his learning and integrity, and obtained the post of substitute to the procureur-general. He died, much regretted by the men of letters, most of whom were his particular friends, in 1611, at the age of sixty-seven. The works of this writer are "Annalium Lib. iv," 1598, quarto, relating to the history of France, and containing many curious matters; "Notitia Episcoporum Galliæ," octavo; "Vita Joannis Calvini," quarto: this work, though passing under his name, is by some attributed to James Gillot; "Elogia Virorum Illustrium," published by Balesdens of the French academy in 1638, octavo; "De Episcopis Urbis Romæ," quarto; "Descriptio Fluminum Galliæ," published with notes by the abbé Baudrand in 1683, octavo; "Agobardi, Episcopi Lugdunensis, Opera," 1605, octavo. The works of Papire-Masson display considerable learning and research, but are defective in accuracy. His life was composed by the president De Thou, and prefixed to his Elogia. *Moreri. Nouv. Dict. Hist.*—A.

PAPIRIUS Cursor, L. the Elder, an eminent Roman commander, was master of the horse to Papirius Crassus when dictator, B. C. 339. He was consul for the first time B. C. 333; but although it appears from Livy that his military reputation became extremely high, we are informed of no particulars of his actions, till he was nominated to the dictatorship in the war with the Samnites, B. C. 324. Having appointed Q. Fabius Rullianus to be his master of the horse, he marched against the enemy. A superstitious scruple obliging him to return to Rome in order to renew the auspices, he strictly charged Fabius not to engage during his absence. The master of the horse, observing a favourable opportunity, disobeyed this injunction, and gave the Samnites a total defeat, for which breach of discipline he was condemned to death by the dictator. The particulars of the contest which ensued, and the expedient by which a pardon was obtained for the offender without compromising the authority of the dictator, are related under the article of Fabius Rullianus. Papirius, during the remainder of the campaign, applied himself to recovering the affections of his soldiers, which had been alienated by his severity; and then attacked and defeated the Samnites, who were reduced to sue for peace. On his return to Rome, he was honoured with a triumph. He was chosen consul a second time, B. C. 320, after the Romans had incurred the terrible disgrace of the Caudine Forks. It does not appear that any important transactions, except the scandalous breach of the treaty made with the Samnites, took place whilst he held the consular office; but as master of the horse to the dictator Cornelius Lentulus, during the same year, he marched into Apulia, laid siege to Luceria, and having given a defeat to the Samnite army which attempted its relief, reduced the place. All the Samnite soldiers found in it, with their leader Pontius, were compelled to pass under the yoke, in retaliation for the same humiliation inflicted on the Romans.

In the following year Papirius was again created consul, and reducing Satricum which had revolted, put all the Samnite garrison to the sword. For his exploits in this and the preceding campaign, triumphal honours were again decreed him. He was twice more elected to the consulate, but exercised the office at Rome, whilst the conduct of the Samnite war was committed to a dictator. In the consulate of Fabius Rullianus and Marcius Rutilus, B. C. 310, the latter having sustained great loss in an engagement with the Samnites, it was determined again to raise Papirius to the dictatorship, as the commander most to be relied upon in the public danger. A decree therefore passed, enjoining Fabius (as the other consul was dangerously wounded) to nominate Papirius to that high office, which he performed very unwillingly, since a declared enmity had subsisted between these two great men ever since they had stood in the relation of dictator, and master of the horse, as before mentioned. Papirius, taking the army of Marcius under his command, gave the Samnites a total defeat, and took their camp, for which success a third triumph was decreed him. This was his last public service, and we hear no more of him in the annals of Rome. It is generally agreed that no Roman commander of his time equalled him in military talents. He was tall and majestic in person, of uncommon bodily strength and vigour, and so swift of foot, that he received his surname from that circumstance. The measure of his appetite was proportioned to his size and activity. He kept his troops as well as himself in constant exercise, and maintained strict discipline. When Livy speculates

upon the probable consequences if Alexander had turned his arms against the Romans, Papirius is the general whom he regards as most likely to have been a successful antagonist. *Livy. Univers. Hist.*—A.

PAPIRIUS CURSOR, L. the Younger, son of the preceding, was created consul B. C. 293, with Sp. Carvilius. The Samnites at this time had resumed their arms with the determination of making another desperate effort for independence. Both consuls were employed against them, and marched into their country. Whilst Carvilius was besieging Cominium, Papirius met the Samnite army in the field, and brought it to an engagement. On this occasion he gave a proof of superiority to that superstition which was so prevalent among the early Romans. Being informed, as he was about to advance to battle, that the keeper of the sacred chickens had falsely given a favourable report of the augury derived from their eating, and that in fact the presage was inauspicious; he replied, that he should understand the report as it was given, and that if the keeper had deceived him, the vengeance of the Gods would fall upon *his* head alone. He therefore placed the man in the front of the battle, where he was killed by an unknown hand before the armies came to a close engagement. The battle was obstinate, but ended in a total defeat of the Samnites, with the loss of their camp. For this and his subsequent success he obtained a triumph at the end of the campaign. Papirius afterwards served the office of censor; and when the Samnite war broke out anew, whilst the Romans were under the apprehension of a second visit from Pyrrhus, he, together with his former colleague, was again raised to the consulate, B. C. 279. The news of the death of Pyrrhus so disheartened the Samnites, that in despair they resolved to put their fate to the decision of a single battle, in which they were entirely defeated by the united consuls. The action was so decisive, that it effected the complete reduction of Samnium, and brought to a conclusion a war which had lasted with few intermissions for seventy-two years. The consuls next subdued the Lucanians and Brutians, and proceeding to Tarentum, invested that city, which had been the first to invite Pyrrhus into Italy. Papirius, by the offer of favourable terms, gained possession of the citadel, and the town soon after surrendered, and became tributary. We hear nothing further of this commander, who nobly supported the fame inherited from his father. *Liv. Univers. Hist.*—A.

PAPPON, JOHN-PETER, an estimable man of letters, was born in 1736 at Pujef near Nice. He entered young into the congregation of the Oratory, where he distinguished himself by his writings. He passed a life in tranquillity, exempt from ambition and intrigue, and his spirits were little affected by the loss of a pension from the states of Provence which constituted his chief support, at the commencement of the revolution. During the reign of terror he took refuge in the department of Puy-de Dome, whence he afterwards returned to Paris. He died suddenly in 1801, at the age of sixty-five. Of his works the principal are, an "Ode on Death," inserted in the collection of the Floral Games of Toulouse; "L'Art du Poete et de l'Orateur," 12mo. several times reprinted; "Voyage de Provence," two volumes 12mo. 1787, a very agreeable performance, full of historical anecdotes; "Histoire de Provence," four volumes quarto: to this work many documents are annexed from the ancient historians of Provence. For the purpose of discovering new authorities the author took a journey to Naples, the throne of which was long occupied by the counts of Provence. Among the pieces which he procured was the quittance given by queen Joan to pope Clement VI. for the price of the city of Avignon which she sold him. This is supposed to afford a refutation of the assertion that the city was the price of the pope's absolution of Joan from the murder of her first husband; but in fact it proves no more than that an ostensible bargain and sale passed between them. Pappon also wrote some pieces relative to the French revolution; and a work, entitled, "Epoques memorables de la Peste," two volumes, octavo, 1800. *Nouv. Dict. Hist.*—A.

PAPPUS, a very eminent Greek mathematician of Alexandria in the fourth century, is said by Suidas to have flourished in the reign of Theodosius the Great, who presided over the empire from the year 379 to 395. Such of his works as are still extant, shew him to have been profoundly skilled in the mathematical sciences. Suidas, and also Vossius, in his treatise "de Scientiis Mathematicis," mention several of his productions which are lost, or at least have not yet been discovered; among which are, "a Commentary upon Ptolemy's Almagest;" "an universal Chorography;" "a Description of the Rivers of Lybia;" a treatise "on Mili-

tary Engines;" "Commentaries upon Aristarchus of Samos, concerning the Magnitude and Distance of the Sun and Moon, &c." He is quoted by Marinus, a disciple of Proclus, in his preliminary observations on the "Data" of Euclid, who refers to his "Mathematical Collections," in eight books, which are yet extant, in the original Greek, excepting the first and part of the second book, among the rare MSS. presented by sir Henry Saville to the Bodleian library at Oxford, and in other collections. Of this work, Marcus Meibomius annexed some "Lemmata," from the seventh book, in Greek, with a version of his own, to his "Dialogue on Proportions," published at Copenhagen in 1665, folio; and Dr. Wallis printed the twelve last "Propositions," in Greek, from the Savilian MS. with a Latin version, and notes, at the end of his edition of Aristarchus's treatise "on the Magnitude and Distance of the Sun and Moon," 1688, octavo; and also in the third volume of his "Mathematical Works," 1699, folio. In 1703, Dr. David Gregory gave part of the "preface to the seventh book," in which the author treats of the geometrical analysis of the ancients, &c. in Greek, accompanied with the Latin version of Commandini, in the *Prolegomena* to his admirable edition of "Euclid," folio. In 1706, Dr. Edmund Halley printed the whole of that "Preface," in Greek and Latin, in the *Prolegomena* to his edition of "Apollonius's Conics," octavo. The third, fourth, fifth, sixth, seventh, and eighth books were translated into Latin, by Frederic Commandini of Urbino, and published with a commentary by the editor, Guido Ubaldi, 1588, folio. In 1644, father Mersenne gave a kind of abridgment of them, in his "Synopsis Mathematica," quarto, containing only such propositions as could be understood without figures. At length, the whole of what remains of the "Mathematical Collections," was published at Bologna, in 1660, folio, by Carol. Manolessi, who seems to have spared no labour to render his edition complete and excellent, availing himself of the assistance of very able Greek scholars, and profound mathematicians. On the English reader Dr. Hutton has conferred a favour, by presenting him with a brief analysis of these "Collections," extracted from his notes upon Pappus. *Fabricii Bibl. Græc. vol. VIII. lib. v. cap.* 22. *Martin's Biog. Phil. Hutton's Math. Dict.*—M.

PAPPUS, John, a learned German Lutheran divine and professor who flourished in the sixteenth century, was born at Lindau on the banks of the lake of Constance, in the year 1549. Having been instructed in the rudiments of the Latin, Greek, and Hebrew languages, at his native place, in the year 1562 he was sent to commence his academical studies at the university of Strasburg. In 1564 he removed to Tubingen, and took his first degree in philosophy. Here he acquired considerable reputation for literary proficiency, which procured him, in 1566, the appointment of domestic tutor to the two counts of Falcostein. From this employment his father called him in the following year, and sent him to Strasburg, that he might finish his studies for the ministerial profession. To that object he devoted his attention with great diligence and success, till the year 1569, when he was made minister of the church of Reichoville, though only twenty years of age. His abilities, however, were more mature than his years, and were so well known at Strasburg, that in the year 1570, he was recalled to that city, where he was first of all placed in the chair of Hebrew professor, and soon afterwards appointed professor of divinity, as well as one of the ministers in the church of that place. These preferments were followed by the title of master of philosophy, with which he was honoured by the university of Basil, in 1571. Two years afterwards he went again to Tubingen, and, after performing the requisite exercises in the schools with very great applause, was admitted to the degree of doctor of divinity. In 1578, he was made pastor of the principal church at Strasburg; and in 1581, he was appointed to the superintendance of that ecclesiastical district, which he exercised with great prudence and moderation, and to the entire satisfaction of the clergy who were under his inspection, during twenty-nine years. He died in 1610, in the sixty-first year of his age. He was the author of "Parva Biblia, sive Synopsis Biblica, Summam continens totius S. Scripturæ methodicè digestam," 12mo.; "Historia ecclesiastica Conversionis Gentium," octavo; "Epitome Historiæ Ecclesiasticæ de Conversionibus Gentium, Persecutionibus Ecclesiæ, Hæresibus, et Conciliis Œcumenicis, ex præcipuis Scriptoribus Ecclesiasticis collecta," octavo; "Homiliæ Academicæ," octavo; "Hypotyposis Doctrinæ Christianæ, sive Institutio Christianæ Religionis de præcipuis quibusdam Articulis," octavo; "Germaniæ veteris Descriptiones, ex probatis Auctoribus collectæ," octavo; "Descriptio omnium Regum et Prophetarum populi Indaici," octavo; "Index Expurgatorius

Librorum qui hoc Sæculo prodierunt," 1699, 12mo.; and he published, in the original Greek, with an accurate and perspicuous Latin version of his own, a curious monument of antiquity, by an unknown author, entitled, "ΣΥΝΟΔΙΚΟΝ ΠΕΡΙΕΧΟΝ," &c. or, "Libellus Synodicus, omnes Synodos, tam Orthodoxas, quam Hæriticas, brevi Compendio continens: quæ ab Apostolorum inde Tempore, usque ad octavam, super Unione Photii, et Johannis Papæ, Institutam, sunt celebratæ," 1601. This work is inserted entire in the eleventh volume of Fabricius's "Bibl. Græc." page 185—258. *Melchior. Adam. Vit. Germ. Theol. Freheri Theatr. Vir. Erud. Clar. Saxii Onomast. Lit. vol. IV. Nouv. Dict. Hist.*—M.

PARABOSCO, Girolamo, an Italian poet and miscellaneous writer, was born towards the beginning of the sixteenth century at Placentia. He appears to have been a musician by profession, and a maestro di capella. He wrote several comedies in prose and verse, which are said to possess a character of originality. He also composed a tragedy, entitled, "Progne," printed at Venice in 1548. At the same place was printed in 1558 "Diporti di Girolamo Parabosco," consisting of novels in the manner of Boccacio and Bandello. He likewise published "Letters," and other works now forgotten. *Tiraboschi. Nouv. Dict Hist.*—A

PARACELSUS. This famous adventurer in physic and chemistry, who wrote himself *Philippus Aureolus Theophrastus Paracelsus Bombast de Hohenheim*, is commonly said to have been born in 1493 at Einsidlen in Switzerland, but Haller was informed, upon what he seems to consider as good authority, that he was a native of Gaiss in the canton of Appenzel, and that he was of the family of Hochener which still subsists there. His father, called William de Hohenheim, and said to have been the natural son of a master of the Teutonic order, was a practitioner of medicine, and had also applied to the study of chemistry. He gave his son a tincture of these sciences, and then placed him under Trithemius, abbot of Spanheim, at that time eminent for his knowledge of chemistry. He quitted that master for Sigismund Fugger, a great operator, and from both these he acquired many secrets, and an insight into the spagiric art, as chemistry was then called. He then commenced a rambling life, pursuing knowledge through all the principal universities and countries of Europe, and not disdaining to pick up information concerning remedies and nostrums from barbers, conjurers, old women, empirics, and pretenders of all ranks. The most valuable acquisition that he made in his travels was an acquaintance with metallic chemistry, which, although perverted to the vain search after the philosopher's stone and the universal medicine, really furnished him with several valuable remedies. In his disposition he possessed all the qualities of imposing and successful quackery,—extreme arrogance and confidence, extravagant boasting, rough and singular manners, and a mysterious unintelligible jargon of language. In his wanderings he frequently practised both as a physician and surgeon, and was present in those qualities at various battles and sieges. Some fortunate cures, set off with the usual exaggerations, rendered his name famous in Germany; and the temporary relief from the gout which he gave by his laudanum to Froben, the eminent printer at Basil and friend of Erasmus, induced the magistrates of that city to engage him at a large salary to fill the medical chair in their university. In the years 1527 and 28 he gave daily lectures, sometimes in barbarous Latin, but more frequently in German, the subjects of which were chiefly explanations of his own obscure works. Seated in the professorial chair, he publicly burned the works of Galen and Avicenna, whom he held, perhaps not without some reason, as the corrupters of physic, whilst he affected to pay due honour to Hippocrates. Nothing could exceed the ridiculous pride with which he assumed the monarchy of medicine, and arrogated a superiority to all the schools and universities in the world. Though he acquired several enthusiastical adherents, yet the barbarism and extravagance of his lectures soon disgusted the students, and he was left almost alone in his school. A quarrel with the magistrates on account of a decision against him in a cause respecting fees increased his displeasure, and he hastily quitted Basil in 1528. He passed his time afterwards in Alsace and in different parts of Germany, living in taverns, and spending whole nights in drinking with the lowest company. He still maintained his reputation by extraordinary cures occasionally effected by his powerful remedies, though his failures were equally conspicuous. At length, after having boasted of possessing an elixir which would prolong his life at his pleasure, he was carried off in 1541 by a fever, at an inn at Saltzburg, in the forty-eighth year of his age, and was buried in the hospital of St. Sebastian, to which he bequeathed all his moderate property.

Scientific chemistry is very little indebted to

Paracelsus, who borrowed his system of the three elements of salt, sulphur, and mercury, from Basil Valentine, and certainly was entirely destitute of clear and methodical ideas of any one subject. Nor does he seem to have been so much an improver of chemical pharmacy, as a bold introducer into practice of remedies before thought too dangerous. In this point consists his principal merit with respect to the medical art; for his total ignorance of anatomy and rational physiology will not allow him any claim to theoretical improvement; and he was, moreover, infatuated with the notions of magic, astrology, geomancy, and all the other branches of mystical imposture. Among his favourite remedies opium held the first place, and by its free use he often procured temporary relief to his patients, though sometimes at the expence of consequent mischief. Antimony and mercury were likewise medicines in which he greatly confided, and of which he used various preparations, of the most active kind. He was one of the first who employed mercurials in the venereal disease, and his success in this respect was a source of considerable emolument to him. In surgery he trusted chiefly to ointments and plaisters, and thereby, as far as his influence extended, enfeebled the received practice. He published little in his life-time, but after his death a vast farrago of works imputed to him made their appearance, the enumeration of which occupies above nine quarto pages in Haller's Bibliotheca, but which it would be wholly superfluous here to transcribe. The most complete edition of them is that of Geneva, in three volumes, folio, 1658. *Pref. to Boerhaave's Chemistry. Halleri Bibl. Med. & Chirurg. Eloy Dict. Hist. Med.* —A.

PARAMO, Luiz de, a native of Borox in the diocese of Toledo, archdeacon and canon of Leon, and afterwards inquisitor in Sicily. He is the author of a most extraordinary work "*De Origine et Progressu Officii Sanctæ Inquisitionis, ejusque Dignitate et Utilitate*, a work undertaken under the patronage of D. Gaspar de Quiroga, then archbishop of Toledo and inquisitor-general, and which Nicolas Antonio has pronounced to be *plenum scilicet opus variâ eruditione et doctrinâ, quas scribendi stilus et Latinæ eloquentiæ facultas non mediocriter ornant.* It was first printed at Madrid in 1598, afterwards at Antwerp in 1614. A copy of the first edition is in Dr. Williams's library in Red-cross-street; this is mentioned in order that any person who may doubt the truth of the following account of this marvellous book, may satisfy himself by referring to the original.

He begins by proving God to have been the first inquisitor: *Vere et proprie is hæreticus censendus sit, qui sciens et prudens, vel satis superque admonitus, illud esse Catholicum dogma, contrarium sequitur*, so he convicts Adam and Eve of pertinacious heresy, infidelity, apostacy, and blasphemy. God cited Adam, otherwise the process would have been null. On Adam's appearance he inquired, that is, *made inquisition*, into the crime. The man accused his wife, and then the judge questioned her: he did not examine the serpent, because of his obstinacy, for *Angeli post adhæsionem, immobiliter rebus adhærent; inflexibile habent liberum arbitrium, nec discurrere possunt.* The examinations were secret and separate, that there might be no collusive lying. He calls no witnesses: the inquisitor overlooks the reason, that there were none to call, and affirms that conscience and confession are as a thousand witnesses, and save the judge all trouble except that of condemning The whole was done secretly, that it might be a precedent for the holy-office; and so closely does this holy office observe the precedent, that they make the dress of penitent offenders after the very pattern of the cloaths which God made for Adam and Eve, and confiscate all the property of a heretic because Adam and Eve were turned out of paradise. (P. 1 to 45)

Abraham was an inquisitor: Sarah was an inquisitor, for she turned Ishmael out of doors for idolatry; she saw him *playing* with Isaac; *playing*, but it is elsewhere said (Exod. 32.), the people sat down to eat and drink, and rose up to play, *ludere, id est*, says St. Jerome, *idololatrare.* Moreover, Nicolas de Lyrâ expounds *ludentem* to mean *idololatrantem*, and therefore it is plain that little Ishmael was turned out for idolatry. In this manner he goes on through the Pentateuch and the books of Joshua and Judges, finding inquisitors all the way through. David was a staunch inquisitor; Solomon, though the wisest of mankind, the most perverse dogmatist of all idolaters and heretics. Zimri, who slew his master, was of the holy-office; so was Elijah, who has some claim to a place in the list. Elisha and Jehu also are among the heroes of persecution; and Nebuchadnezzar most unexpectedly proves to be an inquisitor also. Under the gospel Christ was the first inquisitor; (thus do these wretches blaspheme that gospel and its divine author!)

The lice who devoured Herod, and the rulers who spoiled the Jews, only executed the sentences of death and confiscation which he had pronounced. James and John thought the Samaritans would be destroyed by fire, *ecce hæreticorum pœnam! ignem, videlicit: erant enim Samaritani illius temporis hæretici:* then follow the apostles, and they introduce the popes. (54—83.)

Such is his theory,—let us now pass on to the practice, and here Paramo must be admitted to be an unexceptionable authority. He was an inquisitor himself, he wrote under the auspices of the inquisitor-general, and his book, with all the passports of the inquisition affixed to it, was printed at Madrid. The great work of desolation began at Guadalupe in 1485. One heretical monk, fifty-two Judaizers, as they are called, of both sexes, were then burnt alive, with the bodies of six-and-forty dug from their graves, and the effigies of twenty-five, who had happily effected their escape. How many were doomed to lighter punishments is not stated; they are said to have been innumerable. The lightest of them was to wear a dress which was a warning to all Catholics to shun them; to be, both they and *their posterity for ever*, excluded from all offices of trust and honour, and prohibited from all ornaments and even neatness of dress, on pain of death. This was the lightest punishment. All professed Jews were ordered to leave the kingdom within a month: at the expiration of that time strict search was made, and about two thousand burnt in different parts of the country, to diffuse terror. As the inquisitors were exercising this office under the immediate eye of their great goddess of Guadalupe, they were very desirous that she should testify her approbation by a miracle. Dr. Francisco Sancho de la Fuente, one of the three presidents, recorded sixty which were vouchsafed upon this occasion, and then desisted from the vain attempt at keeping pace with them. By the year 1520 above four thousand persons had been burnt alive in the diocese of Seville, and above thirty thousand despoiled of all that they had, and condemned to perpetual infamy, they and their children after them from generation to generation, for ever and ever! The whole number of persons in that diocese executed, made infamous, and driven into exile, exceeded one hundred thousand, and in the city of Seville three thousand houses were left desolate.

A third of the confiscated property went to the royal treasury, a third to the extraordinary expences of the faith (among which it is to be presumed fuel was included), and a third to the inquisition. The converted Jews and relations of the condemned complained to the king that the proceedings against them originated in private malice; and Paramo admits that some regulations were made to remedy this abuse, whereby the holy-office was greatly reformed, and the tumults appeased which had been raised because of these new and unaccustomed proceedings. Instigated by the devil, there were some, he says, who remonstrated with Hernando, and more particularly with Isabel, upon the ruin and desolation which they were bringing upon their kingdom; Isabel replied, that the destruction of heresy was more important than all other considerations. Appeals were made to the avarice of these worthy colleagues in catholicism and empire, and large sums offered for toleration or individual immunity. Torquemada the grand inquisitor was fearful how this might influence them; he entered the palace, and taking a crucifix from under his habit, exclaimed, "Behold the image of our crucified Redeemer, whom Judas sold to his enemies for thirty pieces of silver: if ye approve that bargain, sell him now for a higher price; I abdicate my office! this shall not be imputed to me! you shall render the account of your bargain to God!" and with that he laid down the idol and departed.

This Torquemada was the first inquisitor-general. He lived in such fear of the Jews and hereties that he had always a guard of fifty horse and two hundred familiars; and used a unicorn's horn at table for fear of poison.

Paramo says that in the course of one hundred and fifty years the inquisition had burnt thirty thousand witches; he claims great part of the merit for himself, saying he had punished very many of them.—R. S.

PARDIES, Ignatius-Gaston, a French Jesuit and ingenious mathematician and philosopher in the seventeenth century, was the son of a counsellor of the parliament of Pau in Bearn, where he was born in the year 1636. He entered the society of Jesus when he was about the age of sixteen, and pursued his studies with so much diligence and success, that he was appointed tutor in polite literature, and composed many pieces in prose and verse, distinguished by delicacy of thought, and elegance of style, when he had scarcely arrived at the age of manhood. His genius, however, chiefly inclined him to philosophical and ma-

AMBROSIVS PAREVS.

thematical studies, to which he devoted himself with the greatest ardour, reading the most valuable authors in those sciences, ancient and modern: so that in a short time he made himself master of the peripatetic and Cartesian philosophy, and taught them both with great reputation. He had adopted the principles of the latter; yet he affected to be an inventor in philosophy himself, rather than a disciple of Des Cartes. In this spirit he sometimes advanced very bold opinions in natural philosophy, which met with many opposers, who charged them with contradictions and absurdities; but he possessed sufficient ingenuity to combat their objections with great address, and to give his notions a plausible turn. After having displayed his skill in the speculative sciences, with great reputation, in different provinces, he was called to Paris, to be professor of rhetoric in the college of Lewis the Great. Here he also taught the mathematics, and acquired so much fame by his lectures and publications, that his acquaintance was sought for by all the learned men in the metropolis, and the highest expectations were formed from his future labours. Unhappily, the sanguine hopes of his friends were blasted by his premature death in 1673, when he was only thirty-seven years of age. This event is attributed to a malignant disorder which he caught, while zealously discharging the duties of preacher and confessor at the Bicêtre during the festival of Easter. He wrote with neatness and conciseness, and in a style sufficiently pure, if we except a few provincial expressions. His principal productions are, "Horologium thaumaticum duplex," 1662, quarto; "Dissertatio de Motu et Natura Cometarum," 1665, octavo; "A Discourse on local Movement," 1670, 12mo.; "Elements of Geometry," 1670, 12mo. which have been translated into several languages, and into English by Dr. Harris; "a Discourse concerning the Knowledge of Beasts," 1672, 12mo., in which the arguments of the Cartesians are proposed in their full force, and so feebly answered, that it is easy to perceive to which side of the question he was inclined, if he had been at liberty to express his mind freely upon the subject; "the Letter of a Philosopher to a Cartesian, one of his Friends," 1672, 12mo.; "Statistics, or, the Science of moving Forces," 1673, 12mo.; "Description and Explanation of two Machines, for facilitating the Construction of Sun-Dials," 1673, 12mo.; "Observations on the Movement of Light;" "Globi Cælestis in Tabula plana redacti Descriptio," published after the author's death, in 1675, folio, &c. The greatest part of his works was printed in a collective form at the Hague, in 1691, 12mo., and again at Lyons, in 1725. The author also had a dispute with sir Isaac Newton, concerning his "New Theory of Light and Colours," in 1672, and his letters are inserted in the "Philosophical Transactions" for that year. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

PARE', Ambrose, an eminent French surgeon, was born in 1509 at Laval in the district of Maine. He applied from his youth to the art of surgery; which he exercised, not only in the hospitals, but in the army. His reputation caused him to be appointed surgeon in ordinary to Henry II. in 1552, and he served in the same capacity the succeeding kings Francis II., Charles IX., and Henry III. As he was a huguenot, and firmly attached to his religion, he would have been enveloped in the execrable massacre of St. Bartholomew's, had not the king, who confided greatly in his professional skill, sent for him on the preceding night, and kept him in his own chamber. After having long been regarded as at the head of his profession, and esteemed for his private virtues, he died in 1590, at the age of eighty-one. Though not a man of learning, Paré was a real improver of his art, and was the author of works which were universally read, and were translated into most of the languages of Europe. In anatomy he did not greatly excel, though he had practised dissections. His works in this science are chiefly copied from Vesalius, yet not without some observations of his own. According to his own acknowledgment, he derived many of his ideas of improved surgery from the Italian writers and practitioners; but he had the merit of extending and facilitating their application. Though he did not invent, he greatly improved, the practice of tying divided arteries, which he effected by drawing them out of the wound, and passing a ligature over them. He distinguished himself by adopting the lenient method of treating gunshot wounds, instead of the cauterizations before in use. He was a bold and successful operator, and records many instructive cases in which he employed the surgical resources of enlightened surgery. He published various works, anatomical and surgical, which all appeared collectively, translated into Latin by an unknown hand, edited by his pupil Jacques Guillemeau, in one volume, folio, *Paris*, 1582,

frequently reprinted and translated. There is no branch of surgery which is not touched upon in this collection, and there are, besides several medical treatises, which he is said to have procured from some young physician. There is also a parade of learning in quotations from the ancients, which could not have proceeded from himself, and might have been spared; and upon the whole, the remark of Van Horne seems just, that Paré would have done better if he had published a much smaller volume, containing only the records of his own experience and observation. In the French edition of his works there is a tract, entitled, "Apologie, ou Traité contenant les Voyages faits en divers Lieux," which gives a relation of his own military and other services. *Heri Bibl. Chirurg. & Anatom. Eloy. Dict.*—

PARENT, ANTHONY, a respectable French mathematician in the seventeenth and the early part of the eighteenth century, was born at Paris in 1666. He was adopted, when only three years of age, by a maternal uncle, the curé of Leves near Chartres, who was a worthy divine and able naturalist, and undertook himself to educate his nephew in the elements of learning. Under his instructions young Parent was well grounded in the principles of piety, to which he continued steadily attached through life, and he was encouraged and assisted in the early propensity which he discovered to the study of the mathematics. Such books in this science as fell in his way, he perused with great eagerness, and it was his custom, as he read them, to write remarks in the margins. Pursuing this practice, while he was only thirteen years of age, he had filled a number of books with a kind of commentary, which excited no little surprize in able masters. At the age of fourteen, he was sent abroad with a tutor in rhetoric at Chartres; and while he was pursuing this course, he accidentally met with a dodecaedron, upon every face of which was delineated a sun-dial, excepting the lowest, upon which it stood. Struck as it were instantaneously with the curiosity of these dials, he attempted to draw one himself; but as he possessed a book which taught only the practical part, without the theory, it was not till after his master had explained to him the doctrine of the sphere, that he was able to understand how the projection of the circles of the sphere formed sun-dials. He now undertook to write a treatise "on Gnomonics;" which, it must be acknowledged, was rude and unpolished enough. However imperfect as it was, it had the merit of being his own invention; as was, likewise, a book "on Geometry," in the same taste, which he wrote about the same time at Beauvais. When he had finished his course of rhetoric, his relations sent for him to Paris, with a view to his studying the law, which had been his father's profession. Out of compliance with their wishes, he went through a course in that faculty; but no sooner was it completed, than he betook himself, with increased ardour, to those pursuits which accorded best with his genius and inclination. That he might meet with no interruption in his favourite studies, he shut himself up in the college of Dormans, where, with good books, and an income of not more than two hundred livres, he lived contented, seldom stirring from his retreat but when he went to the college-royal, to attend the lectures of M. de la Hire, or M. Sauveur. As soon as he thought himself capable of teaching others, he took pupils; and, fortification being a branch of study which the war had brought into particular notice, he frequently had occasion to teach that science. After some time, he began to entertain scruples about undertaking to teach a subject of which he had no practical knowledge, and communicated them to M. Sauveur. Upon this, that friend recommended him to the marquis d'Alegre, who fortunately at that time wanted the assistance of an able mathematician, and engaged M. Parent in his *suite*. With this officer our author made two campaigns, during which he had sufficient opportunities to inform himself respecting the nature of fortified places, approaches, &c.; of which he drew a number of plans, though he had never been instructed in the art of drawing.

Upon his return to Paris, M. Parent spent his time in a continual application to the study of natural philosophy, and all the branches of the mathematics, both speculative and practical, to which he added that of anatomy, botany, and chemistry: his genius and indefatigable industry enabling him to surmount the difficulties attendant on the acquisition of any science. In the year 1699, M. Fillau des Billettes having been admitted a member of the Academy of Sciences at Paris, with the title of their mechanician, nominated M. Parent for his *eleve*, or disciple, who particularly excelled in that branch of mathematics. Soon after his admission into the society it was discovered, that he directed his attention to all the subjects that came before them, and that he was com-

DAVID PAREUS THEOLOGUS ARCHI PALATINUS. ÆTAT. LXXIV
Irenicum
Aurea dum PACIS meditatur vincla PAREUS,
Æternæ PACIS gaudia læta capit
P. D. Z. f. Hanov.
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petent to the investigation of every topic which was recommended to their notice. But this extent of ability and compass of knowledge which he possessed, joined to a natural warmth and impetuosity of temper, excited a spirit of contradiction in him, which he indulged upon all occasions; sometimes to a degree of precipitancy that was highly culpable, and too often but with little regard to decency. It is true, indeed, that some fiery spirits shewed the same behaviour towards him, to which he gave the first provocation, and the papers which he brought to the academy were often treated with much severity. To such attacks he laid himself open in his best pieces, by a want of perspicuity and method which greatly detracted from their value, and was the cause why his works never met with a circulation proportioned to the excellence of the matter contained in them. In the year 1716, the king established a new regulation for the academy, by which the class of *eleves* was suppressed, as it created a distinction that seemed to put too great an inequality between the members. On this occasion M. Parent was made an adjunct, or assistant member of the class of geometry; though he enjoyed this appointment only for a very short time, being cut off by the small-pox in the same year, when he was about the age of fifty. Notwithstanding his contentious and irritable disposition, and a forbidding austerity and roughness of manners by which he was distinguished, he is said to have possessed great goodness of heart, as was well known to his intimate associates; and though his fortune was very limited, he devoted a considerable share of it to acts of beneficence and charity. Besides leaving many works behind him in manuscript, he published, "Elements of Mechanics and natural Philosophy," 1700, 12mo.; "Mathematical and Physical Researches," a kind of journal, which first appeared in 1705, in 12mo., and afterwards greatly augmented in 1712, in three volumes, quarto; and "a theoretico-practical Treatise on Arithmetic," 1714, octavo. He was also the author of a multitude of papers in the different French "Journals," and in the volumes of the "Memoirs of the Academy of Sciences," from the year 1700 to 1714, several papers in almost every volume, upon a great variety of mathematical subjects. *Fontenelle's Eloge in the Hist. of the Acad. of Sciences. Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

PAREUS, David, vernacularly *Wængler*, a celebrated German protestant divine of the reformed communion in the sixteenth and former part of the seventeenth century, was born at Francostein in Silesia, in the year 1548. His father, who was the son of a wealthy peasant, after having him educated at a school in his native town, placed him as an apprentice, at first with an apothecary, and afterwards, at the instigation of an ill-humoured second wife, with a shoemaker. This humble situation did not repress the early inclination which young David had discovered for acquiring learning, and at length his father permitted him to follow the bent of his mind. When he was sixteen years of age, therefore, he was sent to Hirchberg, where there was a college, of which Christopher Schilling, a man of considerable learning, was the principal. It was a prevalent custom in those times, among such students as devoted themselves to literary pursuits, to change their family names for others taken from the Greek language, carrying with them a similar meaning; and of this custom Schilling was an admirer. He, therefore, persuaded our young scholar to take the name of *Pareus*, formed from the Greek word παρεια, which signifies *the cheek*, as *wange*, whence his family name *Wængler* was formed, does in the German. David had not been settled many months at Hirchberg, before he found means to support his expences by undertaking the office of private tutor in the family of an honest citizen, and by the handsome presents which he received from one of the principal inhabitants of the place, for writing some verses on the death of his eldest son, and other poems, with the subjects of which that gentleman furnished him. In the mean time, Schilling had not only persuaded his pupil to change his name, but had made a convert of him from Lutheranism, in which he had been educated, to the principles of the reformed church, on the subject of the *real presence*; and he succeeded in the same manner with the rest of his scholars. This change in doctrinal sentiment involved both the master and pupil in no little trouble: the former being expelled from his college, at the instigation of the minister of that place; and the latter running the risk of being disinherited by his exasperated father. With great difficulty, when his father's anger was a little cooled, he obtained his permission to go and finish his studies in the Palatinate, though he used an argument which seldom fails of being effectual with parsimonious persons; which

was, that by that means he should have it in his power to maintain himself, without occasioning any expence to his family. So trifling was the sum which his father allowed him for his journey, that he was sometimes reduced to the necessity of begging for subsistence on the road; but he at length arrived at Amberg, where the elector-palatine, Frederic III., had appointed his master Schilling principal of a new college which he had founded at that place. Soon afterwards, in 1566, he was sent with ten of his schoolfellows to Heidelberg; and they carried with them such effectual recommendations from their common master, that they were all admitted into the college of wisdom, of which Zachary Ursinus, professor of divinity, was director.

The university of Heidelberg was at this time in a very flourishing condition, and had able professors in all the faculties; of which circumstance Pareus availed himself with the utmost diligence, and made a distinguished proficiency in his acquaintance with the Latin, Greek, and Hebrew languages, philosophy, and divinity. In 1571, when he was about twenty-three years of age, he was admitted to the ministry, and sent to officiate at a village called Schlettenbach, where he was commissioned to introduce the protestant reformed religion. In this design he met with considerable opposition from the Roman-catholic inhabitants, who shut the church-doors against him; and, after they had been forced open, and the images and altars thrown down, refused to give any assistance in clearing the church from the rubbish. Before the end of the year he was recalled to Heidelberg, and appointed to teach the third class of students; in which employment he acquitted himself with such ability, that after the expiration of two years he was promoted to the second class. After holding this situation six months, he resigned it, to become pastor of Hemsbach in the diocese of Worms, and to establish the reformed religion in that place. Here, as at Schlettenbach, he was obliged to make forcible entry into his church; but he found the disposition of the people more favourable towards the protestant cause than at the former place, and he readily obtained their consent to commit the images to the flames. Soon after his settlement at Hemsbach he entered into the marriage state, and his nuptials, which were publicly celebrated in 1574, exhibited a novel sight to the parishioners, who had been frequently scandalized at the concubines and base-born offspring of their priests, but had never before seen a clergyman take to himself a wife. However, they were soon reconciled to the new practice, especially when they were made acquainted with what the apostle Paul has said relative to bishops' marriages. In the year 1577, upon the death of the elector Frederic III. his son Lewis, who was a zealous Lutheran, established ministers of that communion throughout his dominions, in the room of the reformed; by which measure Pareus lost his living. On this occasion he retired into the territories of prince John Casimir, brother to that elector, and officiated for three years as minister of Ogersheim near Frankenthal. Afterwards he removed to fill the same office at Winzingen near Neustadt. What rendered the neighbourhood of the latter place the more agreeable and advantageous to him was the circumstance, that prince Casimir had founded a *schola illustris* at that place in 1578, and had settled there all the professors who had been expelled from Heidelberg. In 1583, the elector Lewis dying, the sole guardianship of his son Frederic IV. and the administration of the Palatinate devolved upon prince Casimir; who restored the reformed ministers, and appointed Pareus second professor in the college of wisdom at Heidelberg, in the year 1584. Two years afterwards he commenced author, by publishing his "Methodus Ubiquitariæ Controversiæ." In 1589, he published an edition of the German version of "the Bible," at Neustadt, with notes; which drew him into a warm controversy with a Lutheran of Tubingen, named James Andreas. In 1591, Pareus was appointed first professor in the college of wisdom; and in 1592, counsellor of the ecclesiastical senate. These promotions were followed, in 1593, by his admission, in a most solemn manner, to the degree of doctor of divinity.

Pareus engaged in several controversies with the writers of the Augsburg Confession, particularly in 1596, when he undertook the vindication of Calvin, who was charged with favouring Judaism in his exposition of several passages of scripture. Two years afterwards he was nominated to the chair of divinity professor for the Old Testament at Heidelberg; by which means he was delivered from the excessive fatigue which he had sustained for fourteen years, of governing the youth who were educated in the college of wisdom. In the year 1602, upon the death of Daniel Tossanus, Pareus succeeded him in the chair of

divinity professor for the New Testament. He had now risen into very high reputation, which was so widely diffused, that it induced numerous students to come and attend his lectures at Heidelberg, from the remotest parts of Hungary and Poland. Having purchased a house in the suburbs of that city, in the year 1607, he erected an apartment in the garden, for a library and study, calling it his *Pareanum*; which name was afterwards given by the city to the whole house. On this house the elector bestowed several privileges and immunities, as a reward of the professor's merits. In the year 1617, an evangelical jubilee was solemnized at Heidelberg, in commemoration of the first step taken towards the emancipation of the church from the yoke of popery a hundred years before, when Luther began to preach against indulgences. This jubilee lasted three days, during which orations, disputations, poems, and sermons were delivered on the occasion. Pareus also published some pieces on the subject, which gave rise to a controversy between him and the Jesuits of Mentz. In 1618, at the request of the states-general, he was urged to go to the synod of Dort; but he excused himself from undertaking so long a journey, on account of his age and infirmities. After this time he enjoyed but little tranquillity. He had a strong presentiment of the ruinous consequences which would follow his master the elector's acceptance of the crown of Bohemia. He was perpetually disturbing himself with bad omens, presented to him by what he saw either awake or asleep: for he had great faith in dreams. Persuaded as he was that Heidelberg would be taken by the papists, and dreading above all things to fall into the hands of the monks, to whom he considered himself to be peculiarly obnoxious, on account of the books which he had written against the pope and Bellarmine, he readily followed the advice which was given him to provide in time for his safety; and he chose for his asylum the town of Anweil in the duchy of Deux-Ponts, near Landau, where he arrived in October 1621. Some months afterwards he quitted that place and went to Neustadt; not did he make a long stay there, but ventured to return to Heidelberg, to spend his last days in his beloved *Pareanum*. He died there in June 1622, when he was nearly seventy-four years of age, and was buried with all the funeral honours which the universities of Germany are accustomed to bestow on their most distinguished members. He is represented by his son Philip Pareus, who wrote his life, to have been a man of a very mild and moderate temper. "And it must be confessed," says Bayle, "that he was none of those untractable divines, who will not yield the least thing for the sake of peace: the *Irenicum* which he published proves the contrary. But then, to pretend that he did not write on several occasions in a passionate style, abounding with opprobrious language, is certainly to be deluded by a fantastical imagination, which is but too common. Pareus was a great enemy to the least innovations. Now though the least swerving from the opinions commonly received, be often the cause of great evils in matters of religion, yet it will never be said that they who are so extremely watchful against the most trifling errors, have a great stock of toleration, whatsoever eulogies one may otherwise bestow on the importance of their services. Pareus could not bear Ramus, because he had dared to remove the boundaries of our ancestors.—Lastly, Pareus had to write against so many persons, that it was almost impossible for him not to contract a habit of using opprobrious language. They who know what it is to *fence* in the republic of letters, cannot but understand my meaning." His works consist of "Commentaries" upon several of the books of scripture, and numerous critical, didactic, polemic, and miscellaneous pieces, which were collected together, and published at Frankfort in 1647, in four volumes, folio. He gave so much offence to king James I. of England, by some antimonarchical principles which he advanced in his "Commentary on St. Paul's Epistle to the Romans," that his majesty ordered that work to be burnt by the common hangman; and it was condemned in the most disgraceful manner by the university of Oxford. An answer to it was published by Dr. David Owen, a Welshman, and chaplain to the earl of Holderness, under the title of, "Antiparæus, sive Determinatio de Jure Regio habita Cantabrigiæ in Scholis theologicis, 19 April 1619, contra Davidem Paræum, cæterosque reformatæ Religionis Antimonarchos," 1632, octavo, to which a reply was written by the subject of the next article. *Freheri Theat. Vir. Erud. Clar. Bayle. Moreri. Nouv. Dict. Hist.*—M.

PAREUS, John-Philip, son of David Pareus, was born in 1576 at Hembach, in the diocese of Worms. He studied at Neustadt and Heidelberg; and afterwards, at the ex-

pence of the elector-palatine, visited several foreign universities, being generally well received on account of his father's reputation. In 1610 he was made rector of the college at Neustadt, where he continued till the town fell into the hands of the Spaniards in 1622, on which occasion his library was plundered. From the number of his publications he ranks among the most laborious of the German critics and grammarians. He was particularly attached to the comedies of Plautus, and had a furious controversy with Gruter on their account. After having been at the head of various colleges, among which was that of Hanau, he died about 1650. Of the works of this author are "Lexicon Plautinum," 1614, an useful vocabulary of the words used by Plautus; "Electa Plautina," 1601; an edition of Plautus with commentaries, 1619; "Electa Symmachiana;" "Calligraphia Romana;" "Lexicon Criticum," 1645. He also wrote some commentaries on scripture, and some works on theology.

Daniel Pareus, son of the preceding, was likewise a learned philologist, and published an edition of the poem of Musæus on the loves of Hero and Leander; notes on Quintilian and Lucretius; "Medulla Historiæ Ecclesiasticæ," and other works. *Bayle. Moreri.*—A.

PARIS, Francis, a French priest and writer of esteemed pious and practical treatises, was born in an unknown year of the seventeenth century, at Chatillon in the vicinity of Paris. He was of obscure birth, and when young served as a domestic in the family of MM. Vazet, who had a house at Chatillon. Pleased with his behaviour, and the inclination which he shewed for acquiring knowledge, those gentlemen, one of whom was grand-vicar and archdeacon of Sens, took upon themselves the care of his education, and, when he was properly qualified, obtained for him admission into holy orders. Some time afterwards he was presented to the living of St. Lambert, near the monastery of Port-Royal in the Fields; which he served for some years with great zeal and fidelity, greatly to the satisfaction as well as edification of the parishioners. At length, not being able to conquer, it is said, his fears occasioned by the wolves which had the boldness to come almost to his parsonage-house, he resigned that benefice, and removed into the province of Maine, to the lordship of M. le Vayer, the chapel of whose family mansion served as a church to the parish in which it was situated. In this chapel M. Paris officiated for a considerable time, to crowded audiences from the neighbouring country, and diligently discharged at the same time the other functions of a parish-priest. His last removal was to Paris, where he died sub-vicar of the parochial church of St. Stephen of the Mount, in 1718, at a very advanced age. As he was a person of great industry, and fond of retirement whenever his ministerial duties permitted it, he found time to compose a number of works, which are said to be equally solid and edifying. The principal of them are, "Forms of Prayer, founded on a Paraphrase of the Psalms," first published in 1690, 12mo. and afterwards frequently reprinted; "Prayers founded on a Paraphrase of various Passages of the sacred Scriptures," 12mo.; "a Martyrology, or, general View of the Lives of the Saints, of their Virtues and principal Actions," 1691, octavo; a treatise "on the Benefit of the Sacraments of Penance and the Eucharist, according to the Sentiments of the Fathers, the Popes, and the Councils," 1673, in which he is said to have been assisted by his friends MM. Arnauld and Nicole; "Familiar Instructions founded on the Gospels for all the Sundays and Festivals throughout the Year," 1699, 12mo. and often reprinted; "the Gospel explained according to the Fathers, ecclesiastical Authors, and the Harmony of the four Evangelists," in four volumes octavo, the two first published in 1693, and the two last in 1698; "Prayers and divine Aspirations, extracted from the Confessions of St. Augustine," 1698; "Christian Regulations for the Conduct of Life, taken from the sacred Scriptures and the holy Fathers," 1673, 12mo.; a French version, rather paraphrastic, of Thomas a Kempis's four books "on the Imitation of Jesus Christ," 1705, 12mo. to which is prefixed a concise and well-written view of the principal foundations of christian morality; and other pieces, for an account of which, as well as of the author's inedited manuscripts, we refer to *Moreri. Nouv. Dict. Hist.*—M.

PARIS, Francis, generally known by the name of the *abbé Paris*, and rendered famous for a time by the impostures and delusions which were practised at his tomb, was the eldest son of a counsellor to the parliament, and born at Paris in the year 1690. Had he chosen to follow the profession of the law, he would have succeeded to his father's appointment; but he preferred embracing the ecclesiastical life, and was admitted to deacon's orders. For some time he instructed the catechumens

*Matthæus Paris monachus Sancti Albani hist. p. 259*
*vera effigies ex Musæo Thomæ Cocchii M. A.*
*Ita ut ipsius, cum e longo disumbla.*

in the parish of St. Como, and had the conduct of the conferences attended by the young candidates for the clerical order. In the disputes occasioned by the bull *Unigenitus*, he attached himself to the Jansenist party; on which account the cardinal de Noailles was desirous of presenting him to the living of St. Como, but was prevented from that design by unforeseen obstacles. Upon the death of his father, the abbé Paris renounced all claim to his patrimonial inheritance in favour of a younger brother, and devoted himself to what he conceived to be a life of meritorious poverty. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marcel, where he spent his time in prayer, and the most rigorous acts of penance, supporting himself by making stockings for the poor, with whom he divided the earnings of his labour. By this course of life he acquired a character for extraordinary sanctity with the superstitious populace, and pious old women, whose ignorance and credulity led them to ascribe such mortifications to the perfection of virtue. He died, most probably owing to the severity of the discipline which he observed, in 1727, when he was only thirty-seven years of age. He was the author of a "Commentary on the Gospel of St. Matthew," an "Explication of the nine first Chapters of the Epistle of St. Paul to the Romans," an "Explication of the Epistle to the Galatians," and "an Analysis of the Epistle to the Hebrews," which are very indifferent performances, and have had few readers. He was buried in the churchyard of St. Medard at Paris, where his brother erected a monument to his memory, which the great reputation of his sanctity drew many people to visit, who paid their devotions to him, as to a saint. This concourse gradually increasing, he was soon considered to be a subject proper to revive the credit of the Jansenist party, which was now depressed by the Jesuits, who were supported by the authority of the court. Within five years, therefore, after his death, the confident report of miracles wrought at his tomb, was propagated not only in the city of Paris but through the whole kingdom. In consequence of this, infinite crowds were perpetually pressing to the place, who were duped by the artifices of crafty impostors, and went away proclaiming the benefits received from the saint, in the cure or relief of the most desperate diseases. In vain did men of sober sense endeavour to disabuse the multitude; nor could all the power of the government give a check to the rapidity of this superstition, till by inclosing the tomb within a wall, all access to it was effectually obstructed. This step gave occasion to the following epigram, which was fixed upon the inclosure, in the style of the royal edicts:

*De par le Roy.* Defense à Dieu
De faire Miracles en ce Lieu.

But though this expedient put an end to the external worship of the saint, it did not for some time shake the credit of his miracles, distinct accounts of which were drawn up and dispersed among the people. One collection of them was made by M. de Montgeron, as we have seen under his article, and presented to the king; and several other collections of them were published, containing in the whole above an hundred miracles. The reality of these wonders was attested by clergy of the first dignity, who presented a verbal process of each to the archbishops, with a petition signed by above twenty of the beneficed clergy of Paris, desiring that they might be authentically registered, and solemnly published to the people as true miracles. There can be no doubt but that many of the persons concerned were imposed upon by their own superstitious credulity; but on behalf of others, whose sagacity, learning, and good sense were abundantly discovered in other matters, no such plea can be admitted. With Dr. Mosheim we say, that "we can easily account for the delusions of weak enthusiasts, or the tricks of egregious impostors; but when we see men of piety and judgment appearing in defence of such miracles as those now under consideration, we must conclude, that they look upon fraud as lawful in the support of a good cause, and make no scruple of deceiving the people, when they propose, by this delusion, to confirm and propagate what they take to be the truth." *Moreri. Nouv. Dict. Hist. Middleton's Enquiry into miraculous Powers, p.* 223, *&c. Mosh. Hist. Eccl. sæc. xvii. sect. ii. par. i. cap. i. not. ad* § 42.—M.

PARIS, Matthew, an early English historian, was a monk of St. Alban's of the Cluniac congregation, and flourished from the year 1245 to 1259, which was that of his death. He is said to have been a man of almost universal accomplishments; a mathematician, poet, orator, theologian, painter, and architect, and moreover a person of uncommon integrity. He was employed to visit the monasteries and revive their decayed discipline, and he freely

censured what he found wrong in all orders of people. His principal work is his "Historia Maior," which is supposed originally to have had a first part commencing with the creation, and coming down to William the Conqueror, but there is left of it only the annals of eight English kings, from the beginning of the Conqueror's reign to the end of that of Henry III., the latter years being added by another writer, supposed to have been William Rishanger, a monk of the same monastery. This is, upon the whole, a valuable history, composed with candour and exactness. It displays great freedom in exposing the usurpations of the Roman see upon the prerogatives of the English kings, on which account it incurs the censure of cardinal Baronius, who otherwise speaks of it with great commendation. This work was first printed at London in 1571, which edition was copied at Zurich. It was republished by a Dr. Wats in 1606, folio, with various readings, the author's additamenta, and his lives of the abbots of St. Alban's. Matthew Paris also composed a "Historia Minor," being an abridgment of the former, but with some circumstances not contained in that. It is extant only in MS. He wrote some other works which have either perished, or are concealed in libraries. *Vossii Hist. Lat. Nicholson's Histor. Libr.*—A.

PARKER, Matthew, the second protestant archbishop of Canterbury, and a prelate of considerable abilities and learning, was the son of a substantial tradesman of Norwich, where he was born in the year 1504. When only twelve years of age he lost his father; but his mother took care to place him under the instruction of good masters, by whom he was well grounded in grammar-learning. In the year 1520, he was sent to the university of Cambridge, where he entered of Corpus-Christi, or Bennet-college; of which house he was chosen a bible-clerk, or scholar, in the following year. Here he applied with great assiduity to his studies, and in 1523, was admitted to the degree of B. A. In 1527, he was ordained deacon, and afterwards priest; and in the same year he commenced M. A. and was chosen fellow of his college. He had now acquired so high a reputation for learning, that he was one of the students who were invited from Cambridge to adorn cardinal Wolsey's college at Oxford, now Christ-church college; but, by the advice of his friends, he declined that invitation, and continued diligently to prosecute his studies at Cambridge. Having, within five or six years, read over the fathers and councils, and rendered himself an accomplished divine, in 1533, when he was about nine-and-twenty years of age, he preached his first sermon before the university. Afterwards he preached frequently in the neighbourhood of Cambridge, and in the town, with great acceptability. In the course of his enquiries he had strongly imbibed the principles of the Reformation, and he shewed so much zeal for them, that archbishop Cranmer granted him a licence to preach throughout his province. About this time he was sent for to court, and made chaplain to queen Anne Boleyn, with whom he soon grew into great favour; and so high was the opinion which she entertained of his learning, prudence and piety, that a short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel. In 1534, Mr. Parker commenced bachelor of divinity; and soon afterwards he was presented by the queen to the deanery of the college of Stoke, near Clare in Suffolk, a preferment of small value in a pecuniary view, but affording a pleasing place of retirement when he chose to withdraw from the court, or the university, from which it was about twenty miles distant. Here he laboured to reform the popish superstitions which were practised in the college, making new statutes for that purpose; and he likewise founded a grammar-school, for the instruction of youth in good learning, and in the principles of the christian religion, at which the children of the poor were taught gratis. Mr. Parker still continued to preach assiduously, at Stoke, Cambridge, and other places; and sometimes in London, at St. Paul's cross. By the zeal with which, in one of his sermons at Clare, he attacked some popish superstitions, he excited the resentment of some bigoted papists, who exhibited articles against him; but he defended himself in a manner so satisfactory to the lord chancellor Audley, that he bid him go on, and not fear such enemies. In the year 1537, after the death of queen Anne Boleyn, king Henry VIII. took Mr. Parker into his own service, appointing him one of his chaplains. In 1538, he was created doctor of divinity; in 1541, installed prebendary in the cathedral church of Ely; and in the following year, presented by the chapter of Stoke to the rectory of Ashen in Essex. This living he resigned in 1544; immediately after which he was presented to the rectory of Birlingham All-Saints,

MVDVS TRANSIE FI CONCVPISCETIA LIVS
SEXTO
AVGVSTI
DIE MENSIS
ANNO 69
ANNO DOMINI 1572
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in his native county of Norfolk. In the same year, in consequence of the king's letters commendatory, containing a very honourable testimony to his character and worth, he was chosen master of Corpus-Christi, or Bennet-college; to which he afterwards became a liberal benefactor, and compiled for it a new body of statutes. In 1545, he was elected vice-chancellor of the university of Cambridge; and in the same year he was presented by his college to the rectory of Landbeach in Cambridgeshire. In 1547, he lost his deanery of Stoke by the dissolution of that college, which he ineffectually exerted himself to prevent: however, from a regard to his merit, he had a yearly pension of forty pounds settled on him in lieu of it, and a promise of the deanery of Lincoln. After the accession of king Edward VI. matrimony being allowed to the clergy, Dr. Parker married a lady of a good family, who proved an excellent wife, as well as excellent woman, and contributed materially to his happiness during twenty-three years. Bishop Ridley, who used to visit her husband at Cambridge, was so struck with her charming behaviour, that he was heard once to ask, "whether she had a sister like her?" intimating, probably, that he should be willing to marry, could he meet with such a woman. Being accidentally in Norfolk, in 1549, during the time of Kett's rebellion, Dr. Parker had the resolution to go to the rebels' camp, where he preached to them under the oak of reformation, taking the opportunity to exhort them to temperance, moderation, and submission to the king. In doing this he ran great hazard, and his life appears to have been in danger from the fury of some of the enraged multitude; however, he happily escaped out of their hands. In 1551, Dr. Parker was included in a commission for correcting and punishing anabaptists; under which term seem to have been comprehended, not only persons who rejected infant baptism, but Arians, Pelagians, and others who administered the sacrament in a different way from that prescribed by the book of common-prayer. About the same time he preached a funeral sermon at Cambridge, occasioned by the death of Martin Bucer, regius-professor of divinity, between whom and our author there had subsisted an intimate friendship. In 1552, Dr. Parker was presented by king Edward VI. to a prebend in the cathedral church of Lincoln, and a few days afterwards to the deanery of the same church. He had before been nominated a chaplain to his majesty, probably soon after his accession to the crown. Thus he lived in great reputation and affluence, during the reigns of Henry VIII. and Edward VI. and happy in the acquaintance and esteem of some of the greatest men of his time; among whom were the learned Immanuel Tremellius, lord Cromwell, archbishop Cranmer, bishop Ridley, bishop Latimer, sir William Cecil, sir John Cheke, and Mr. Nicholas Bacon, afterwards lord keeper.

After the accession of queen Mary to the throne, Dr. Parker was deprived of all his preferments, under the pretence of his being disqualified for holding them as a married man; but, in reality, on account of the active part which he had taken in promoting the principles of the Reformation. Upon this, he withdrew privately into Norfolk, with his wife and family, bearing his reverse of fortune with a contented and chearful mind. The first asylum which he chose was in the house of one of his friends; but as strict search was frequently made after him, he was obliged to remove from place to place, and proved so fortunate as to escape the vigilant and active persecutors of that bloody reign. At one time he received notice of a plan that was laid to take him, just seasonably enough to fly by night in great danger; when he was so much hurt by a fall from his horse, that he was never able to recover from its effects. Some part of the leisure which his present obscure situation afforded him, Dr. Parker employed in turning the book of Psalms into English verse, and in writing a defence of the marriage of priests. Upon the death of queen Mary, and the accession of Elizabeth, in 1558, a very great alteration took place in the circumstances of Dr. Parker; for he not only became free from all fear and danger, but was elevated to the highest dignity in the English church, the archbishopric of Canterbury. For this exalted station he was considered to be the fittest man among the English clergy at that difficult crisis, when the great work of reformation was to be carried on with vigour, on account of his great learning, piety, zeal, courage, and prudence. He was so far from seeking this dignity, that he appears to have been really averse to the acceptance of it, and sincere in his application to the lord keeper Bacon, to use his interest with the queen that he might be permitted to decline it. Her majesty, however, persisting in her choice, he was obliged to submit, and was consecrated in Lambeth chapel, on

the seventeenth of December, 1559, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester, John Scory, late bishop of Chichester, and then elect of Hereford, Miles Coverdale, bishop of Exeter, and John Hodgkin, suffragan bishop of Bedford. We mention these particulars, of which there is the clearest evidence, as affording a decisive confutation of the malignant falsehood that was invented and propagated some years afterwards by the papists, that Parker was consecrated at the Nag's Head inn, or tavern, in Cheapside. Before his consecration, Dr. Parker was appointed one of the visitors of the university of Cambridge; and he privately addressed the queen, to dissuade her from the unequal exchange of the temporal revenues of bishoprics for impropriations, which she was impowered to make by act of parliament, upon a vacancy. He also advised her majesty to remove crucifixes and lighted tapers out of churches, particularly out of her own chapel; but Elizabeth did not think proper to comply with this advice. Being thus constituted primate and metropolitan of the church of England, Dr. Parker endeavoured to fill the vacant sees with men of learning and piety, who were zealous for promoting the Reformation; and soon after his own consecration, he consecrated at Lambeth, Grindal, bishop of London, Cox, bishop of Ely, Sandys, bishop of Worcester, Jewel, bishop of Salisbury, and several others. He also extended his influence and his concern for the protestant interest to the kingdom of Ireland, sending over proper instructions to Hugh Corwin, archbishop of Dublin, for completing the work of the reformation of the church of Ireland. Accordingly, the Litany was sung in English at the cathedral in Dublin, in the presence of the earl of Sussex, the queen's lieutenant, and his court; which so highly exasperated the popish party, that they had recourse to their old fraud of inventing a miracle, to keep up the reputation of the old superstition. That which they adopted, however, was so indifferently contrived, that it was easily detected, to the shame and disgrace of the parties concerned, and of the cause which it was meant to support. The particulars of this ridiculous story having been transmitted by the archbishop of Dublin to archbishop Parker, he took care that it should be universally circulated, to expose the credulity of those who still retained a veneration for images. This letter was published by him very opportunely in England, as the question whether they should be continued in the churches or not, was now debating by the clergy, and the queen seemed inclined to retain them; but the sight of this letter, backed by several passages produced from scripture by the archbishop and other divines, produced her consent that they should be taken down throughout the kingdom and demolished.

About this time archbishop Parker received a letter from Calvin, congratulating him on the religious change which had taken place in England, and entreating him to prevail with the queen to summon a general assembly of all the protestant clergy, wheresoever dispersed, for the purpose of agreeing upon one common form of worship and of church government, to be established not only within her dominions, but also among all the reformed and evangelical churches abroad. This letter was taken into consideration by the queen's council, who requested his grace to return thanks to Calvin for his proposals, which they acknowledged to be candid and desirable; but at the same time to signify to him, that the church of England would still retain her episcopacy. In the year 1560, the archbishop wrote a letter to the queen, which was also signed by the bishops of London and Ely, exhorting her majesty to enter into "the blessed state of wedlock;" but she chose to reign alone. In the same year the archbishop performed a metropolitical visitation of the several dioceses; in many of which he found the churches miserably served. Of the popish clergy several were now deprived, for nonconformity to the queen's laws and injunctions. Their number, however, did not much exceed two hundred, which bore a small proportion to the body of the clergy, since there were nine thousand four hundred parochial benefices in the kingdom. But among those who conformed to the alterations made in religion, so much ignorance prevailed, that "it was impossible," says Dr. Warner, "with all the assistance they could get from both the universities, to fill the vacant parishes with men of tolerable learning, character, or abilities. Many churches were quite unfurnished; and not a few mechanics, altogether as unlearned as the worst of those who had been ejected, were preferred to dignities and livings, who were disregarded by the people, and did the Reformation more harm than good; whilst others, of the first rank for learning, piety and usefulness in their functions, being puritans, were laid aside." In the summer of 1561, the queen took a journey into Essex and Suf-

folk, during the course of which she expressed much displeasure at finding so many of the clergy married, and at observing so many women and children in the cathedrals and colleges. So strong, indeed, were her prejudices in favour of the celibacy of priests, that it was owing to Cecil's courage and good management that she did not absolutely prohibit the marriage of all ecclesiastics. However, he was obliged to submit to receive a royal injunction, "that no head or member of any college or cathedral, should bring a wife or any other woman into the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical promotions." Upon this, archbishop Parker waited on the queen, to remonstrate against this injunction; when, as he told Cecil in a letter which he wrote to him on that occasion, he was surprised to hear her treat the institution of matrimony with a satire and contempt which gave him horror. She even declared to him, that she repented having made any married men bishops, and wished it had been otherwise; nay, threatened him with injunctions of another nature, which he understood to be in favour of the old religion: but he attributed this threatening to some sudden heat occasioned by unjust report raised against them by their enemies. In this letter he assured Cecil, that all the bishops had great reason to be dissatisfied with the queen; and that for his part, he repented his having accepted of the station which he then held.

No sooner had this misunderstanding been adjusted, than disturbances arose in the English church on the subject of ecclesiastical habits, which threatened an alarming schism, and could not fail giving cause of scandal to all well-disposed christians. In consequence of a clause in the act of uniformity, which gave the queen power to add any rites and ceremonies which she thought proper to those of the established church, she had issued injunctions, by which particular ecclesiastical habits were ordered to be worn by the clergy, which had been laid aside in the reign of king Edward VI. These injunctions occasioned a great diversity of practice in the church, many conforming themselves implicitly in every circumstance, while others rejected a part of the habits, and not a few the whole, considering them to be relics of popery, and consequently superstitious and sinful. Square caps, copes, and surplices, in particular, were strongly objected to, and many forsook the service in the churches where these habits were used, while others deserted those places where they were rejected. The great majority of the laity, however, who were zealous for the Reformation, were against these habits; and the clergy who wore them were subject to the insults of the common people, who believed them to be papists at heart, and conformists to the protestant religion only from interested motives. At length the matter was laid before the queen, who was highly offended at this diversity in the practice of the clergy, and especially that any opposition should be made to laws enacted with her concurrence and authority. Upon this, she directed a letter to the archbishops of Canterbury and York, reflecting with some acrimony on these diversities, as if they were owing to remissness in the bishops; and requiring them to confer with her ecclesiastical commissioners, "and to take effectual methods that an exact order and uniformity be maintained in all external rites and ceremonies, and that none hereafter be admitted to any ecclesiastical preferment, but who was well disposed to common order, and should formally promise to comply with it." In compliance with this letter, archbishop Parker, together with the bishops of London, Ely, Winchester, and Lincoln, drew up "Ordinances for the due Order in preaching and administering the Sacraments, and for the Apparel of Persons ecclesiastical." According to some of these ordinances, all the licences for preaching were to be directly cancelled; but were to be renewed to such of the clergy as their bishops should think worthy of the office. Those who should be licensed, were to preach once in three months; and those who should be unlicensed, were to read homilies. In administering the sacrament, the principal minister was to wear a cope; but in the other parts of the devotional service, only the surplice. In cathedrals they were to wear hoods, and to preach in them. The sacrament was to be received by every person kneeling. Communion-tables were to be placed in all churches towards the east, and the ten commandments set up on the walls above them. No person was to be ordained, without having first taken his degrees; and a subscription was to be required of all who were admitted to any office in the church, that they would observe uniformity, and conform to all the laws and orders already established for that purpose, &c. These ordinances the archbishop brought to court, in order to their receiving the royal sanction. In the mean time the puritans, foreseeing the

approaching storm, had applied to all their friends who had any interest at court, to use it in their favour, and their cause was successfully recommended by some of the more moderate bishops to the patronage of Robert Dudley, earl of Leicester, who was then Elizabeth's greatest favourite. Such was the effect which the representations of this nobleman and others had in softening the queen's rigour, that when the ordinances were presented to her, she refused to enforce them by the sanction of her authority; telling Parker, that the ecclesiastical court had already sufficient power by the canon law, to bind the inferior clergy to their duty, without the interposition of the crown. Exasperated at this disappointment, the archbishop told the ministry that he had drawn up the ordinances by the queen's orders; and that if she did not give them the royal sanction, they had better have done nothing, and should only be laughed at for all that they had done. He also applied to Cecil, with some warmth, desiring another letter from the queen, to support their endeavours for conformity; and, adverting to her majesty's refusal on the present occasion, added, "if you remedy it not by letter, I will no more strive against the stream, fume or chide who will."

Determined to carry his ordinances into execution, the archbishop published them, under the title of *advertisements*, and soon gave the clergy to understand, that he would enforce them with rigour in the spiritual court. Among those whom he cited before him, were Mr. Thomas Sampson, dean of Christ-church, and Dr. Lawrence Humphreys, regius professor of divinity and president of Magdalen-college, Oxford, who were universally respected for their great learning, piety, and zeal for the Reformation, and had been exiles on account of their religion in the reign of queen Mary. These men, together with the rest of their brethren who entertained conscientious scruples about wearing the habits, were now classed under the general denomination of puritans. Upon their appearance before the archbishop, he endeavoured to remove their scruples by arguments, accompanied with menaces of deprivation, in case of their refusal to conform; but found them inflexible. After a long attendance, and many checks from some of the high-commissioners for their refractoriness, they were ordered not to depart the city without leave. The interval thus afforded them they employed in writing an elaborate and elegant supplicatory letter to the commissioners, in defence of their own conduct, and in support of religious liberty. With great coolness and good sense they expressed their concern, that such differences should be occasioned by things in themselves of such trivial moment as woollen and linen; meaning the cap and surplice. Yet that it was some ground for consolation, that they "all, under Christ their captain, professed the same gospel, and the same faith; and that it was in things plainly indifferent, that each followed their own spirit and opinion; where there might be a room for liberty often, but there ought to be for charity ever. Conscience," they said, "was a tender thing, that ought not to be touched nor angered. But they were taught by conscience, that things in their own nature indifferent, do not always seem indifferent to the opinions of men, and are changed by times and accidents. That," in their judgment, "the law concerning the ceremonies of the Romish church, is joined with the hatred of slavery, necessity, and superstition." To this they added, "because this does not seem so to you, you are not to be condemned by us; because this does seem so to us, we are not to be vexed by you." This letter occasioned the commissioners to be at first divided in their opinions how to proceed with them; some being disposed towards a connivance, and others towards a compromise. But the archbishop, who guided their ultimate determinations, would not grant them the least indulgence; and on their next appearance he peremptorily told them, that they must comply with the *advertisements*, or part with their preferments. Upon their answering that, whatever the event might be, their consciences would not allow them to comply, they were taken into custody, and confined in prison for some time, by way of terror to others; and when this proceeding was found not to produce the desired effect, they were deprived, and then dismissed. However, the archbishop applied to the chapter of Christ-church in Sampson's behalf, and obtained some favour for him, though it does not appear what that was. Soon afterwards the archbishop summoned the whole body of the incumbents and curates of the city of London to appear before him and some of the other commissioners at Lambeth. On this occasion he requested that Cecil and others of the privy council would countenance them with their presence; but they all refused to be concerned in such a disagreeable business; however, he prevailed upon the queen to issue a proclamation, peremptorily requiring

uniformity in the habits, upon pain of prohibition from preaching, and deprivation. When on the appointed day the clergy appeared in court, the archbishop's chancellor ordered them to declare, by a subscription under their hands, whether they would promise conformity to the habits, or not. When some of the clergy offered to speak, he cried, "Peace, peace. Apparitor, call over the churches, and ye masters answer presently, *sub pœna contemptus*; and set your names." After much persuasion, and many threatenings, sixty-one subscribed, and thirty-seven absolutely refused; in which latter number were some of the best preachers in the city, as archbishop Parker acknowledged. These were immediately suspended from the office of the ministry, notwithstanding their crying out for compassion to themselves and families, and they were assured, that if they did not conform within three months, they should be deprived. When they offered a paper containing the reasons of their refusal, the chancellor told them, that it was not the business of the commissioners to argue and debate, but to execute the queen's injunctions. And the archbishop observed, that "he did not doubt but when they had felt the smart of poverty and want, they would comply; for the wood," said he, "is yet but green."

Not satisfied with what they had hitherto done, the archbishop and the other commissioners proceeded to form such injunctions for the London clergy, as had never been heard of in a protestant kingdom, or a free government. They obliged all who had a cure of souls to swear obedience, not only to all the queen's injunctions and letters patent, but to all letters from the privy council, to the articles and injunctions of their metropolitan, to the articles and mandates of their bishop, archdeacons, chancellors, and their officers, and, to make it impossible for them to escape the high-commission, appointed in every parish four or more censors, spies, or jurats, who were sworn to take particular notice of the conformity or nonconformity of the clergy and the parishioners, and to give in their presentments when required. To make thorough work with the refusers of the habits, the archbishop called in all licences, according to the *advertisements*, and appointed all preachers throughout his whole province to take new ones; by which measure he reached those who were neither incumbents nor curates in parishes, but lecturers, or occasional preachers. At the same time, all parsons and curates were forbidden to suffer any to preach in their churches upon any former licences granted by the archbishop; and those who took out new licences, bound themselves for the future not to disturb the public establishment, or vary from it. Justly, therefore, did the nonconformists consider the archbishop to be the principal mover in the rigorous proceedings which were carried on against them. The queen might have been softened; the secretary and council declared that they could not keep pace with Parker; the bishop of London did nothing but as he was compelled, always relaxing in his proceedings when the council refrained from giving him orders; and the bishop of Durham declared, that he would resign his see, sooner than permit such proceedings in his diocese: but the archbishop persisted with unbending firmness in his measures of severity. In one of his letters to Cecil he observed, that "if he were not better backed, there would be fewer Winchesters, as is desired," referring to Gardiner, the bloody persecuting bishop of Winchester in queen Mary's reign; "but for my part," said he, "so that my prince may win honour, I will be very gladly the rock of offence; since the Lord is my helper, I will not fear what man can do to me; nor will I be amused or daunted, *fremat mundus ruat cœlum*." In consequence of these proceedings against the puritans, many churches in London, and in every part of the kingdom where the queen's injunctions were rigidly executed, were shut up for want of preachers; the serious well-wishers to the Reformation lamented to see its progress impeded by such arbitrary and oppressive measures; and the papists rejoiced with inexpressible pleasure to see the protestants thus weakening their own hands, by silencing such numbers of their best divines. The sufferers under these persecutions having been refused a hearing by the archbishop and the rest of the commissioners, thought it their duty to lay their case before the world, and published various books and pamphlets in defence of their nonconformity. To some of these answers were written, on the part of the bishops, either by themselves or their chaplains; which were followed by replies from the puritans, whose tracts were eagerly sought after, and were widely spread among the people. Provoked at the attention which was paid to them, the archbishop and the other commissioners complained to the privy council, that, notwithstanding the queen's injunctions, the schism in the church was kept

open, and increased, by the printing and publication of seditious libels. In consequence of this complaint, they obtained a decree from that arbitrary tribunal the star-chamber, prohibiting all books and pamphlets in which any thing should be advanced against the queen's injunctions, ordinances, or letters patent; and empowering the wardens of the stationers' company to search all suspected places for such books, and to bring the offenders before the ecclesiastical commissioners. This high stretch of tyranny, which took place in June 1566, was a disgrace to the cause in behalf of which it was exerted, and excited against the men who had recourse to such an expedient for silencing their opponents, the detestation of all the consistent friends of truth and liberty.

The puritans, thus shut out of the church by sequestrations, imprisonments, the taking away of their licences to preach, and the restraints of the press, were at first at a loss how to act, being unwilling to separate from a communion, in which they admitted that the faith and essentials of religion were uncorrupted, though they conceived that the administration of the word and sacraments was defiled with popish superstitions. At length, after much serious discussion, they came to this determination, "that it was their duty in their present circumstances, to break off from the public churches, and to assemble, as they had opportunity, in private houses, or elsewhere, to worship God in a manner that might not offend against the light of their consciences." It was also debated among them, whether they should use as much of the common-prayer and service of the church, as was not offensive, or resolve at once to set up what they considered to be the purest and best form of worship, most consonant to the holy scriptures, and to the practice of the foreign Reformers. The latter of these measures was concluded upon; and, accordingly, they laid aside the English liturgy, and made use of the Geneva service-book. Thus commenced the formal separation of the protestant nonconformists from the church of England: "a most unhappy event of this controversy," says Mr. Strype, "whereby people of the same country, of the same religion, and of the same judgment in doctrine, parted communions; one part being obliged to go apart into secret houses, and chambers, to serve God by themselves, which begat strangeness between neighbours, christians, and protestants." "And not only strangeness," adds Mr. Neal, "but unspeakable mischiefs to the nation in this and the following reigns. The breach might easily have been made up at first, but it widened by degrees; the passions of the contending parties increased, till the fire, which for some years was burning under ground, broke out into a civil war, and with unspeakable fury destroyed the constitution both of church and state. At whose door the beginnings of these sorrows are to be laid," the impartial reader will be at no loss in determining. In the year 1567, the archbishop founded three grammar-scholarships, or exhibitions, in Bennet-college; and two years afterwards, seven more scholarships, and two fellowships, in the same house. In 1568, a new folio edition of the English "Bible" was published, chiefly under the inspection of archbishop Parker, with a preface written by him. This was commonly called *the bishops' Bible*, on account of its having been revised and corrected principally by bishops, from the translation published by Cranmer; and it was made use of in the churches, till the last translation took place in the reign of James I. In the parliament which was convened in 1571, a spirit appeared to attempt something in favour of the puritans, and Mr. Strickland, a very ancient member of the house of commons, offered a bill for a further reformation in the church; maintaining, that the common-prayer book, with some superstitious remains of popery, might easily be altered without any danger to religion. With this motion the queen was so much displeased, that she sent for Mr. Strickland before the council, and forbad his attendance again in parliament. This attack on their privileges alarmed the members of the house of commons, who made so many warm speeches against the queen's tyrannical proceeding, that she thought proper to restore Mr. Strickland to his seat within a few days. As soon as he had resumed his place in the house, he made another motion, that a Confession of Faith should be published, according to the practice of other protestant churches, and confirmed in parliament. A committee was accordingly appointed to confer with the bishops on this subject, who drew up certain articles, agreeing with some of those which passed the convocation of 1562, but omitted those for the homilies, for the consecration of bishops, and some others relating to the hierarchy. Upon archbishop Parker's asking them why these articles were not inserted; Mr. Peter Wentworth replied, because they had not yet examined how far they were agreeable to the

word of God, having confined their enquiries chiefly to doctrines. "Surely," the archbishop answered, "you will refer yourselves wholly to us the bishops in these things?" To which Mr. Wentworth warmly replied, "No! by the faith I bear to God, we will pass nothing before we understand what it is, for that were but to make you popes. Make you popes who list, for we will make you none." Accordingly, the articles relating to discipline were waved, and an act was passed, confirming all the doctrinal articles agreed upon in the convocation of 1562.

In the convocation which sat at the same time with this parliament, several canons were passed against the puritans, which went beyond the statute law, and were subscribed by the bishops of both provinces, though they never had the sanction of the great seal. To the latter circumstance it was owing, that when archbishop Parker desired Grindal to carry them into execution in the diocese of York, to which he was now translated, he refused to do so, lest he should be involved in a *præmunire*. However, Parker and the other bishops, relying on the queen's approbation, put the new canons in force in their several dioceses with the greatest rigour; suspending and depriving many eminent divines, who made no objection to the subscription which the statute law required. During the sessions of parliament in 1672, an act was passed enforcing subscription to the thirty-nine articles, according to the interpretation of the bishops. As soon as the sessions was at an end, this act was carried into execution in every part of the kingdom, together with the queen's injunctions; and Mr. Strype calculates, that more than a hundred clergymen were deprived this year for refusing to subscribe. In the instances of several of them, the commissioners, not contented with exceeding the law in what they required, exceeded also the punishment which it inflicted, by detaining them in prison greatly beyond the time limited by the statute, to the ruin of their health, and impoverishment of their families. About this time archbishop Parker gave handsome presents of plate, and other benefactions, to several colleges in the university of Cambridge, and founded a scholarship for the study of the law, and another for the study of physic. In 1574, he presented many volumes to the library of the university of Cambridge, of which twenty-five were valuable manuscripts: and he gave additional benefactions to Corpus-Christi-college. One of the last public acts in which his grace was employed, was a metropolitical visitation of the diocese of Winchester, and in particular of the Isle of Wight, in the year 1575, in which he exercised such severities as exposed him to universal odium, and even induced the court to interfere and reverse his proceedings. That island being a place of resort for foreign protestants, and sea-faring persons of all countries and religions, many of whom were Calvinists, it had been judged expedient by government not to be so strict on the subjects of the habits and ceremonies, as in other places, lest the commerce of the country should sustain an injury. But such considerations had no weight with archbishop Parker, who was determined to enforce a strict conformity throughout the island. Accordingly, when he came thither, he deprived all the clergy who refused submission, consisting of the greater part of that body, and shut up their churches. The inhabitants, greatly concerned at this display of intemperate zeal, which they apprehended would be of fatal consequence to the island, sent a complaint against the prelate to the earl of Leicester, who laid it before the queen. The bishop of Winchester, likewise, transmitted a remonstrance to court, against the inquisitorial proceedings of the archbishop in his diocese. These complaints were investigated at the council, who declared their disapprobation of the archbishop's conduct, and advised her majesty that ecclesiastical matters should be placed in the Isle of Wight upon their former footing. This was done accordingly; and when Parker came next to court, the queen not only received him very coldly, but declared her displeasure at his unseasonable severities. Full of resentment at the reception which he met with, and the interference of the earl of Leicester, and some others, in this business, the archbishop wrote an angry letter to the lord treasurer, in which he expressed his discontent at the opposition made to his measures, disclaimed all concern in the present policy of the court, and declared the church and state to be in danger of dissolution, from the countenance given to the puritans.

Archbishop Parker now rapidly declined in his health, and suffered much from attacks of the stone and strangury; a violent paroxysm of which carried him off in May 1575, when he was in the seventy-first year of his age. He was buried, with great magnificence and solemnity, in his own private chapel at Lambeth, under a tomb erected by himself; which

remained there till 1648, when colonel Scot, having purchased that palace for a mansion-house, pulled down the tomb, and scandalously abused the remains of the prelate, by directing them to be thrown into a hole near an out-house where poultry were kept, while he disposed of the leaden coffin which had contained them to a plumber. Some time after the Restoration they were again decently re-interred in the place where the monument had stood, which was again erected to his memory. Archbishop Parker has the honour to rank among the principal agents in exposing the superstitions of popery, and in placing the protestant religion on a permanent footing in England. It is to be lamented, however, that he sullied this honour, by introducing into protestantism much of the ecclesiastical pride, and tyrannical persecuting spirit, of the church from which he separated. It is justly observed by Dr. Warner, that a general character of him cannot be given, which will accord with the former and latter part of his life, since he was so different a man in those two periods. In the former part of his life he had behaved with remarkable good temper, as a modest humble man; and the great unwillingness with which he accepted the primacy, shews that he entertained a deep sense of the duties of the episcopal office, and that he was then uninfluenced by avarice or ambition. But when he was invested with the archiepiscopal dignity, he lost all his former humbleness of mind, and assumed high notions of authority both in church and state. He became as rough and uncourtly in his behaviour towards those who had business with him, as he was slavish in his obedience to the prerogative and supremacy. The queen had once told him, that he had a supreme ecclesiastical authority in himself; which seems to have fired him with ambition, to see what great things he could do for the church. He appears to have thought, that his best method of rendering service to it, would be by enforcing an uniformity of opinion and worship; forgetting that, upon the same principles, the popish persecutions might have been defended. Indeed, the arbitrary, and even illegal manner in which he persecuted the puritans, as we have seen in the preceding narrative, will ever reflect the greatest dishonour on his memory. His religion seems to have almost wholly consisted in a servile submission to the queen's injunctions, and in regulating the public service of the church; for while he was expending his zeal, and time, and labour, in suppressing puritanism, he appears to have taken little care to reform the lives and manners of his clergy; of which many complaints were made in parliament, in pamphlets, and in conversation. Neal remarks, that "his grace had too little regard for public virtue; his entertainments and feastings being chiefly on the Lord's day: nor do we read, among his episcopal qualities, of his diligent preaching or pious example. Fuller calls him a *parker* indeed, careful to keep the fences, and shut the gates of discipline, against all such night-stealers as would invade the same; and indeed this was his chief excellence." He was naturally of a warm temper; but till his head was turned by his exaltation, he exhibited no instances of haughtiness or ill-nature. He was to the last hospitable and charitable; and did many kind and benevolent things to private people, as well as for the public benefit. The regulation of his family was extremely laudable; he assigned all his domestics some employment or other, and kept no idle people about him. Those who were not occupied in learned pursuits, about the management of his revenues, or the affairs of his household, were variously employed; some in binding books, others in engraving, painting, transcribing manuscripts in fine hand-writing, drawing, or illuminating.

Archbishop Parker was much attached to the study of British and Saxon antiquities; and he spared neither labour nor expence in collecting and preserving whatever manuscripts of this kind could any where be met with, of which a fatal havock and destruction had been made at the time of the dissolution of the monasteries. Mr. Strype says, that one of his agents, in the space of no more than four years, procured for him not fewer than six thousand seven hundred volumes. In 1563, he was the instrument of preserving two volumes of collections in folio, made by archbishop Cranmer. All these valuable MSS. besides a considerable number of printed books, he deposited in a library which he built for Corpus-Christi-college in Cambridge. To him literature is indebted for editions of four of our ancient English historians; namely, Matthew of Westminster, Matthew Paris, Thomas Walsingham, and Asser's Life of king Alfred, all in folio. He also published, besides the articles which have already been noticed by us, "a Testimony of Antiquity, shewing the ancient Faith of the Church of England, touching the Sacrament of the

Body and Blood of the Lord, here publicly preached, and also received, in the Saxons' Time, about seven hundred Years ago," 1566, octavo, being a sermon translated out of Latin into Saxon, by Ælfric, abbot of St. Alban's about the year 996, and appointed to be delivered to the people at Easter, before they should receive the communion. This piece was accompanied with two "Letters" of Ælfric, which were brought forwards to afford additional proof that the doctrine of the real presence was not then admitted by the church. Another considerable work of the archbishop contains the lives of his predecessors in the see of Canterbury, and is entitled, "De Antiquitate Britannicæ Ecclesiæ, et Privilegiis Ecclesiæ Cantuarensis, cum Archiepiscopis ejusdem LXX," 1572, folio. Most of the copies of this work want the account of Parker's own life, he having caused it to be suppressed while he lived; on which account Mr. Strype has inserted it in the appendix to his Life of our prelate. The materials for this performance were collected from ancient historians, by John Josceline, secretary, or chaplain to our prelate, who was himself the digester and compiler of it. The best edition of it was published at London, in 1729, folio, illustrated with excellent engravings. *Strype's Life of Parker, passim. Biog. Britan. Brit. Biog. Neal's Hist. Purit. vol. I. ch. iv.—vi. Warner's Eccl. Hist. vol. II. p.* 424—445. —M.

PARKER, Samuel, an English prelate in the seventeenth century, notorious for his temporizing servile spirit, and the scandalous sacrifice of his principles, was the son of John Parker, a serjeant at law under the protectorate of Oliver and after the Restoration, and born at Northampton, in the year 1640. He was educated in grammar-learning among the puritans at his native place; whence he was sent, in 1656, to the university of Oxford, where he was entered of Wadham-college, and placed under a presbyterian tutor. Here he is said to have led a very strict and religious life, and became a member of a society of young students who met weekly to fast and pray together, and were distinguished by the name of *Gruellers*, from their making water-gruel their principal diet. So constant was he in his attendance upon prayers, sermons, and sacraments, in the meetings of the puritan party, that they esteemed him as "one of the most precious young men in the university." In 1659-60, he was admitted to the degree of B. A. Upon the restoration of king Charles II. he hesitated for a time what side to take, but still continued freely to talk against episcopacy; on which account, being discountenanced by Dr. Blandford, the new warden of Wadham-college, he withdrew from that house, and became a member of Trinity-college. In this society, by the conversation and arguments of Dr. Ralph Bathurst, then senior fellow, he was prevailed upon to renounce his puritanical opinions, and to become a zealous member of the church of England. He now lost no opportunity of ingratiating himself with his new friends, and of affording proofs of the sincerity of his conversion, by opposing the principles, and by endeavouring to exercise his wit at the expence of the party which he had quitted. In 1663, he took the degree of M. A. and on that occasion went out grand compounder. Soon afterwards he entered into holy orders, and resorting frequently to London, became chaplain to a nobleman, whom he was accustomed to divert by his drolleries and reflections on his old friends the puritans. In 1665, he was elected a fellow of the Royal Society; and about the same time he published some physico-theological essays, entitled, "Tentamina physico-theologica de Deo: sive Theologia Scholastica, ad Normam novæ et reformatæ Philosophiæ concinnata," quarto. These essays were attacked in a piece, entitled, "of the Bulk and Selvedge of the World, by N. Fairfax, M. D.;" and they were severely criticised by the celebrated Andrew Marvel, in his "Rehearsal transprosed," who calls them, "a tedious transcript of our author's common-place-book, wherein there is very little of his own, but the arrogance, and the unparalleled censoriousness that he exercises over all other writers." In 1666, Mr. Parker published, "A free and impartial Censure of the Platonic Philosophy," quarto, in a letter written to a friend; which was soon followed by a second letter to the same gentleman, containing "an Account of the Nature and Extent of the divine Dominion and Goodness, especially as they refer to the Origenian Hypothesis concerning the Pre-existence of Souls, &c." quarto. These pieces were written in defence of some passages in his essays; and the last of them called forth the animadversions of the author of an excellent tract, entitled, "Deus Justificatus: or, the divine Goodness vindicated and cleared, against the Assertors of absolute and inconditionate Reprobation."

The dedication of the author's "Tenta-

mina" to Dr. Sheldon, archbishop of Canterbury, proved the means of introducing him to that prelate, who was so well pleased with him, that, in 1667, he appointed him one of his own chaplains. Having now the road to preferment opened to him, he quitted Oxford, and went to reside at Lambeth; where his attention to his patron was rewarded, in 1670, by his nomination to the archdeaconry of Canterbury. In the same year, having been appointed one of the attendants on William prince of Orange, when he paid a visit to the university of Cambridge, our author was honoured on that occasion with the degree of doctor of divinity. Dr. Parker's next promotion was to a prebendal stall in the cathedral church of Canterbury, which was conferred upon him in 1672; and not long afterwards he was collated by the archbishop, to the rectories of Ickham and Chartham in Kent. He had now been engaged between two and three years in controversy with different writers, which was commenced by a piece of his containing severe reflections upon the presbyterians and other nonconformists, and entitled, "a Discourse of Ecclesiastical Polity, wherein the Authority of the civil Magistrate over the Consciences of Subjects in Matters of external Religion is asserted," 1669, octavo. The principal antagonists whom he provoked to enter the lists by this publication, were Dr. John Owen, and Andrew Marvell; but for the titles of their respective polemical pieces, and the issue of the contest, we must refer to the first of our authorities, and to the particulars already related by us in the life of the eminent writer last mentioned. In 1678, Dr. Parker published "Disputationes de Deo et Providentia Divina: an Philosophorum ulli, et quinam, Athei fuerint?" &c. which Dr. Henry More highly commends in the "Præfatio generalissima" to the Latin edition of his philosophical works. His next publication appeared in 1681, and was entitled, "a Demonstration of the divine Authority of the Law of Nature, and of the Christian Religion, in two Parts," quarto; in which he attempts to vindicate the genuineness of the famous passage in Josephus concerning our Saviour, from the exceptions of Tanaquil Faber, and other critics; the importance of the testimony of Phlegon, in support of the evangelical narrative concerning the miraculous darkness at the time of our Saviour's crucifixion; and also the genuineness of the acts of Pontius Pilate, with his letter to Tiberius, and of the letter of Abgarus king of Edessa to Jesus, with the rescript attributed to our Saviour. In the same year he published, "the Case of the Church of England briefly stated, in the three first and fundamental Principles of a Christian Church: the Obligation of Christianity by divine Right; the Jurisdiction of the Church by divine Right; the Institution of Episcopal Superiority by divine Right," octavo. This attempt to support the exorbitant claims of the church, was followed, in 1683, by another publication, written with the same view, and entitled, "an Account of the Government of the Christian Church in the first six hundred Years, &c." octavo. At the same time Dr. Parker distinguished himself by his zeal in exalting the authority of the crown, and in enforcing the courtly doctrines of passive obedience and nonresistance. In 1684, he published "Religion and Loyalty: or, a Demonstration of the Power of the Christian Church within itself, &c." octavo, which he dedicated to king Charles II. during whose reign he maintained an unreserved obsequiousness to the court. It was, therefore, a considerable subject of mortification to him, that he had obtained no additional preferment or promotion since the year 1672.

Upon the accession of king James II. Dr. Parker continued the same servile complaisance towards the regal power, and in 1685, published the second part of "Religion and Loyalty," octavo, intended still further to corroborate his reasonings in defence of high-church politics. By his conduct and writings he had now rendered himself so acceptable to his majesty, that, upon the death of Dr. Fell in 1686, he nominated him to the bishopric of Oxford, with permission to hold the archdeaconry of Canterbury *in commendam*. Soon afterwards he was made a privy-counsellor; and in 1687, by a royal *mandamus*, in an illegal manner, was constituted president of Magdalen-college in Oxford. For particulars respecting the last-mentioned arbitrary stretch of the regal prerogative, which had no little influence in determining the clergy to concur in those measures which drove James from his throne, we refer to the first of our authorities, to the histories of the times, and to what we have already related in the life of bishop HOUGH. So far did Dr. Parker carry his servile conformity to the royal pleasure, that he appeared ready without scruple to sacrifice his religion to it, and prostituted his pen by writing in defence of transubstantiation, and the worship of saints and images. That

the papists regarded him as a proselyte to their faith, appears from two letters which were written about this time. In the first, sent by a jesuit of Liege to a jesuit of Fribourg, is the following passage: "the bishop of Oxford himself seems to be a great favourer of the catholic faith. He proposed in council, whether it was not expedient, that one college at least in Oxford should be allowed to the Catholics, that they might not be forced to be at so much charges in going beyond sea to study; but it is not yet known what answer was made. The same bishop having invited two of our noblemen (i. e. Roman-catholics), with others of the nobility, to a feast, drank the king's health to a certain heretical lord there, wishing his majesty good success in all his undertakings. Adding also, that the religion of the Protestants in England, did not seem to him in a better condition than Buda was before it was taken; and that they were next to atheists who defended that faith." The other letter, written by father Petre, a jesuit, and privy-counsellor to king James, and directed to father la Chaise, contains these words: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of: his design being to continue bishop, and only change communion; as it is not doubted but the king will permit, and our holy father confirm: though I do not see how he can be further useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church; nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on." These two letters were first printed in "a third Collection of Papers relating to the present Juncture of Affairs in England," &c. 1689, quarto. So little decency did bishop Parker observe in his compliance with the most unjustifiable measures of the court, that he rendered himself quite contemptible; and his influence and authority in his diocese became so very insignificant, that when he assembled his clergy, and desired them to subscribe an address of thanks to the king for his declaration of liberty of conscience, he could only prevail with one clergyman to concur with him in it. The last effort which he made to serve the views of the court, was by publishing "Reasons for abrogating the Test, &c." 1688, quarto; in which he endeavoured to palliate, or represent in false colours, the popish doctrine of transubstantiation, and likewise took great pains to excuse, and explain away, the shameful idolatry practised in the church of Rome. To this piece various able answers soon appeared, which are enumerated in the first of our authorities; and among others, one by Dr. Burnet, who observes, that Parker's book "raised such a disgust at him, even in those that had been formerly but too much influenced by him, that, when he could not help seeing that, he sunk upon it." "I was desired," says he, "to answer his book with the severity that it deserved: and I did it with an acrimony of style, that nothing but such a time, and such a man, could in any sort excuse." At length, the shame and vexation which he felt at being despised by all good men, brought on him a distemper, of which he died unlamented, at the president's apartments in Magdalen-college, in March 1687-8, when he was about forty-eight years of age. Bishop Burnet's character of him is, that "he was a man of no judgment, and of as little virtue, and as to religion rather impious.—He was covetous and ambitious; and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride, that he was become insufferable to all that came near him.—There was an entertaining liveliness in all his books: but it was neither grave nor correct." Dr. Nichols, in his "Defence of the Church of England," calls him "a high-flown affected writer, entirely devoted to the court, and scarce notable for any thing besides smart satyrical expressions." After his death, a piece was published, said to be taken from his manuscripts, and entitled, "a Discourse sent to the late King James, to persuade him to embrace the Protestant Religion; with a Letter to the same Purpose," 1690, quarto; and he left behind him a History of his own Times, in Latin, which was published in 1726, under the title of "Reverendi admodum in Christo Patris Samuelis Parkeri, &c. de Rebus sui Temporis Commentariorum Libri quatuor, &c." octavo; of which two English versions afterwards appeared. Our prelate had a son, of his own name, who was a man of learning, and after the revolution adhered to the principles of the nonjurors. He was the author of an English translation of "Tully's five Books *de Finibus*, or, moral Ends," 1702, octavo; "An

Abridgment of the Ecclesiastical Historics of Eusebius, Socrates, Sozomen, and Theodoret," 1729, quarto; "Bibliotheca Biblica, or, a Commentary on the five Books of Moses, extracted chiefly from the Fathers," quarto, &c. *Biog. Britan. Brit. Biog. Burnet's Own Times, vol. II. pp.* 260 *and* 296.—M.

PARKHURST, John, a learned and pious divine of the church of England in the eighteenth century, was the second son of John Parkhurst, esquire, of Catesby in Northamptonshire, where he was born in June 1728. He was educated in grammar-learning at the school of Rugby in Warwickshire. Being a younger son, he was intended for the church, and entered of Clare-hall, in the university of Cambridge, where his application and improvement were highly commendable. He proceeded B. A. in 1748; M. A. in 1752; and was many years fellow of his college. Soon after he had entered into holy orders, by the death of his elder brother he became heir to a very considerable estate; though, as his father was still living, it was some time before he came into the full possession of it. When, however, it descended to him at the death of his father, his accession of fortune produced no change in his manners or pursuits. He still continued to cultivate the studies becoming the clerical profession, paying particular attention to that of the original languages of the Jewish and Christian scriptures. From his family-connections, as well as from his learning and piety, he might have reasonably looked forwards to preferment in the church; but he never obtained any. This circumstance some have attributed to his being considered as a disciple of Hutchinson, from his partiality for the writings of that singular character. But might not his fortune, which placed him above the want of preferment, be the reason why none was conferred upon him? Besides, he was so attached to retirement, and a life of close and intense study, that he had no inclination to seek after preferment. Yet he took pleasure in the exercise of the clerical duty, and for a long time officiated in the capacity of curate, with exemplary zeal and diligence, but without any salary, in his own chapel at Catesby, which, after the demolition of the church of the nunnery there, served as a parish-church. When some years afterwards he became possessed of the right of presentation to a living, he considered church-patronage as a trust, rather than a property, and instead of taking it himself, he bestowed it on a gentleman known to him only by character, from no motive but a persuasion that he would faithfully discharge the duties of his office. The living referred to was Epsom, and the person benefited, the late reverend Jonathan Boucher.

In the year 1754, Mr Parkhurst married a lady who brought him a daughter and two sons; and after her death he took a second wife in 1761, by whom he had one daughter, who had a passion for classical learning, and arrived at a degree of perfection in it which is rarely met with in the female world. He had begun his career of authorship in the year 1753, by publishing "a friendly Address to the Reverend Mr. John Wesley, in Relation to a principal Doctrine maintained by him and his Assistants," octavo; which has had the fate of most controversial treatises, that of being forgotten or uninteresting after the period when it made its appearance. Our author's next work was the result of much labour and application, and was given to the public in 1762, under the title of "an Hebrew and English Lexicon, without Points; to which is added, a methodical Hebrew Grammar, without Points, adapted to the Use of Learners," quarto. Independently of numerous etymological and philosophical disquisitions which occur in it, and which are tinctured by the author's peculiar opinions, this performance reflects great credit on his learning and patient enquiry; and it deserves to be recommended, as affording valuable assistance to the biblical student in forming an acquaintance with the Hebrew scriptures. That such was the general opinion of its merits, may be concluded from its favourable reception by the learned world, and the encouragement which was thus afforded the author to correct and improve it. In 1778, he published a second edition of this lexicon, considerably enlarged; and a third in 1792. But Mr. Parkhurst's philological studies were not confined to the Hebrew language: for in the year 1769, he published "a Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," in quarto. Of this work a second edition made its appearance in 1794; and so desirous was the author of rendering his literary labours more generally useful, that he continued to revise, correct, enlarge, and improve both his lexicons, till within a few weeks of his death. It was his intention to give new editions of them in octavo, with his last corrections; and he had completed the copies, and received the first proof-sheet of the Greek

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Lexicon from the press, when the all-wise Disposer of events called him to himself. The subsequent task of editing them devolved on his youngest daughter, the wife of the reverend Joseph Thomas, to whose qualifications for such an undertaking we have alluded above. They have since been published, each in one large octavo volume. In the year 1787, Mr. Parkhurst published "the Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture; in Answer to the first Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication of Mr. Gilbert Wakefield," octavo. In this treatise, according to the judgment of the orthodox, Mr. Parkhurst satisfactorily performed all that its title-page promised; but their opponents are of opinion, that Dr. Priestley's letter to Mr. Parkhurst, in his "Defences of Unitarianism for the Year 1786," contained a sufficient reply to what the author advanced on the subject of the divinity of Christ; and particularly to the article most laboured by him, namely, the proof of the doctrine of the Trinity, from the plural form of the word which is used to denote *God* in the Hebrew language.

Mr. Parkhurst died, after a painful and lingering illness of ten months, on the twenty-first of February 1797, in the sixty-ninth year of his age, at Epsom in Surrey, where he had resided during the latter part of his days. Throughout the whole of his life he was a most assiduous student. For many years it was his constant practice to rise at five o'clock, and, in winter, to light his own fire. It has been already mentioned that he was of the Hutchinsonian school: but we are told, that though he continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow, that he was often a confused and bad writer, and sometimes unbecomingly violent. What Mr. Parkhurst believed, he was not afraid to profess, and he never professed to believe any thing which he did not very sincerely believe. In forming his religious principles, however, he did not implicitly follow any guide but the sacred scriptures, which were at once the business and the pleasure of his life. Of his disinterestedness, his conduct in the affair of church-patronage, already noticed, is a sufficient proof; and as an instance of the high sense which he entertained of strict justice, and of the steady resolution with which he practised it, an incident which occurred between him and one of his tenants is deserving of being mentioned. This man having failed in the regular payment of his rent, which amounted to five hundred pounds a year, it was represented to Mr. Parkhurst that his backwardness was owing to his being too highly rented. This being believed to be the case, a new valuation was made; and it was then agreed that, for the future, the rent should not be more than four hundred and fifty pounds. Upon this Mr. Parkhurst, justly inferring that if the farm was then too dear, it must have been always too dear, unasked, and of his own accord, immediately struck off fifty pounds a year from the time of the commencement of the lease, and instantly refunded all that he had received above the rent now fixed. Our author was always of an infirm and sickly habit of body; yet he was enabled to lead such a remarkably studious and sedentary life as we have seen, even to an advanced age, by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life, than is common with most persons in his circumstances. Though he resided in a hospitable, friendly, and pleasant neighbourhood, he visited little; alleging that such a course of life neither suited his temper, his health, nor his studies. Yet his manners were sociable; and his conversation was always instructive, and often delightful. Like many other men of weak and sickly constitutions, Mr. Parkhurst was naturally irritable, warm, and earnest in his resentments; but he effectually subdued this temper by an attention to the injunctions of religion, and passed through a long life in peace and harmony with all around him, respected by men of learning, beloved by his friends, and highly honoured by his family. *Gent. Mag. April* 1797, *and July* 1800. *Month. Mag. July* 1800. *Supplem. Encycl. Britan.*—M.

PARKINSON, John, a botanist and herbalist, born in 1567, was an apothecary in London, and eminent in his profession. He was appointed apothecary to king James I. and obtained from Charles I. the title of Botanicus Regius Primarius. He appears to have been living in 1640, but nothing further is known of his history. The first publication of Parkinson was entitled, "Paradisus Terrestris, or a Garden of all Sorts of pleasant Flowers, &c." 1629, folio; a second edition of this work, with additions, was printed in 1656. It is properly a treatise on gardening, and is curious

as affording a view of the treasures of horticulture at that time subsisting in this island, under the heads of flowers, culinary vegetables, and fruits, which are much more numerous than might be supposed. The individuals described are nearly one thousand, and of these seven hundred and eighty are figured in wooden cuts. A more extensive work of this author is his "Theatrum Botanicum, or Theatre of Plants," 1640, folio, the principal labour of his life, and certainly the most complete herbal then published in England. The plants are divided into seventeen tribes, in a vague and unscientific classification; and it must be acknowledged that neither Gerard, Johnson, nor Parkinson, had emulated their cotemporary Lobel in his advance towards true science. This work, however, was the result of much study and research, and contributed to extend the knowledge of plants in England. It is full upon their supposed virtues, stated according to the Galenical principles then generally followed. The number of species described is near three thousand eight hundred, but there is reason to suspect that many are twice inserted, under different names. The author availed himself of the works on exotic botany which now began to appear in different parts of Europe. *Pulteney's Sketches of Botany in England.*—A.

PARMENIDES, a celebrated Greek philosopher of the Eleatic sect, flourished about the sixty-ninth olympiad, or the year 504 B. C. He was a native of Elea, who possessed a large patrimony, and lived in much splendour in his earlier years. He also distinguished himself in civil affairs, and is said to have drawn up for his fellow-citizens some excellent laws, to which their magistrates obliged them annually to swear obedience. Having formed an intimacy with Diochetas, a Pythagorean, Parmenides was persuaded by him to withdraw from the concerns of public life, to the silence and leisure of the schools. Here he received the highest satisfaction from the study of philosophy; and he considered himself to be so much indebted to Diochetas, for first introducing him to it, that after his death he consecrated a temple to his memory. Parmenides became the disciple and successor of Xenophanes, and is also said to have attended the instructions of Anaximander; but, if the latter statement be well founded, it must have been while he was very young. According to the testimony of Cebes, in his allegorical table, our philosopher was distinguished as an eminent pattern of virtue. He wrote the doctrine of his school in verses, of which a few mutilated fragments only have reached modern times, which were collected together by Henry Stephens, under the title of "de Poesi Philosophica," &c. Plato, in the dialogue to which he gave the name of Parmenides, professed to represent his tenets, but confounded them with his own. The following abstract of his philosophy, as collected by Brucker from the scattered reports of the ancients, we give from Enfield's abridgment of that author: "Philosophy is two-fold, that which follows the report of the senses, and that which is according to reason and truth. The former treats of the appearances of sensible objects; the latter considers the abstract nature of things, and enquires into the constitution of the universe. Abstract philosophy teaches, that from nothing nothing can proceed. The universe is one, immoveable, immutable, eternal, and of a spherical form. Whatever is not comprehended in the universe has no real existence. Nothing in nature is either produced or destroyed, but merely appears to be so to the senses. Physical philosophy teaches, that the principles of things are heat and cold, or fire and earth, of which the former is the efficient, the latter the material cause; that the earth is spherical, and placed in the centre, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another; that the first men were produced from mud, by the action of heat upon cold; that the frame of the world is liable to decay, but the universe itself remains the same; and that the chief seat of the soul is the heart." Parmenides adhered more closely to the Pythagorean doctrine than Xenophanes, the founder of the Eleatic sect; for while the latter considered the universe as possessing within itself a divine force, the former supposed the Deity to be an informing principle, or intellectual fire, diffused throughout the universe, but more especially residing in the extreme sphere of the world; on which account he is metaphorically represented by this philosopher as a crown of light, inclosing within its circumference the celestial orb. *Diogen. Laert. lib. ix. cap.* 3. *Suidas. Fabricii Bibl. Græc. vol. I. lib. ii. cap.* 23. *Stanley's Hist. Phil. part xi. Enfield's Hist. Phil. vol. I. b. ii. ch.* 13.—M.

PARMENIO, a distinguished Macedonian commander, arose to great reputation under king Philip, who is said to have pronounced him the only general he had ever met with.

When Alexander invaded Asia he was accompanied by Parmenio, who, after the victory at the Granicus, gave the advice of venturing upon a naval engagement, and offered himself to serve on board the fleet. Alexander, however, regarding the sea as the proper element of the Persians and their allies, would not consent to the hazard. At the battle of Issus, Parmenio had the command of the left wing; and after that important victory, he was dispatched to Damascus to take possession of the treasures of Darius, left in that city. When Darius, humbled by this defeat, sent a message to Alexander, then before Tyre, with offers of his daughter in marriage, and all the country which he had over-run as far as the Euphrates, Parmenio, whose views seem always to have been prudent and moderate, declared in council "that he would accept them, were he Alexander;" to which the prince made the noted reply, "So would I, were I Parmenio." In the decisive action of Arbela or Gaugamela, Parmenio again commanded the left wing of the Macedonian army, whilst his two sons, Philotas and Nicanor, had separate commands on the right. During the battle he had to sustain the charge of the whole Persian cavalry, and was reduced to such danger, that he sent for succour to Alexander, who was victorious in the centre. That prince arrived in time to rescue Parmenio, who thereupon took possession of the enemy's camp, while Alexander continued the pursuit of Darius in person. He again displayed his cool good sense in endeavouring, though in vain, to divert Alexander from the frantic design of burning the royal palace of Persepolis. These interferences were probably displeasing to the conqueror, and caused Parmenio to be considered by him as envious of his glory; his ruin, however, was occasioned by the conduct of his son Philotas. That youth wanted his father's moderation, and, elated by his prince's favour, affected a pomp and splendour which might render him suspected of ambitious views. He is reported to have said to a woman of whom he was enamoured, "What was Philip but Parmenio, what is Alexander but Philotas?" His father, justly apprehensive of the consequences of this indiscretion, used to say to him, "My son, make thyself less." The discontents of the army at the Persian manners assumed by Alexander after the death of Darius, having produced a conspiracy against his life, Philotas, on its detection, was involved in the guilt, or, at least, in the accusation, and was put to the rack to force a confession. Unable to endure the torture, he named many accomplices, and among the rest his father. His criminality being supposed to be proved, he was put to death; but Parmenio, then commanding in Media, was not publicly declared a culprit. Alexander, however, who had now adopted the character and policy of an eastern despot, was resolved to remove the man of whom he stood in awe, and accordingly dispatched a trusty messenger with orders to some officers who served under Parmenio to assist in putting him to death. This was effected in a base and treacherous manner. Approaching the general as he was walking in his pleasure-grounds, they presented him with a letter from the king, and another in which the hand of Philotas was counterfeited, and while he was intent upon reading them, they stabbed him with repeated wounds. His head was then cut off, and sent to Alexander; whilst the soldiers mournfully interred his remains. *Arrian. Q. Curtius. Univers. Hist.*—A.

PARMENTIER, John, a scientific French navigator in the sixteenth century, was a native of Dieppe, where he was born in the year 1494. He was educated to the mercantile profession, and possessed a love of science, and spirit of enterprize, by which he acquired celebrity among his contemporaries, and deserved to have his name transmitted with respect to posterity. He also wrote verses on different subjects; of which a collection was published in 1531, quarto, by the author's friend Peter Crignon, under the title of "Description nouvelle des Dignités de ce Monde, et de la Dignité de l'Homme, composée en Rithme Françoise, et en Maniere d'Exhortation, &c." This volume is extremely scarce, and highly prized by collectors of rare and curious books; but is chiefly valuable on account of the particulars concerning the author, prefixed to it by the editor, which deserve to be extracted. "From the year 1522," says Crignon, "he had applied himself to the science of cosmography, and the study of the wonderful fluctuations of the sea. On these subjects he became profoundly skilled, as he was likewise in the science of astrology. He drew several maps and charts, both spherical and plane, which were of essential service to navigators. He was a man worthy of the esteem of all men of learning, and capable, had his life been prolonged, of reflecting honour on his country by his great enterprizes. He was the first pilot who conducted ships to the coast of Brasil, and the

first Frenchman who discovered the Indies as fas as the island of Samothra or Sumatra, called Trapobane by the ancient cosmographers. It was his intention to have proceeded as far as the Moluccas; and he frequently told me that he was determined, after he should have returned to France, to seek a northern passage, and from thence to pursue his discoveries towards the south." These designs, however, were unhappily frustrated by his death, which took place in 1530, at the island of Sumatra, when he was only thirty-six years of age. *Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

PARMIGIANO, is the usual appellation of Francesco Mazzuoli, an eminent painter, born at Parma in 1503. His father dying when he was an infant, he was brought up by two uncles, painters, from whom he imbibed a taste for the art of design. Such was his proficiency, that at the age of sixteen he painted in fresco several pieces of his own invention, and finished, in oil, a baptism of St. John, for one of the churches in Parma. After having acquired a reputation in his native place, he went to Rome at the age of twenty, and applied himself to the study of the works of the great masters, especially Michael Angelo, Raphael, and Corregio. From these he formed the style for which he is so much celebrated, of which the leading features (says Mr. Fuseli) "are elegance of form, grace of countenance, contrast in attitude, enchanting chiaro-scuro, and blandishments of colour." These qualities distinguish his best works, but they sometimes deviate into imperfections; and it seems that although he possessed exquisite taste, he was deficient in the great and solid principles of the art, which are requisite for permanent excellence. He was a learned designer, and his touch had uncommon freedom and decision. In invention he did not excel, for he has frequent repetitions in his pictures; and the expression in his figures is void of character. This artist was painting at Rome at the time of its sack in 1527, and he calmly continued his work till he was interrupted by the soldiers, who exacted a ransom from him. He afterwards went to Bologna, where, having seen the emperor Charles V. at dinner, he surveyed his countenance so attentively, as to execute his portrait from memory. On his return to Parma, he was chosen to paint in fresco the dome and grand arcade of the Madonna della Steccata, a considerable work, sufficient to occupy him for some years. By way of relaxation he practised music, and also finished small etchings, which by the connoisseurs are regarded as models of freedom and delicacy. His labours were but scantily rewarded, and he brought himself into difficulties by an unhappy passion for alchemy. Blackened by the furnace, and squalid through indigence and melancholy, he contracted the appearance of a savage. A fever at length carried him off at the age of thirty-six, in 1540. The great works of this master are in the churches of Parma, and other towns of Italy, and in the Vatican palace; but they are not numerous. One of the finest is the altar-piece of St. Marguerita, at Bologna. Some of his paintings are found in all the principal collections, and are highly valued. A great number of prints have been engraved from his designs. *D'Argenville. Pilkington's Dict. by Fuseli.*—A.

PARNELL, Thomas, a pleasing English poet, was descended from an ancient family in Cheshire. His father, who had followed the parliamentary cause in the civil wars of Charles I., upon the Restoration went to Ireland, where he purchased an estate. His eldest son, Thomas, was born at Dublin, in 1679, and received his school-education in that city, whence, at the age of thirteen, he was transferred to the college. Of his progress in that seminary, nothing particular is recorded, but his writings sufficiently show that he laid in a respectable store of classical learning. He was admitted to the degree of M. A. in 1700, took deacon's orders in the same year, and was ordained priest three years afterwards. In 1705 he was presented to the archdeaconry of Clogher, and about the same time married a lady of great beauty and merit. He now began to make those frequent excursions to England, in which the most desirable part of his life was thenceforth passed. His social qualities caused him to be universally well received; but his first connexions were principally with the whigs, at that time in power, and he was familiar with their most distinguished men of letters, as Addison, Congreve, and Steele. Towards the latter part of queen Anne's reign, when the tories were triumphant, Parnell, influenced, it is thought, by Swift, their zealous partizan, deserted his former friends, and joined in close union with that celebrated wit, and his associates, Pope, Gay, and Arbuthnot. Swift introduced him to lord-treasurer Harley: and, with the dictatorial air he was fond of assuming, insisted upon the treasurer's going with his

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staff in his hand into the ante-chamber, where Parnell was waiting to welcome him. Yet Parnell could never claim any high rank in literature, nor was there much to be expected from his political services. Though his biographer, Goldsmith, is disposed to throw all possible lustre on his character, he cannot raise it higher than that of a benevolent good-natured man, pleasant in company when in spirits, much attached to his particular friends, and so much addicted to society that he preferred what was indifferent to solitude. "Every year (it is said) as soon as he had collected the rents of his estate, and the revenue of his benefices, he came over to England and spent some months, living in an elegant style, and rather impairing than improving his fortune." He was at one time an assiduous preacher in the London pulpits, with a view of rising to notice; but the change of the ministry at queen Anne's death destroyed his brilliant prospects in the church, and limited his future advancement to the favour of private friends. By means of Swift's recommendation to archbishop King, he obtained a prebend, and the valuable living of Finglass. His domestic happiness received a severe shock in 1712, by the death of his beloved wife. The loss is said to have had such an effect upon his spirits, as to lead him into those habits of intemperance in wine which shortened his life; and Goldsmith indulgently represents him as "in some measure a martyr to conjugal fidelity;" but it can scarcely be doubted that his mode of life had already formed in him that convivial disposition which is with so much difficulty kept within bounds. His very unequal spirits would require frequent recourse to the glass; and he is represented as a man of no moderation in his temper, but ever fluctuating between elevation and despondency. After his wife's death, however, company grew more necessary to him. When condemned to a retreat into the wilds of Ireland, he could not refrain from frequenting the society he found there, whilst it was the object of his contempt and ridicule in his letters to his English friends; and the report of his splenetic effusions on this head subjected him to various mortifications. He died at Chester, on his way to Ireland, in July, 1717, in the thirty-eighth year of his age; and was buried, without any monumental record, in Trinity church in that city. Parnell was the author of several pieces, both in prose and verse. In the former, he wrote the Life of Homer prefixed to Pope's Iliad, which, however, on account of the stiffness of the style, cost that poet much labour in the correction. He likewise wrote a life of Zoiles, meant as a satire against Theobald and Dennis; and some papers in the Spectator and Guardian. None of these are masterpieces, but they display learning and imagination. It is as a poet that he is now exclusively known and valued. After his death, Pope made a selection of such of his compositions as he thought worth preserving, and published them in one volume octavo, 1721. They have ever since formed a part of the body of approved English poetry, and have been often reprinted. The characteristics of these pieces are ease, sprightliness, fancy, clearness of language, and melody of versification. They are not ranking among the noblest or most finished productions of the British muse, they claim a place among the most pleasing. Their sentiments are elegant, and their morality pure. Several of them are translations or imitations happily executed. Another volume of posthumous pieces was printed at Dublin in 1758, and its contents have since been added to the former in the collections of English poets. In bulk they much exceed the first publication, but in merit they are so much inferior, that they are rather a drawback from Parnell's reputation than an accession to it. Dr. Johnson has thought it superfluous to enquire into their authenticity, or canvass their merits; and he expressly limits his commendations, which are by no means scanty, to the pieces published by Pope. *Goldsmith's Life of Parnell. Johnson's English Poets.*—A.

PARRENNIN, Dominic, a distinguished jesuit missionary, was born in 1665, at le Russey, in Franche-Comté. He entered among the jesuits at Avignon, in 1682, and feeling a strong inclination to engage in the missions of the society, he was sent to China in 1698. The emperor Cam-hi, who reigned at that time, was favourable to the Christian missionaries, on account of the scientific improvements which they introduced into his dominions, and father Parrennin had masters assigned him for the Chinese and Mantshoo-Tartar languages, in which he acquired a proficiency beyond that of any preceding European. The emperor frequently conversed with him on the history, manners, and politics of Europe, and on different sciences, which obliged the father, in order to be able to answer his questions, to become himself a student in all the branches of scientific knowledge. He translated into the

Tartarian language every thing which he found new and curious in geometry, astronomy, and anatomy, in the Memoirs of the French Academy of Sciences, and in other works. During more than twenty years he followed the emperor in all his hunting parties in Tartary, and in his progresses through the different provinces of the empire; and for a much longer period he acted as interpreter for all the European missionaries and ambassadors who came into China, and as mediator in the disputes between the courts of Moscow and Peking. He drew up many books in the Chinese and Tartarian languages, as well for the information of the emperor, as the instruction of the christian proselytes. He also wrote a number of letters to correspondents in Europe, relative to the affairs of the mission, and to the manners, sciences, and occurrences of China, which have been printed in father Du Halde's collection of letters from jesuit missionaries. Of these the most valuable are his letters to the celebrated academician De Mairan. From his labours also principally proceeded the maps of all the provinces of China and of Chinese Tartary, with which Du Halde's description of that empire is illustrated. This meritorious person died at Pekin, in 1741, in his seventy-seventh year, and was honoured by the emperor Kien-long with a public funeral. *Moreri.*—A.

PARRHASIUS, a famous painter of antiquity, was a native of Ephesus. His father, Evenor, was also a painter, and flourished in the ninetieth olympiad, or B. C. 420. The son may be placed twenty-five years later, which will correspond with the age of Zeuxis, with whom he is related to have had a competition. According to the representation of Pliny, Parrhasius first gave symmetry to painting, first threw a sprightly expression into the countenance, made the hair to flow with elegance, and infused grace into the features; and by the general consent of artists, excelled all painters in the contour or outline. As an instance of his powers in expressing the complications of character and sentiment, the same writer mentions that he painted the Genius of the Athenian state, fickle and inconstant, at once mild and passionate, clement and cruel, just and unjust, proud and humble, in short, a medley of inconsistencies. How he contrived to represent these contradictory qualities in one subject, we are not told, nor is it easy to conceive. Some of his other celebrated pieces were a picture of Theseus, which appears to have procured him the citizenship of Athens, and was afterwards placed in the capitol of Rome; Meleager, Hercules, and Perseus in one piece; a Cretan nurse, with a child in her arms; father Bacchus, with Virtue standing by; two admirable figures, one of a man running a race in armour and seeming to sweat under the weight, the other pulling off his armour and appearing to pant with the just exertion. He likewise painted fancied portraits of many of the heroes of antiquity, and was not less distinguished for the fertility than the powers of his pencil. His high reputation rendered him singularly vain and arrogant. He assumed lofty titles, and affected a splendor in his dress, beyond the condition of a private citizen. This might perhaps be the cause of the preference given above him to Timanthes, when they painted in concurrence the contest of Ajax with Ulysses for the armour of Achilles. Parrhasius is said to have relaxed from his greater exertions by small performances of a lascivious character. A story, which, if true, would render his memory detestable, is the subject of one of the controversial declamations of Seneca, the rhetorician; who says, that this painter, having to represent Prometheus tortured, purchased an old Olynthian captive, and caused him to die in torments by way of a model. But this is probably a mere fiction, for Olynthus was not taken till Parrhasius must have been, if living, in extreme old age. It is certain that he was in high esteem among his cotemporaries; and Xenophon makes him an interlocutor with Socrates in a dialogue on the pictorial art. A work of his is the subject of an elegant epigram in the Greek Anthology; and there are several passages in the poets alluding to his celebrity. *Plinii Hist. Nat. l.* 35. *Carlo Dati Vite de' Pittori Ant.*—A.

PARRHASIUS, Aulus Janus, is the assumed name of Gianpaolo Parisio, an eminent philologist, born in 1470. He was originally from Cosenza, and his father, Tommaso Parisio, was a counsellor in the Neapolitan senate. Having imbibed in his youth a decided taste for polite literature, he displeased his father by declining the study of the law, and was deprived of further assistance in his education. The wars in the kingdom of Naples occasioned his removal to Rome, where his life was brought into danger through his intimacy with two cardinals who incurred the displeasure of pope Alexander VI. He made his escape to Milan, where he married a daughter of Demetrius Chalcondylas, and was appointed

H.tie Rigaud Pinx
G.F. Schmidt Sculp.
JOSEPH PARROCEL
de Brignolles en Provence, Peintre de Bat.lle
Con.r de l'Acad.e Royale de Peint.re et Sculp.re ne en 1648
Mort à Paris, le 1.er Mars 1704 Age de 56 ans 6 Mois.
A Paris chez Odieuvre, M.d d'Estampes quai de l'Ecole vis a vis la Samaritaine a la belle Image C.P.R.

professor of eloquence in the university. He was in this situation in 1500, when he first published his commentaries upon Claudian's Rape of Proserpine. Such was the reputation he acquired by his learned lectures, that he had sometimes the famous general Trivulzi for an auditor. He had also among his scholars the celebrated Andrea Alciati, who, however, afterwards brought a charge of imposture against his master, as citing books which never existed. The cause of his quitting Milan, was an accusation of an infamous nature brought against him, which, perhaps, had no other foundation than the envy of his rivals. He retired to Vicenza, where he was elected to the chair of eloquence with a liberal salary. The wars consequent upon the league of Cambray obliged him to quit that country, and he returned to his native place, where he laid the foundation of the Cosentine academy, which afterwards became famous. Some domestic disquiets caused him to accept an invitation from Leo X. to occupy the chair of eloquence at Rome. The gout, however, to which he was a martyr, would not permit him long to fulfil the duties of this office, and he returned to Cosenza, where, after passing many years in continual sufferings, he was released by death in 1534. Parrhasius ranks among the many unfortunate men of letters, having been a wanderer during great part of his life; subject to frequent losses, among which was that of his children, and of his library, which was five times pillaged; and a victim to indigence and disease.

The works of Parrhasius were published conjunctively by Henry Stephens in 1567, octavo. The principal of these is intitled "Liber de Rebus per Epistolam quæsitis," and consists of a number of letters written to different learned men, containing explanations of passages in the ancient writers, and elucidations of points of antiquity, and displaying much erudition, but not equal felicity of style. There are, besides, illustrations of Ovid's Heroical Epistles, of Horace's Art of Poetry, of Cicero's oration for Milo, and various other tracts on classical subjects. The whole collection was reprinted in the first volume of Gruter's "Thesaurus Criticus." A new edition of the book "De Quæsitis," with additions from the author's manuscript, was given at Naples in 1771. *Moreri. Tiraboschi.*—A.

PARROCEL, Joseph, an eminent battle-painter, was born in 1648, at Brignoles in Provence. He learned the rudiments of his art under his father Bartholomew, a painter, and his brother Lewis, who practised in the same profession in Languedoc. At the age of twenty he went to Rome, where he entered the school of Courtois, named Borgognone, a famous painter of battles. He imbibed from that master a taste for the same branch of composition, and acquired a great degree of excellence. For further improvement he travelled to the other principal towns of Italy, and resided a considerable time at Venice to study the eminent colourists of that school. On his return to France, he fixed himself at Paris, where he married, and was received into the academy of painting. The victories of Lewis XIV. furnished subjects to his pencil which could not fail of pleasing that monarch: and notwithstanding the ill-offices of Mansard, superintendant of the royal buildings, whom he offended by an action for debt, the king heard of his picture of the passage of the Rhine, and upon inspection approved it so much, that he ordered several pieces of him for the palace of Versailles. He was very industrious, and worked with great facility, drawing all his ideas from the fund of his own fancy, for he never was a witness of scenes similar to those he painted. His colouring was extremely fresh and lively, his touch light, and his compositions full of spirit and movement. Few have surpassed him in fire and animation of expression, and in the variety of characteristic attitudes and expressions. Although battles, marches, and huntings, were his favourite subjects, he did not confine himself to them, but occasionally painted portrait and history. He had a taste for letters, and was well acquainted with sacred and profane history; a series of his own etchings of the life of Christ, presented to the academy, did him great credit, as well for the design, as the excellent management of the lights and shades. Parrocel was a man of very respectable private character, regular in his conduct, sincere, pious and charitable. He died of an apoplexy in 1704, at the age of fifty-seven. His principal works are at Paris, in the church of Notre Dame, Versailles, the Invalids, and various hotels. *D'Argenville.*—A.

PARROCEL, Charles, son of the preceding, born at Paris in 1688, was brought up first under his father, and then in the school of la Fosse. He studied at Rome and Venice; and following his father's line of the art, he served some years in the cavalry, in order to obtain exact ideas of military operations. On his return to France he painted several great

works, by which he acquired a high reputation. He particularly excelled in representing horses, to which he gave singular animation, with the greatest variety and truth of figure and action. In 1744 and 1745 he accompanied Lewis XV. into Flanders for the purpose of recording his victories by his pencil. He made ten designs from these subjects, but only finished that of the battle of Fontenoy, in which he introduced a number of portraits. His health was injured by his campaigns, and he died of a dropsy of the chest in 1752. Although his pictures have much merit, he was never able to attain his father's brilliancy and truth of colouring. Many of his battle and history pieces, and his cavalry-studies, are dispersed in the hotels and cabinets of Paris; and a number of his designs have been engraved.

There have been several other painters of this name and family, of whom *Ignatius Parrocel*, son of Lewis, and nephew and pupil of Joseph, is reckoned to have approached the nearest to the manner of his uncle in his battle-pieces. He worked much in Italy and at Vienna, and died in 1722. *D'Argenville.*—A.

PARSONS, James, a physician, anatomist, and antiquarian, was born at Barnstaple in 1705. Soon after birth he was taken to Ireland by his father, who was made a barrack-master in that country, and he received the early part of his education at Dublin. Being destined to the profession of physic, he went to Paris, where he attended the lectures of all the most eminent teachers in the different branches of medical science. He took the degree of M. D. at Rheims in 1736, and came to London, where he was employed as an anatomical assistant by Dr. James Douglas. He soon after commenced practice and married. His residence was for many years in Red-lion-square, and the branch of the profession in which he was principally engaged was the obstetrical. In 1740 he was admitted a fellow of the Royal Society, with the most learned members of which he maintained an intimate connection. He was likewise a member of the Antiquarian Society, and that of Arts and Manufactures; and he maintained a correspondence with some of the most eminent men of science abroad. Respectable for his morals, attainments, and usefulness, he died, much regretted, in 1770.

The first work published by Dr. Parsons was a "Mechanical and Critical Enquiry into the Nature of Hermaphrodites," 1741, octavo; this is chiefly a compilation from other writers. In the following year he published "A Description of the Urinary Human Bladder and the Parts belonging to it, with Figures," octavo, afterwards translated into French and German; of this the principal aim was to dissuade the use of Mrs. Stephens's medicine for the stone. His "Croonian Lectures on Muscular Motion" were printed in the Philosophical Transactions for 1745: in these he considers the muscular fibres as tubes, filled at intervals by a nervous aerial spirit; the third lecture relates to the uterus and its appendages. In the appendix of the Philosophical Transactions of 1746 is given his "Human Physiognomy explained;" the object of which is to show what muscles of the face are brought into action by affections of the mind. In 1752 he published an octavo volume entitled "Philosophical Observations on the Analogy between the Propagation of Animals, and that of Vegetables;" an ingenious treatise, in which he considers the various systems of generation, and proposes one of his own. He particularly discusses the facts relative to the reproduction of the polype, and refutes the arguments drawn from them relative to the materiality and divisibility of the soul. Several other papers of his on anatomical and physiological topics are printed in the Philosophical Transactions, of which one of the most valuable is the dissection of a rhinoceros, illustrated with good figures. As an antiquary Dr. Parsons distinguished himself by an elaborate publication entitled "Remains of Japhet: being historical Enquiries into the Affinity and Origin of the European languages," 1767, quarto. This is a performance of great erudition and research; but the writer, like most who have speculated upon similar topics, is led, by his zeal for establishing a system, to place too much confidence in fabulous traditions and dubious remains. He finds, in the inhabitants of the British isles, the lineal descendants of Gomer and Magog, with the vestiges of their primitive language. *Nichols's Anecd. of Bowyer. Halleri Bibl. Anatom. Monthly Review.*—A.

PARSONS or PERSONS, Robert, an English jesuit, was born of mean parentage at Nether Stowey in Somersetshire, in 1546. The quick parts which he displayed from infancy, caused him to be noticed by the vicar of the parish, who instructed him in Latin, and in 1563 procured him admission into Baliol-college, Oxford. He soon acquired distinction as an acute disputant; and having obtained a fellowship in his college, was made chap-

ROBERT PARSONS,
*Jesuit*

ain, and entered into holy orders. He took pupils, and became the most eminent tutor in that seminary. At this period he was so zealous a Protestant, that he gave the first admission to the writings of several authors of that persuasion, to the college-library, exchanging for them many old books and manuscripts. In 1572 he succeeded to the office of bursar, and in the following year proceeded M. A. At this period a storm arose against him which was the occasion of his quitting the university, and the cause of which is differently stated. It appears that his harsh and disputatious temper had made him many enemies, and there seems sufficient authority for crediting a charge brought against him of falsifying his bursar's accounts, and thereby defrauding the society. More, a brother-jesuit, indeed affirms that his open declaration of an attachment to the Roman-catholic religion was the cause of measures being taken to compel him to resign; but there is good evidence that he continued to profess himself a Protestant as long as he remained in college. His resignation took place in February 1573-4, and in that year he left England and went to Flanders. He spent some time in the jesuits' college at Louvain, and then proceeded to Italy, with the intention of studying physic or law. Instead of pursuing either of these professions, he entered the society of jesuits, in June 1575, at Rome; and completing his course of theological studies, became a chief penitentiary, and a director of the English seminary in that capital. On the recommendation of father (afterwards cardinal) Allen, he was appointed in 1580, together with Edmund Campion, to the dangerous mission of England, the object of which was not only to propagate the catholic religion, but to excite disturbances against the government of Elizabeth. Parsons landed at Dover, disguised in a military habit, and proceeded to London, where he was joined by his companion. He entered with great zeal into the business of his mission, and loudly condemned those compliances with the existing authority in which many of the catholic laity thought themselves justified. He particularly opposed the occasional conformity of the papists in going to church, and wrote a discourse containing reasons against this practice. The vigilance of the queen's ministers rendered his office very hazardous; and on the apprehension of Campion, the danger appeared so urgent, that he crossed the sea and withdrew to Rouen. He there employed himself in printing several books for the support of the cause, which he procured to be privately dispersed in England. One of these, entitled "A Christian Directory or Exercise," is highly extolled by the writers of his communion, and is said to have been very successful.

In 1583 Parsons returned to Rome, where the management of the English mission was confided to him; and in 1586 the students in the English seminary at Rome chose him for their rector. In 1588, the year of the armada, he was sent by the general of the order into Spain, where he employed every engine to promote Philip's designs for the conquest of England. Among other expedients, he planted several English seminaries, the members of which he obliged to subscribe to the infanta's title to the crown of England. After the failure of this great project, when there were no longer any hopes of effecting the deposition of Elizabeth, he turned his thoughts to the defeating of king James's succession to the crown, and for this purpose, under the assumed name of *Doleman*, published in 1594 a famous treatise, entitled "A Conference about the next Succession to the Crown of England." This work is supposed to have been drawn up by Parsons from materials suggested in a society to which he belonged with cardinal Allen, sir Francis Inglefield, and other English Catholics. Its object is twofold; first, to shew upon what grounds kings may be deposed or set aside, of which one of the principal is argued to be difference of religion. This topic had been amply discussed, especially by the jesuits, in the case of Henry IV. of France, and is here urged with so much force, that the book was afterwards reprinted in support of the national rights in the disposal of the crown. The other object was to invalidate James's hereditary title to the English crown, by exhibiting the many other claims that might plausibly be adduced from different stocks of royalty. On this account the work was popularly called, the Book of Titles; there were, however, several mistakes or misrepresentations in the genealogies, as was shewn by Camden. Parsons continued two years longer in Spain; and in 1596, after the death of Allen, he went to Rome, with the hope, it is thought, of succeeding him in the cardinalate. He was, however, not only disappointed in this expectation; but upon several complaints against him from the English secular priests on the ground of his meddling and factious conduct, found the pope so ill disposed towards him, that he thought

proper to retire to Naples, where he remained till the death of that pontiff (Clement VIII).

In 1606 he returned to Rome, having assiduously employed himself during this interval, as he did afterwards, in executing the office of superintendant of the English mission, and writing a number of books for the advantage of his religion and order. It is allowed that he acquitted himself with equal vigour and fidelity in the discharge of his trust, inflexible in the rigorous principles with which he commenced his catholic warfare. Of this he gave an example, by procuring the removal of the arch-priest of England for taking the oath of supremacy to king James; and by obtaining a brief from Paul V. for the deprivation of all the priests who took it. In April 1610 he was attacked with a fever, and soon appeared past recovery. In this state he dictated three letters relative to his office; and having been indulged in all the ceremonial belonging to cardinals on their death-bed, he expired, and was interred in the chapel of the college of which he was rector. Father Parsons was undoubtedly a man of considerable abilities, and great industry; but his bigoted zeal led him to employ his talents to the injury of his native country, whilst his busy and domineering temper involved him in frequent quarrels with those of his own persuasion. *Biog. Brit.* —A.

PARUTA, Filippo, a learned antiquarian, was a noble of Palermo, and secretary to the senate of that city, where he died in 1629. He wrote several works, but is principally known by his "Sicilia descritta con Medaglie," published in 1612 at Palermo. This work, afterwards augmented by Leonardo Agostini, was printed at Rome in 1649, and at Lyons in 1697. Havercamp published a Latin edition of it in three volumes, folio, 1723, which makes part of the Italian antiquities of Grævius and Burmann. *Tiraboschi. Nouv. Dict. Hist.* —A.

PARUTA, Paolo, a noble Venetian, known as a writer in history and politics, was born in 1540. He succeeded Contarini as historiographer of the republic in 1579, and afterwards filled various offices in the state. He was employed in several embassies, was made governor of Brescia, and finally was elected a procurator of St. Mark. With a high character for wisdom, integrity, and zeal for the public good, he died in 1598, at the age of fifty-eight. The works of this writer are, "A Funeral Oration to the Praise of those who fell in the Battle of Curzolari in 1571;" "Della Perfezione della Vita Politica," 1582, quarto; "Discorsi Politici," published by his sons in 1599, in quarto; both these political works are much esteemed for the depth and sagacity of their reflexions, interspersed with sentiments of morality and religion: "A History of Venice from 1513 to 1551, with the Addition of the War of Cyprus in 1570-72," quarto, 1605; this work is written in Italian, in a style rather grave and dignified than elegant, and is accounted, for the exactness and skill of the narrative, and the judiciousness of the remarks, one of the best works of that class in the language. He had begun to write it in Latin, in imitation of the style of Sallust, and is said to have finished four books in that tongue. A new edition of this history was given by Apostolo Zeno in 1703. *Tiraboschi. Nouv. Dict. Hist.*—A.

PASCAL, Blaise, a very distinguished French mathematician and philosopher in the seventeenth century, was born at Clermont in Auvergne, in the year 1623. His father, who was president of the court of aids in his province, was also a man of considerable learning, and an able mathematician. As Blaise was his only son, so great was his affection for him, that in the year 1631 he relinquished his official situation and settled at Paris, in order that he might himself undertake the employment of being his tutor. From his infancy young Pascal gave evidence of a very extraordinary capacity. He was very inquisitive, and desirous of knowing the reasons of every thing; and when good reasons were not given him, he would search for better; nor would he ever be satisfied, but by such as appeared to him to be well founded. What we are told concerning his manner of learning the mathematics, and his rapid progress in that science, is very astonishing. His father, perceiving in him an extraordinary inclination to reasoning, was afraid lest the knowledge of the mathematics should prevent him from learning the languages. He therefore resolved to keep from him, as much as he could, all notions of geometry, locked up all the books that treated of it, and refrained even from speaking of it in his presence. Yet he could not refuse to give this general answer to the importunate curiosity of his son: "Geometry is a science which teaches the way of making exact figures, and of finding out the proportions between them;" but at the same time he forbade him to speak or think of it any more. The slight idea which had been thus conveyed to him of the

A Paris chez Odieuvre M.d d'estampes Quai de l'Horloge vis à vis la rue de la Samaritaine à la belle Image
H. D. R.

science occupied young Blaise's thoughts, who was now only twelve years of age, and led him in his hours of recreation to make figures on the chamber-floor with charcoal, the proportions of which he sought out, laying down definitions and axioms, and then going on to demonstrations. So far had he proceeded with his enquiries, that he had come to what was just the same with the thirty-second proposition of the first book of Euclid, when he was one day surprised by his father in the midst of his figures, who asked him what he was doing. He replied, that he was searching for such a thing, which was just that proposition of Euclid. When asked afterwards how he came to think of this, he answered that it was because he had found out such another thing; and so, going backwards, and using the names of *bar* and *round*, he at length came to the definitions and axioms which he had formed to himself. Astonishing as it may appear that a boy should be capable of thus working his way into the heart of a mathematical book, without having seen that or any other treatise upon the subject, or even knowing any thing of the terms; yet we are assured of the fact by madame Perier, Pascal's sister, and several other writers, the credit of whose testimony is unquestionable.

From this time young Pascal had full liberty to indulge his genius in mathematical pursuits, and was furnished by his father with Euclid's Elements; of which he made himself master in an incredibly short time, without any assistance. So wonderful was his proficiency in the sciences, that at the age of sixteen he wrote "a Treatise on Conic Sections," which, in the judgment of the most learned men of the time, was considered to be a great effort of genius. M. Des Cartes, who had been in Holland for a long time, having read it, added his opinion to the universal verdict in its praise; but when informed of the age of the author, he rather chose to believe that it was the production of M. Pascal the father, than to admit that so young a person was capable of writing a book with such strength of reasoning. At the age of nineteen, our young mathematician had contrived his admirable arithmetical machine, furnishing an easy and expeditious method of making all sorts of arithmetical calculations without any other assistance than the eye and the hand. This was esteemed a very wonderful thing, and would have done credit to any man versed in science, and much more to such a youth. About this time the state of his health becoming impaired, owing most probably to the intenseness of his studious application, he was obliged to suspend his labours for the space of four years. At the age of twenty-three, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he directed his attention to those subjects, and made several new experiments. Among others, having provided himself with a glass tube, forty-six feet in length, open at one end and hermetically sealed at the other, he filled it with red wine, that the liquor might easily be distinguished from the tube, and stopped up the orifice; having then inverted it, and placed it in a vertical position, with the lower end immersed in a vessel of water one foot in depth, he opened that end, and the wine descended to about thirty-two feet from the surface of the water in the vessel, leaving a considerable vacuum at the upper part of the tube. He next inclined the tube gradually, till the upper end became only of thirty-two feet perpendicular height above the surface of the water, and he observed the liquor proportionally ascend to the top of the tube. He, likewise, made many experiments with syphons, syringes, bellows, and all kinds of tubes, using different fluids, such as quicksilver, water, wine, oil, &c. and having published an account of them in 1647, dispersed his work through all countries. These experiments, however, only ascertained effects, without demonstrating the causes. Pascal knew that Torricelli conjectured that those phenomena which he had observed were occasioned by the weight of the air, though they had formerly been attributed to nature's abhorrence of a vacuum; but, were Torricelli's theory true, he concluded that the liquor in the tube of the barometer ought to stand higher at the bottom of a hill, than at the top of it. In order to ascertain the fact, he made an experiment at the top and bottom of a mountain in Auvergne, called le Puy de Dome, the result of which gave him reason to conclude that the air was indeed heavy. Of this experiment he published an account, of which he sent copies to most of the learned men in Europe. He also repeated it at the top and bottom of several high towers, as those of Notre Dame at Paris, St. Jaques de la Boucherie, &c. and always remarked the same difference in the weight of the air, at different elevations.

M. Pascal being now fully convinced of the general pressure of the atmosphere, drew many important and useful inferences from this

discovery. He also composed a large treatise, in which he fully explained the subject, and answered the objections which were preferred against that theory; but afterwards, considering it to be too prolix, he divided it into two small treatises, one of which he entitled "a Dissertation on the Equilibrium of Fluids;" and the other, "an Essay on the Weight of the Atmosphere." These treatises were published after the author's death. The reputation which M. Pascal had acquired by his scientific labours, occasioned his being frequently consulted by some of the greatest mathematicians and philosophers of the age, who applied for his assistance in the resolution of various difficult questions and problems. Among other subjects on which his ingenuity was employed, was the solution of a problem proposed by father Mersenne, which had baffled the penetration of all who attempted it. This problem was, to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion; which curve was then called a rouilette, but is now commonly known by the name of cycloid. As a spur to genius, M. Pascal offered a reward of forty pistoles to any one who should give a satisfactory answer to it. No person having succeeded, he published his own solution at Paris; but, as he now began to grow disgusted with the sciences, he would not send it into the world under his own name, but prefixed to it that of A. D'Ettonville. This exertion of his genius was a triumph over all the old mathematicians of Europe; and it was made in circumstances which cannot but excite astonishment. For his sister informs us, that he made the discovery, as it were, in spite of himself, and to his own great surprise, while passing sleepless nights in his bed, tormented by severe paroxysms of the tooth-ache. Before this time he had drawn up a table of numbers, which, from the form in which the figures in it are disposed, he called his "Arithmetical Triangle." Of this table he has been spoken of as the inventor; but Dr. Hutton has shewn, in the first volume of his "Mathematical Tracts," that such a table of numbers, and many properties of them, had been treated of more than a century before, by Cardan, Stifelius, and other arithmetical writers.

When M. Pascal was in the twenty-fourth year of his age, and the highest expectations were entertained of the advantages to science from his future labours, he all at once renounced the study of the mathematics and natural philosophy, as well as all human learning, and devoted himself wholly to a life of mortification and prayer. This change in him was occasioned by his reading the books of some of those ascetic religionists, who unnaturally make the height of virtue to consist in an abstinence from the enjoyment of those blessings which a kind Providence affords, and strangely consider the miseries which his creatures inflict upon themselves, to be the most acceptible sacrifice which they can offer to a benevolent deity. Their superstitious and gloomy notions were unhappily embraced by M. Pascal, and he became as great a devotee as almost any age has produced. From this time he renounced all pleasure and all superfluity; and to this system he adhered in the illnesses to which he was frequently subject, being of a very infirm habit of body. He not only denied himself the most common gratifications, but he also took without reluctance, and even with pleasure, either as nourishment or as medicine, whatever was disagreeable to the senses; and he every day retrenched some part of his dress, food, or other things, which he considered as not absolutely necessary. Though his continual infirmities obliged him to use very delicate food, and though his servants employed the utmost care to provide what was proper, he never relished what he ate, and seemed indifferent whether they brought him what was good or bad. His indifference in this respect was so great, that though his taste was not vitiated, he forbad any sauce or ragout to be made for him which might excite his appetite. He entertained no strong affection for those whom he loved, and advised others not to suffer any person to love them in a very high degree; since by entertaining and cherishing such an ardent affection, a man possesses a heart which belongs only to God. He occasionally wore an iron girdle full of points next to his skin, and when any vain thought came into his mind, or he took pleasure in any circumstance, he gave himself some blows with his elbow, to increase the violence of the smart, and by that means put himself in mind of his duty. During the latter years of his life, his principal relaxation from the rigorous system which he prescribed to himself, consisted in visits which he paid to the churches where some relics were exposed, or some solemnity observed; and for that purpose he had a spiritual almanack, which informed him of the places where particular services were performed.

However, notwithstanding that M. Pascal thus abstracted himself from the world, he was not entirely indifferent to what was passing in it; and he even interested him in the contest between the jesuits and the jansenists. Taking the side of the latter, he wrote his celebrated "Provincial Letters," published in 1656, under the name of Lewis de Montalte, in which he ably employed his talents of wit and humour in ridiculing the former. Voltaire says, in his "Siecle de Louis XIV." that "these letters may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of them; and the sublimity of the latter part is equal to any thing in Bossuet. It is true indeed, that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose; for the whole raillery was to be levelled only at the jesuits. These letters were intended to prove, that the jesuits had formed a design to corrupt mankind: a design which no sect or society ever had or can have." He also pronounces Pascal the first of the French satirists, and maintains that Despreaux must be considered as only the second. In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has now been written almost an hundred years, yet not a single word occurs in it, savouring of that vicissitude to which living languages are so subject. Here then we are to fix the epoch when our language may be said to have assumed a settled form. The bishop of Luçon, son of the celebrated Bussy, told me, that asking one day the bishop of Meaux what work he would covet most to be the author of, supposing his own performance out of the question, Bossuet replied, 'the Provincial Letters.'" These letters have been translated into almost all the European languages. Of all the books which were published against the jesuits, none did them more harm, nor vexed them more, than these productions of M. Pascal's pen. Numerous were the answers to them which they caused to be distributed, one of the most ingenious of which, entitled, "the Dialogues of Cleander and Eudoxus," is attributed to the celebrated father Daniel. But, notwithstanding the efforts of the apologists for the society, and the decrees of condemnation against our author's work which they procured to be passed by the parliament of Aix, and the council of state, the "Provincial Letters" maintained their ground, interesting the more serious readers by their solidity, and by their pleasant and comical turns of wit engaging all the party of laughers on their side. To discredit them some years after the author's death, the jesuits gave out that he retracted them towards the close of his life, and in his last sickness declared his detestation of them, while at the same time he abjured the principles of the jansenists; but these reports had no foundation in truth, and failed of producing the designed effect.

M. Pascal was only about thirty years of age when the "Provincial Letters" were published; yet he was exceedingly infirm, and as his disorders increased so much afterwards that he considered himself to be hastening to the close of life, he gave up all further thoughts of literary composition. With the view also of spending the remainder of his days in retirement and pious meditation, he broke off all his former connections, changed the place of his abode, and spoke to no one, not even to his own servants, whom he hardly ever admitted into his room. He made his own bed, fetched his dinner from the kitchen, and carried back the plates and dishes in the evening; so that he employed his servants only to cook for him, to go on a few unavoidable errands, and to do such things for him as he was incapable of performing himself. Nothing was to be seen in his chamber but two or three chairs, a table, a bed, and a few books. It had no kind of ornament whatever; he had neither a carpet on the floor, nor curtains to his bed. These circumstances, however, did not prevent him from occasionally receiving visits; and when his friends appeared surprized to see him thus without furniture, he replied, that he had what was necessary, and that any thing more would be a superfluity, unworthy of a wise man. M. Pascal had now given up all intense study, and lived in the most temperate manner; yet his health continued rapidly to decline, and his disorders so enfeebled his organs, that his reason became in some measure affected. In these circumstances he met with an accident which produced an unfavourable impression upon his imagination, not to be effaced, excepting during short intervals, by the soothing persuasions of his friends and of his confessor. In the year 1654, the state of weakness to which

he was reduced having alarmed his physicians, they prescribed to him taking the air and gentle exercise. As he was one day crossing the Seine at the bridge of Neuilly, in a coach and four, the two leading horses became unmanageable at a part where the parapet was down, and plunged over the side into the river. Happily, their weight broke the traces, by which means the other horses and the carriage were extricated on the brink of the precipice. The effect on the feeble and languishing frame of M. Pascal may easily be conceived. It was with great difficulty that he was recovered at all from a long swoon; and he was never reinstated in the calm possession of his mental faculties. He always imagined that he saw a deep abyss on the left side of him, and he would never sit down till a chair was placed there, to secure him from danger. He also persuaded himself that he had a kind of vision; the particulars of which he preserved in a memorandum on a piece of paper, which he always carried about him between the cloth and lining of his coat. After languishing for some years in this imbecile state of body and mind, M. Pascal died at Paris in 1662, when about thirty-nine years of age.

To M. Pascal's extraordinary and diversified talents, the particulars which we have related, and the works which he left behind him, bear sufficient testimony. They do so likewise to the ardour of his piety, and exemplariness of his morals. That his ideas of perfection in the religious and moral character were not unmixed with superstition, and enforced a servile rigour and austerity of conduct, is to be attributed to the influence of that creed which had been taught him in his infancy. His heart was the seat of the purest benevolence; and his exertions in alleviating the miseries, and contributing to the happiness of the unfortunate and indigent, were limited only by the extent of his fortune. Though his abilities entitled him to assume an air of superiority, he never displayed that haughty and imperious tone which is too commonly observable in men of shining talents, but was distinguished by uncommon modesty and humility. And he was also distinguished by the admirable patience with which, during his long illness, he edified and surprized all persons who were about him. In company, he was remarkable for the amiableness of his behaviour, and for his easy, agreeable, and instructive conversation. He possessed a natural kind of eloquence, which was in a manner irresistible. He intended to have written a work against atheists and unbelievers in christianity, and collected materials for that purpose, which he did not live long enough to digest. These consisted of reflections upon devout, moral, and other subjects connected with the evidences of the christian religion, which were written down by him at different times, on the first piece of paper which he could find; and he commonly set down only a few words of each sentence, as he penned them merely for his own use. After his death, these pieces of paper were found filed upon different pieces of string, without any order or connection; and being exactly copied as they were written, they were afterwards arranged and published in thirty-two chapters, under the title of "Pensées de M. Pascal sur la Religion et sur quelques autres Sujets," 12mo. They have been translated into the English and various other languages, and have been deservedly admired as the precious remains of a great man, which exhibit striking traits of his sublimity of genius, beautiful turn of sentiment, as well as force and elegance of expression. At the same time we must acknowledge, that some opinions occur in them, relative to the condition of human nature, and the proceedings of the divine government, which appear to us to be utterly irreconcileable with just and rational views of religion, and to reflect dishonour on the wisdom and benevolence of the Deity. On some of these Voltaire has made able animadversions in his "Lettres Philosophiques."

The works of M. Pascal were collected together, and published in five volumes octavo, in 1779, at the Hague, and at Paris; consisting of the articles mentioned in the preceding narrative, and some pieces which had till then remained only in manuscript. This collection was given to the public by the abbé Bossu, whose eulogium on the author we present to our readers: "This extraordinary man," says he, "inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect that, in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and the method of resolving various problems respecting the cycloid; that he fixed in an irrevocable manner the wavering opinions of the learned concerning the weight of the air; that he wrote one of the most perfect works existing in the French language; and that in his

'Pensées' there are passages the depth and beauty of which are incomparable: we can hardly believe that a greater genius ever existed in any age or nation. All those who had occasion to be with him in the ordinary commerce of the world, acknowledged his superiority; but it excited no envy against him, as he was never fond of shewing it. His conversation instructed, without exciting in those who heard it a mortifying sense of their own inferiority; and he was remarkably indulgent towards the faults of others: excepting that, as he was particularly careful to repress in himself the passion of self-love, he could with difficulty observe the marks of it in others without reproving them.' On this subject he used to declare, 'that a worthy man should avoid naming himself; that christian piety annihilates the worldly *me*, and that worldly civility hides and suppresses it. It may easily be seen by his 'Provincial Letters,' and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company, he readily indulged in that harmless and delicate raillery which never gives offence, and which greatly tends to enliven conversation; but its principal object was generally of a moral nature. For example: ridiculing those authors who say *my book*, *my commentary*, *my history*, 'they would do better,' observed he, 'to say, *our book*, *our commentary*, *our history*; since there is in them much more of other people's than their own.'" We shall close this article with observing, that the celebrated Bayle pronounces M. Pascal to have been "one of the sublimest geniuses whom the world ever produced—a prodigy; and," says he, "if I might be so bold as to use the expression, I would call him a paradoxical individuum of the human species." *La Vie de Pascal par Madame Perier. Bayle. Moreri. Nouv. Dict. Hist. Gen. Dict. Hutton's Math. Dict.*—M.

PASCHAL I., pope, was a Roman by birth, and the son of Bonosus. He became presbyter of the Roman church, and abbot of the monastery of St. Stephen the Protomartyr. In the year 817, upon the death of pope Stephen IV. he was elected his successor, by the unanimous suffrages of the senate, clergy, and people. Immediately after his ordination, he sent his nomenclator Theodore into France, to carry the tidings of his elevation to the emperor Lewis, who sent him assurances of his protection, and confirmed the grants which had been made by his father and grandfather to the holy sce. No sooner was his election known in the East, than letters were sent to him from the famous monk Theodore Studita, and other defenders of image-worship, containing grievous but exaggerated complaints of the persecution which they suffered from the *Iconoclasts*; and exhorting his holiness to assemble a council, for the purpose of anathematizing those wicked heretics. This measure Paschal did not deem it adviseable to adopt; but he sent letters to the zealots for the use and worship of images, to confirm them in their adherence to that practice. To comfort them under their sufferings he assured them, that to be martyrs on account of images was to be martyrs on account of Christ; and that the same reward was reserved in heaven for those who suffered under the *Iconoclast* emperors for the sake of images, which was given to those who suffered under the Pagan emperors for the sake of Christ. In the year 818, Paschal built a monastery at Rome for the Greek monks, who had fled from Constantinople and the other cities of the East, rather than renounce the worship of images. The only transactions of this pope during the four following years, of which any mention is made by historians, were his rebuilding, repairing, or enriching with costly ornaments, several churches and monasteries at Rome. In the year 823, Lotharius, the eldest son of the emperor Lewis, who had taken him for his partner in the empire, came to Rome, where he was received by the pope with every possible mark of respect and distinction, and crowned by him emperor and king of Italy. Scarcely had he returned to France, before a messenger arrived from Rome with the intelligence, that two of the chief officers of the Roman church, distinguished by their zealous attachment to the interests of France, had been apprehended soon after his departure, and carried to the Lateran palace, where their eyes were first cruelly pulled out, and they were then beheaded. Shocked and incensed at such barbarity, the emperor Lewis sent commissioners to Rome, to examine whether the pope was implicated in that black affair. After a strict enquiry, so different and contradictory were the depositions of the witnesses who came before them, that they could not with any certainty declare the pope either innocent or guilty of the murders. They, therefore, acquiesced in an offer which Paschal made of declaring his innocence upon oath. He could not, however, be persuaded to deliver up the assassins, alleging that they were his

own servants, and in fact guilty of no crime or injustice, since the persons whom they had put to death had long deserved that punishment by their treasonable practices. Not long afterwards the pope was seized with a dangerous illness, to which he fell a sacrifice in February 824, after a pontificate of rather more than seven years. From a conviction that, notwithstanding his oath, he was in fact privy to the assassination which his servants had perpetrated, the Romans would not allow him to be interred with his predecessors in the Vatican; and he remained unburied till his successor caused his remains to be deposited in one of the churches which he had rebuilt. Three "Letters" which are attributed to him are inserted in the seventh volume of the "Collect. Concil.;" but doubts of their genuineness are entertained by catholic critics. *Platina et Anastasius de Vit. Pont. Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri. Bower.*—M.

PASCHAL II., pope, originally called RAINERIUS, or RAGINGERIUS, was a Tuscan by nation, and the son of one Crescentius, an inhabitant of the town of Bleda in the Flaminian province. He was educated in the monastery of Cluny, where he embraced the monastic life while he was very young. At the age of twenty he was sent by his abbot to Rome, on some business relating to the monastery; when pope Gregory VII. who was then on the pontifical throne, finding him to be distinguished by uncommon parts, retained him at his court. In this situation he conducted himself perfectly to Gregory's satisfaction, who caused him to be ordained priest, and promoted him to the dignity of cardinal with the title of St. Clement. Afterwards he was nominated abbot of St. Lawrence and St. Stephen at Rome. In the year 1099, upon the death of pope Urban II. the cardinals, bishops, and clergy of Rome having assembled in the church of St. Clement to proceed to the choice of a successor, and expressed their determination to elect cardinal Rainerius; he found means to withdraw and conceal himself, believing, or pretending, that he was utterly unworthy of that exalted station. He was soon found out, however, and brought back to the assembly, by whose unanimous suffrages he was chosen pope; and he was then immediately carried to the Lateran palace, where he was placed on the pontifical throne with the usual ceremonies. On the following day his consecration took place, when he assumed the name of Paschal II. One of the first objects of his attention was effectually to crush his rival Guibert, who had maintained the name of pope for nearly twenty years, and given considerable trouble to his three predecessors, Gregory VII. Victor III. and Urban II. He had, indeed, been finally driven from Rome by pope Urban, but still continued master of his bishopric of Ravenna. From this city he was compelled to fly by Paschal's troops; upon which he retired to Citta di Castello, or, as others say, to the mountains of Abruzzo, where he died suddenly. Immediately after information of his death was brought to his friends, they chose one Albert in his room; but he was apprehended on the very day of his election, and confined to the monastery of St. Lawrence. In his room Guibert's party elected a Roman, named Theodoric; who within between three and four months fell into Paschal's hands, and was shut up in the monastery of Cava near Palestrina. Lastly the same party elected an archpriest, called Magninulph, who took the name of Silvester IV.; but, the interest of Paschal prevailing, he was forced to quit Rome, and died soon afterwards.

Paschal, having now triumphed over all his rivals, and seeming to be firm and secure in the possession of the apostolical chair, began the exercise of his pontifical office by sending legates into France, to remonstrate with king Philip on account of his living in open adultery with Bertrada, wife of Fulk count of Anjou, and to cut him off from the body of the church, should not their admonitions have the effect of reforming him. The legates finding that the king paid no regard either to their exhortations or menaces, summoned a council to assemble at Poitiers; and, having acquainted the assembly of the inefficacy of their endeavours to retrieve the king from his wickedness, with their approbation excommunicated that prince and his adulterous concubine. In the year 1101, the pope, knowing that Anselm, archbishop of Canterbury, was wholly in his interest, attempted to introduce the legatine power into England, and sent over Guido, archbishop of Vienne, with the character of his legate *a latere*; but when king Henry and the nation understood that he was commissioned to exercise in this kingdom the same uncontrouled power over all persons, laymen as well as ecclesiastics, which had been displayed in other countries, but was altogether unprecedented in England, they would not acknowledge him, nor was he allowed to exercise any function of his office. Even Anselm, however zealous for the papal power, did not interest himself in behalf of the

legate, well knowing that his power and authority, if once admitted, would speedily eclipse his own. This prelate, however, had refused to do homage to the king and to receive the archbishopric from his hands, after the example of his predecessors; and during the present year that famous contest between him and his sovereign commenced, relative to the incommunicable right of the apostolic see to ecclesiastic investitures, of which we have given a particular account in the lives of Anselm and king Henry I. In the year 1102, Paschal assembled a council at Rome, in which the decrees of his predecessors against investitures were confirmed, and the pope himself, with great solemnity, and in the presence of an immense multitude, pronounced the sentence of excommunication against the emperor Henry IV. In the year 1104, king Philip of France was absolved from the sentence of excommunication, upon his taking an oath to abstain in future from all criminal commerce with Bertrada. In the same year he held a council at Rome, in which Bruno, archbishop of Treves, was deposed from his dignity, for having received the investiture of his see from the emperor; but, upon his submission with all humility to the sentence, the pope restored him to his see, enjoining him at the same time a penance, which should remind him of the heinousness of his crime in receiving the badges of his sacred dignity from the hands of a layman.

In the year 1105, Paschal held another council in the Lateran palace at Rome, in which a sentence of excommunication was thundered out against the count of Meulan and his accomplices, who were charged with having persuaded the king of England not to part with the investitures; and the bishops who had received investitures from the king's hands were also excommunicated. In our lives of the emperors Henry IV. and V. we have seen how the latter, during the following year, broke out into an unnatural rebellion against his father, whom he obliged to abdicate the empire. "It has been a matter of dispute," says Dr. Mosheim, "whether it was the instigation of the pontiff, or the ambitious and impatient thirst after dominion, that engaged Henry V. to declare war against his father; nor is it, perhaps, easy to decide this question with a perfect degree of evidence. One thing, however, is unquestionably certain, and that is, that Paschal II. dissolved, or rather impiously pretended to dissolve, the oath of fidelity and obedience that Henry had taken to his father; and not only so, but adopted the cause and supported the interests of this unnatural rebel with the utmost zeal, assiduity, and fervour." Soon after the abdication and death of the emperor Henry IV. the pope held a council at Guastella on the Po, in which decrees were passed which reunited the whole of Lombardy to the apostolical see, from which all that country, excepting the places held by the countess Mathilda, had been separated ever since the year 1080, when it declared in favour of the antipope Guibert. By this time the pope had the mortification to find, that the new king of Germany was equally determined with his predecessors to maintain his right to investitures. That he might therefore be assured of assistance in case of a rupture between him and that prince, he took a journey to France, where he was received with the highest respect and veneration, and was promised support by king Philip, with whom he had an interview at St. Dennis. Here a solemn embassy waited upon him from Henry, sent for the purpose of terminating the difference between them, if possible, in an amicable manner; but as Paschal would not recede in the least from his claims, his ambassadors returned without accomplishing the object of their mission. In the year 1107, the pope presided in a council at Troyes, consisting of the bishops of France, Burgundy, and the neighbouring countries, who shewed themselves to be wholly subservient to the ambition of the court of Rome, by confirming all the decrees relating to the pretended papal right to investitures. Two years afterwards the king of Germany sent a second embassy to the pope, by means of which an agreement was at length negotiated, binding the former to renounce all right to investitures, by a writing to be delivered by him to the pope in the presence of the clergy and the people. On his side Paschal engaged, that the bishops and abbots should resign and give over to the king all the grants of those rights and privileges belonging to royalty, which they had received from Charlemagne and the other emperors his successors; and he also promised to crown Henry emperor, in the same manner as his predecessors had been crowned by other popes.

In the year 1110, the pope held a council in the Lateran palace, in which he excommunicated anew all laymen who should, from that time, give investitures, as well as all ecclesiastics who should, under any pretence whatso-

ever, receive them at their hands. During the following year the king of Germany set out for Rome, at the head of a numerous army, in order to put the finishing hand to the treaty which his ambassadors had negotiated, and to go through the ceremony of his coronation. Henry entered the Leonine city in February 1111, and proceeded to the church of St. Peter, where he was received by Paschal with every possible mark of respect. When, however, the conditions of the treaty were to be mutually fulfilled, the German and Italian bishops present protested to a man that they would not part with their estates, which the pope had no right to dispose of, nor could either his exhortations or menaces induce them to depart from their resolution. In these circumstances Paschal had the assurance to demand of Henry the fulfilment of the treaty, pretending that he had complied with all the articles on his side. This produced a warm altercation between the king and the pope, Paschal declaring that he would not proceed with the coronation, unless the king immediately ratified the treaty. Exasperated at the unfairness of the pontiff's conduct, Henry ordered his guards to arrest him that moment, and the cardinals who were with him, determined to compel Paschal to crown him. In the mean time two of the cardinals having made their escape in disguise into Rome, animated the citizens to fly to arms, in order to rescue the pontiff. The consequence was, that a dreadful slaughter took place both among the Germans and Romans, as either party alternately had the advantage; and though the latter were finally repulsed, they appeared so formidable, and so resolutely bent on continuing the struggle, that the king thought it adviseable to retire into the country of the Sabines, carrying with him the pope, the cardinals, and several of the Roman nobility. In the course of his march the king, having in vain attempted to persuade Paschal to crown him without requiring him to give up investitures, caused him to be stripped of his pontifical ornaments, bound like a criminal, and shut up in close confinement. After he had been imprisoned two months, and still withstood the persuasions and menaces which were made use of to engage his compliance, the king ordered that he should be brought, with the other prisoners, to his camp, which was then not far from Rome, and swore in the presence of his army, that if Paschal did not fulfil the articles of their agreement, he would put him to death, and all who were with him. Notwithstanding this threatening the pope remained unmoved, till the cardinals and the other prisoners, by their earnest and incessant entreaties that he would yield for their sakes, and to prevent the calamities which must otherwise fall upon the church, at length melted him into a compliance. Upon this, the articles of agreement which were drawn up between Paschal and Henry, were solemnly sworn to on both sides, and the king received a papal bull, confirming to him the right of investiture. All things being thus settled, the pope and Henry entered the Leonine city together, and proceeded to the church of St. Peter, where the king was crowned emperor of the Romans by the pope, with the usual solemnity; soon after which that prince took his leave of his holiness and returned into Germany.

Paschal's reception at Rome, especially from the cardinals who had continued in the city during his imprisonment, was highly mortifying. On all sides the cry was raised against him, and he was accused of having ignominiously sacrificed the rights of the church and the dignity of his station to his own safety. To appease these commotions, and that he might be furnished with a plea for revoking the bull which he had granted, notwithstanding his oath, in the year 1112 he appointed a council to meet at the Lateran, to whom he confessed his contrition for concluding such a convention with the emperor, and submitted the matter to their judgment and decision. By this council that treaty was pronounced to be scandalous, null, and void; and though no direct steps were taken in it against the emperor, yet all the members concurred in opinion that the pope might excommunicate his own bull, and thus render it ineffectual. Soon afterwards Guido, archbishop of Vienne, and papal legate in France, assembled a synod of all the bishops under the jurisdiction of his see, who thundered out a sentence of excommunication against the emperor, for the violence which he had offered to the pope, and even placed him in the list of heretics: a denomination which exposed him to the greatest dangers in those superstitious and barbarous times. This sentence, notwithstanding his oath, was confirmed by Paschal; which was in effect the same thing as if he had excommunicated the emperor himself. In the year 1113, an embassy arrived from the emperor Alexius Comnenus at Rome, to court the friendship of the pope, which, probably, he hoped might be the

means of preventing the western princes from invading his dominions. During the years 1114 and 1115, the emperor was excommunicated in several synods and councils both in France and Germany; and in 1116, their sentence was confirmed in a council held at the Lateran. Provoked at these hostile measures, which were sanctioned by the pontiff, the emperor resolved to set out a second time for Italy; and accordingly, in 1117, he advanced into that country at the head of a numerous army. No sooner did Paschal hear of his arrival in Lombardy, than he left Rome in great haste, and retired into Apulia, where he placed himself under the protection of the Norman princes. From Lombardy Henry led his army into the neighbourhood of Rome, which was soon compelled to surrender; to which city the pope sent Maurice Bourdin archbishop of Braga, with the character of his legate, in order to negotiate a peace. Upon this prelate the emperor prevailed, some say by a promise of the pontifical dignity, to crown him anew, since it was objected against his former coronation that it was extorted by force. When Paschal was informed of this proceeding, he immediately excommunicated Bourdin, as a traitor and rebel to the apostolic see, and declared him, as such, deprived of his dignity. In the mean time the emperor, affected by the excessive heat of the climate at Rome, retired into Tuscany; upon which the pope, taking advantage of his absence, marched with a body of troops furnished by the Norman princes, and recovered several of the strong places in the territories of the church which were held by the Germans. In Campania he was seized with a dangerous illness; from which, however, he recovered, contrary to expectation, and then marched with his Normans to Rome, which he entered without opposition, the imperial party having either fled, or kept themselves concealed. Here he employed himself in putting the city in a state of defence, and in preparing every thing for a vigorous war against the emperor; but in the midst of these preparations he fell ill again, and died in January 1118, after a pontificate of eighteen years, and rather more than five months, which he spent in incessant efforts for extending the power and promoting the aggrandisement of the papal see. One hundred and seven of his "Letters," together with several fragments of his "Decrees," may be found in the tenth volume of the Collect. Concil.; and six others of his "Letters" are inserted in the second volume of Baluze's "Miscell." *Platina. Cave's Hist. Lit. vol. II. sub sæc. Hild. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xii. par. ii. cap.* 2.—M.

PASCHAL III. pope, or antipope, originally known by the name of *Guy de Crema*, was probably a native of the city whence he derived his surname. He was promoted to the sacred college by pope Adrian IV. who sent him into Germany, with the character of his legate, to appease the resentment of the emperor Frederic Barbarossa, which he had provoked by his exorbitant and arrogant claims to temporal power and authority. His mission, however, appears not to have been attended with success, since the pope would not relinquish his high pretensions, and the emperor was determined not to sacrifice the rights of his crown and his own dignity, to the ambition of the bishop of Rome. Upon the death of Adrian in 1159, the cardinals were divided into two parties, the greater number of whom declared the election to have fallen upon Alexander III.; while the minority, in which cardinal Guy was one, gave their votes for cardinal Octavian, who had long aspired to the pontificate, and was prepared to support his pretensions by an armed force. In short, a double election took place, and both the rivals were consecrated by their respective partizans; on which occasion Octavian assumed the name of Victor. Supported by the emperor, he retained the pontifical dignity till his death in 1164, when cardinal Guy was chosen his successor, and took the name of Paschal III. This election was confirmed by the emperor; and in 1166, Paschal was acknowledged in the character of sovereign pontiff by the bishops and princes of the empire at the diet of Wurtzburg. In the mean time the Romans had declared for Alexander, and received him with the same honours which had been paid to his predecessors. This pontiff having instigated several cities in Italy to withdraw their allegiance from the emperor, Frederic determined to march against them in person, and to put Paschal, who now resided at Viterbo, in possession of the city of Rome and of the apostolic see. Accordingly, in 1167, the emperor advanced with a powerful army into Italy, where he reduced several cities, and then laid siege to Rome, whence Alexander judged it prudent to retire in the disguise of a pilgrim. When Paschal heard of his flight, he repaired to the emperor's camp, where he was received by the whole army with the highest marks of honour; and as the Leonine city was soon afterwards obliged to submit, he celebrated mass with great solemnity in the

church of St. Peter, where also, with the usual pomp and ceremonies, he crowned the emperor as well as the empress Beatrix. These transactions were followed by the submission of the greater part of the Romans to the emperor, and their acknowledgment of Paschal for lawful pope. Scarcely had these events taken place, before a dreadful pestilential disorder made such ravages in the emperor's camp, that to save the remainder of his army he found it necessary to withdraw from the neighbourhood of Rome and retire into Lombardy. After his retreat, however, Paschal retained possession of the church of St. Peter and the Leonine city, and would have proved a formidable rival to Alexander, had he not been carried off by a cancer in 1168, after he had held the title of pope nearly four years. One of the acts which he performed in this character, was the canonization of Charlemagne in the year 1165; but as the Roman church classes Paschal among the antipopes, it only connives at the honours of saintship which are paid to that prince.

There was another antipope of the name of Paschal, who created a schism in the Roman church in the seventh century. He held the office of archdeacon; and upon the death of Conon in the year 687, aimed at the papacy, and with his friends possessed himself of one part of the Lateran palace, while Theodore the archpriest, and his rival for the same dignity, with his friends secured the possession of the other. When the magistrates and clergy found that they could not bring these parties to an agreement, they determined to elect a third person to the papal dignity, and fixed upon Sergius, presbyter of the Roman church, whom they carried in triumph to the Lateran, and, after forcibly expelling the two rivals, put him in possession of the palace. Upon this Theodore and his party submitted; but Paschal, who had agreed with the exarch at Ravenna, by the promise of thirty pounds weight of gold, to secure to him the popedom, instead of acquiescing in the choice of Sergius, dispatched a messenger to the exarch, soliciting his presence at Rome without delay, to support his interest against his new competitor. The exarch lost no time in repairing to that city; but on his arrival there found that so general was the attachment to Sergius, that it would be in vain for him to make any attempt in favour of Paschal. He resolved, however, to be no loser by his journey, and compelled Sergius to pay an exorbitant price before he would sign the decree confirming his election, as will be seen in the life of that pontiff. As to Paschal, Sergius deposed him from the office of archdeacon, and shut him up in a monastery, where, Anastasius says, he died impenitent about five years afterwards. *Platin. et Anastas. Vitæ Pont. Cave's Hist. Lit. vol. II. sub sæc. Hild. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xii. par. ii. cap.* 2.—M.

PASCHASIUS-RADBERT, a celebrated French monk in the ninth century, to whose writings protestant controversialists trace the origin of the doctrine of transubstantiation, is most generally spoken of in ecclesiastical history under his *prænomen*, on which account we have assigned him to this department of our alphabetical list. He was a native of Soissons, who, being deserted in his infancy by his relations, was brought up by the charity of the nuns of our Lady of Soissons, in an out-house dependent on their convent. When he had grown to man's estate, he embraced the monastic life among the benedictines of the abbey of Corbie, where he applied with great diligence to his studies, distinguished himself in the polemic conferences and disputations of his time, and wrote several books. So high was the reputation which he acquired for learning and virtue, that he was elected abbot of his monastery in the year 844, when he was only in deacon's orders, his humility preventing him from entering into the order of priesthood. He did not retain this situation, however, for any considerable length of time, but, in consequence of some differences which took place between him and the religious of his house, resigned his dignity and returned to the condition of a simple monk, spending the remainder of his life in the exercises of the cloister, close study, and the composition of various works. He died in the year 865. Dupin says, that he "was a man of great piety and learning, who wrote in a clear, neat, and elegant style. He was well-read both in ecclesiastical and profane authors. He possessed good natural abilities; only it may perhaps be said, that he was rather too mystical." Mosheim describes him as one "who was constantly employed either in inventing or patronizing the most extravagant fancies." The first work which he gave to the public was a treatise "concerning the Sacrament of the Body and Blood of Christ," composed by him in the year 831. In this performance he pretended to explain with precision the doctrine of the church on this head, maintaining that, after the consecration

of the bread and wine in the Lord's supper, nothing remained of these symbols but the *outward figure*, under which the body and blood of Christ were really and locally *present*; and that the body of Christ thus present in the eucharist, was the *same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead.* That this doctrine was then new, may be concluded from the great astonishment which it excited, and the general opposition which it met with from the learned men of the age, among whom were Rabanus Maurus, Ratramn, or Bertramn, John Scotus Erigena, Heribald, and others. In Mosheim the reader may meet with a concise and judicious abstract of the controversy to which this publication gave rise. Among the variety of impressions which it has undergone, the most accurate is that published by father Martenne, in the ninth volume of his "Ampliss. Collect. Vet. Scriptor." In the year 846, Paschasius published a treatise, entitled, "De Partu Virginis Lib. II," intended to support an opinion propagated at that time by certain German doctors, that Christ was born in a manner quite different from those general and uniform laws of nature that regulate the birth of the human species. He maintained, that the virgin Mary, having conceived without concupiscence, was free from the pains of child-birth, and was even delivered without any opening of the womb, Jesus having passed through her flesh as it is supposed that he did through the door into the room where his disciples were assembled after his resurrection, though the door was shut And when Ratramn opposed this opinion, Paschasius charged him with denying the virginity of Mary. During many years this curious performance appeared under the name of Ildephonsus, archbishop of Toledo, till father D'Achery, when he edited it in the twelfth volume of his "Spicilegium," after having collated different manuscripts, proved that it was the production of Paschasius. He was also the author of "Vita S. Adelhardi, Abbatis Corbeiensis," inserted in the collections of Surius and Bollandus, under January 1st; "Vita S. Walæ, Comitis et Abbatis Corbeiensis," which was first published by father Mabillon, in his "Ord. Benedict. Sæc. IV." "Comment. in Evangelium S. Matthæi, Lib. XII.;" "Exposit. in Psalmum XLIV. Lib. III.;" "Exposit. in Threnos Jeremiæ, Lib. V.," &c. All these pieces were collected together, and published by father Sirmond in 1618, in one volume folio; and they may likewise be found in the fourteenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub sæc. Phst. Dupin. Moreri. Mosh. Hist. Eccl. sæc. ix. par. ii. cap.* 3. *Priestley's Gen. Hist. Christian Church, vol. III. per. xvi. sect.* 5.—M.

PASCHIUS, George, a learned German Lutheran divine and professor in the seventeenth and early part of the eighteenth century, was the son of a tradesman at Dantzic, where he was born in the year 1661. We are not informed to what seminaries he was indebted for his education, but find that when he had completed his courses of academic studies, he travelled for further improvement in Germany, France, and England. In the year 1701, he obtained the appointment of professor of moral philosophy at Kiel in Holstein; and in 1706, he was nominated professor extraordinary of divinity in the same university. He died in the following year, about the age of fifty-six. He was the author of various publications, abounding in uncommon erudition, but said to want method and arrangement; some of which are highly commended for their useful tendency, and others as affording much entertainment from the curious discussions contained in them. In the year 1695, he first published his curious "Tractatus de novis inventis, quorum accuratiori Cultui Facem prætulit Antiquitas," octavo, which afterwards made its appearance in a new and enlarged form in 1700, under the title of "Inventorum nov-antiquorum," &c. quarto. It is a work replete with profound enquiries, and calculated to exalt former times at the expence of the present. For he attempts to prove, that the knowledge of the moderns has been imperceptibly borrowed from the rich stores of ancient wisdom, and that our boasted inventions are only improvements on the discoveries of the ancients. In endeavouring to establish his point, he will be found to bring forwards a number of interesting facts relating to the history and progress of the arts and sciences. The titles of his other works are, "Gynæceum Doctum," 1686, quarto; "De Fabulis Romanensibus antiquis et recentioribus," 1703, quarto; "De fictis Rebus publicis," 1705, quarto, being a treatise on the imaginary republics of Plato, sir Thomas More, and Campanella; "De Philosophia Characteristica et Parænetica," 1705, quarto; "De Re literaria, potissimum morali Platonis," 1706, quarto; and "De variis Modis moralia tractandi Liber: cui accessit Introductio in Rem literariam mo-

ralem Veterum Sapientiæ antistitum," 1707, quarto, &c. *Saxii Onomast. Lit. par. v. Nouv. Dict. Hist.*—M.

PASQUIER, Stephen, a celebrated lawyer and man of letters, was born at Paris in 1528. He was admitted an advocate in the parliament of Paris, and distinguished himself as one of the most eloquent pleaders of his time, as he was likewise one of the most learned men of the age. There were few important causes in which he was not engaged, and he particularly shone as advocate for the university against the order of jesuits. That order never had a keener adversary, and he bestowed upon it all the satirical and invidious appellations that have since proceeded from the most zealous Protestants. His conclusion was, that the jesuits ought not only to be excluded from the university, but banished and exterminated from the kingdom. The first part of the sentence was obtained, chiefly through his means; for the latter, the times were not yet ripe. One of Pasquier's chief objections to this society was the infringement made by its vow upon the royal authority, of which he was always a most zealous supporter, against all parties. His loyalty was rewarded by Henry III. with the post of advocate-general of the chamber of accompts, which he exercised with great credit, and transmitted to his eldest son. Notwithstanding the warmth of his pleadings, and his satirical vein in writing, he was mild and benevolent in private life, of pleasing manners, and lively conversation. He was thrice married, the first time (as he says in a Latin epigram) for enjoyment, the second for money, and the third for help. He died, with great composure, in 1615, at the age of eighty-seven. Pasquier was a copious writer both in verse and prose. His poems are in the Latin and French languages, the former reckoned by much the best, as is generally the case with those who have no real genius for poetry, the want of which is best concealed under the veil of a dead language. The subject of one of his French poems, which became the parent of a whole collection of verses, affords a remarkable example of the sportive levity which in that nation mixes itself with the most serious concerns and characters. Happening to descry a flea upon the bosom of mademoiselle des Roches at the great assizes of Poitiers in 1588, he wrote some lines on the occasion, which set to work all the Latin and French poets in France, and produced a miscellany, entitled, "La Puce des Grands Jours de Poitiers." The most important of Pasquier's works is his "Recherches sur la France," of which he himself published seven books, and three more were added after his death from his papers. The best edition is that of 1665, folio. Though the language is antiquated, the work is read with pleasure on account of its interesting information and lively remarks; but neither his praise nor his censure are to be indiscriminately trusted. His "Letters," of which the best edition is that of du Chesne, in five volumes, octavo, 1619, are also full of curious anecdotes and remarks. His "Catechisme des Jesuites," octavo, 1602, is a very severe and rather coarse attack upon the founders and principles of that order, against which he was ready to adopt the most exaggerated and improbable tales. It cannot be denied, however, that he entertained just ideas of the probable consequences of their political system. One of his unavowed writings was "Exhortations aux Princes, &c. pour obvier aux Seditions qui semblent nous menacer pour le Fait de la Religion," octavo, 1552, the object of which is to prove the necessity of permitting the free exercise of both the rival religions.

Nicholas, second son of Stephen Pasquier, a master of requests, left a volume of letters, replete with historical anecdotes. *Moreri. Nouv. Dict. Hist.*—A.

PASSAVANTE, James, an Italian dominican monk in the fourteenth century, was descended from a noble family, and born at Florence, where he died in 1357. His name is celebrated in Italy, on account of his being the author of a treatise on genuine repentance, entitled, "Le Specchio della vera Penitenza," which was published for the first time in the year 1595, quarto. What entitles it to our notice is the circumstance, that the famous academy de la Crusca directed an edition of it to be printed in 1681, which was its seventh impression, and received their *imprimatur* as a beautiful exemplar of chaste and elegant Italian style. In 1725, it was again reprinted at Florence, in quarto. *Moreri. Nouv. Dict. Hist.*—M.

PASSEMANT, Claude Simeon, an able French optician and mathematical instrument-maker in the eighteenth century, was born at Paris in the year 1702. As his parents were not endowed with the gifts of fortune, he found it necessary to support himself by his own industry, and wrote for some time in an attorney's office. Afterwards he served as clerk to a woollen-draper; and then carried on the

A. Pois. n.
L. Gautier sculp.
ETIENNE PASQUIER
Avocat Gnal a la Ch.bre des Comptes,
Né a Paris, en 1528. Mort le 31 Aout 1615
Paris chez Odieuvre M.d d'Estampes quai de l'Ecole vis a vis la Samaritaine a la belle Image.

IEAN, PASSERAT,

*L'armeßin, scul,*

business of a haberdasher on his own account. Having married, he committed the care of his shop to his wife, and directed his attention to the study of natural philosophy, optics, and astronomy, which he had cultivated from his youth at his leisure hours; and he also devoted much of his time to the construction and improvement of mathematical instruments, for which a strong mechanical turn well qualified him. In 1738, he published "A Treatise on the Construction of reflecting Telescopes, from sixteen Inches to six Feet and a Half in Length," the largest of which were equal in power to such refracting instruments as were then known, supposing them to be carried to the length of an hundred and fifty feet. Some time afterwards he published, "The Description and Use of Telescopes, Microscopes, &c." of his own invention. However, notwithstanding that his principal excellence as an artist was displayed in his optical instruments, he did not confine himself to these, but executed others of different kinds. Among the rest he constructed an astronomical pendulum, crowned with a moving sphere, which represented the revolutions of the planets in a manner that exactly corresponded with the astronomical tables. This machine was presented to Lewis XV. and was formerly to be seen in the royal apartments at Versailles. Our artist made a similar instrument for the Turkish emperor, which shewed the rising and setting of the sun and moon. He also furnished the king of France with sets of instruments for making experiments in optics; telescopes; barometers with the intervals, or spaces of variation, extending to the length of ten feet, so as to indicate the most sensible changes in the atmosphere; a burning mirror of 45 inches diameter, which melted silver in three seconds; time-pieces, &c. This able artist died suddenly in 1709, about the age of sixty-two, equally respected for his integrity and amiable character, as for his talents and science. *Nouv. Dict. Hist.*—M.

PASSERAT, John, an ancient French poet and man of letters, was born in 1534 at Troyes in Champagne. After studying law at Bourges under Cujas, he repaired to Paris and taught the belles-lettres in the colleges of the university. In 1572 he succeeded Peter Ramus as professor-royal of eloquence. His lectures were much frequented by the most cultivated persons in the capital, and he received marks of esteem from Charles IX. and Henry III. The disorders of the League caused him to shut up his school, till the entry of Henry IV. into Paris in 1594. Being at Espernay when that place was besieged by the prince of Condé, who threatened to put the inhabitants to the sword, he was deputed by them to the prince, who pardoned them at his request. He had the misfortune to lose an eye from the stroke of a tennis-ball, and this accident aggravated the naturally severe and gloomy expression of his countenance; but nothing could be more amiable than his temper, or gayer than his conversation. He was particularly patronised by Henry de Mesmes, who gave him an apartment in his house, which he occupied for thirty years. He was extremely ardent in study, and often passed days together without a regular meal. This excess of application brought on a paralytic disorder, under which he sunk in 1602, at the age of sixty-eight. The following epitaph which he made for himself shows that he preserved his sprightly and humorous vein to the last.

Hic situs in parva Janus Passertius urna,
Ausonii doctor regius eloquii;
Discipuli memores, tumulo date serta magistri,
Ut vario florum munere vernet humus.
Hoc culta officio mea molliter ossa quiescent,
Sint modo carminibus non onerata malis.

This author is principally known by his Latin and French verses. The Latin are chiefly distinguished by their purity and facility, and by the elegant turn which he gives to common thoughts. His French poems, published in 1606, octavo, consist chiefly of short pieces, which, notwithstanding the language is antiquated, are still read with pleasure on account of their ingenious thoughts and simple graces. His metamorphosis of a man into a bird is particularly admired, and served as a model to la Fontaine in his tales. Passerat is at this day, by some critics, reckoned one of the most agreeable of the French poets. His gaiety, ease, and natural air of sentiment and expression, are charms which time has not impaired. He is more harmonious than most of his cotemporary poets, but never at the expence of meaning. He joined Rapin in composing the verses of the Satire Menippée, against the Leaguers. He also wrote "De Cognatione Litterarum," 1606, octavo, a work on ancient orthography; "Orationes et Præfationes," 1606, 1637, octavo; "Commentaries on Catullus, Tibullus, and Properties;" and "A Translation of the Bibliotheca of Apollodorus." *Moreri. Nouv. Dict. Hist.* —A

PASSERI, Giambatista, an eminent antiquarian, was born at Farnese in 1694. He was destined to the profession of the law, but his inclination led him to the study of antiquities, which he pursued with assiduity during a four years residence at Rome. Returning thence to Todi, where his father practised physic, he collected the monuments of antiquity in that place and its vicinity. In 1726 he turned his attention to Etruscan antiquities, and collected a great number of lamps, which he arranged in classes. In 1738, having lost his wife with whom he had passed twelve years in great harmony, he entered into the ecclesiastical order, and obtained the office of vicar-general of Pesaro. This he exercised for many years with zeal and fidelity. His death in 1780, was occasioned by a fall from his carriage as he was returning from his country house. He was the author of a great number of works, among which are the following:—"Lucernæ fictiles Musæi Passerii," three volumes, a description of the earthen lamps in his collection: "a Discourse on the History of the Fossils of the District of Pesaro;" "Picturæ Etruscorum in Vasculis, in unum collectæ, Dissertationibus illustratæ," three volumes: several "Dissertations on ancient Monuments in the Museum Clementinum." He also composed the second and third volumes of the "Thesaurus Gemmarum Astriferarum Antiquarum," published by Gori in 1750; and the fourth volume of the "Thesaurus veterum Diptichorum consularium," published by the same; and added notes to the other volumes of that work. He wrote a great number of learned dissertations in the different journals of Italy. In 1780 the first volume of an extensive work of his, entitled "Thesaurus Gemmarum Selectissimarum," was printing at Rome. *Nouv. Dict. Hist.*—A.

PASSIONEI, Domixico, cardinal, was born of a noble family at Fossombrone in the duchy of Urbino, in 1682. He was educated at the Clementine college in Rome, where he began to collect the copious library which he afterwards rendered so useful to men of learning. In 1706 he visited Paris, and contracted an acquaintance with all the eminent scholars of that metropolis, especially Mabillon and Montfaucon. He went to Holland in 1708, where he did not confine himself to objects of literature, but essayed his talents as a negociator. The belligerent powers in the Spanish succession-war had sent their deputies thither to treat on peace; and pope Clement XI., who could not have a nuncio in that country, secretly commissioned Passionei to take care of the interests of the holy see. His efforts were successful in procuring the evacuation of the papal territories by the German troops. He was recompensed in 1713 by the posts of privy chamberlain and domestic prelate to that pope. In 1714 he was sent to the congress at Basil, and in 1715 to Soleure; and in both those legations he displayed equal zeal and dexterity, and obtained the approbation of Clement, who, in 1719, nominated him secretary to the college of Propaganda. The succeeding pontiff, Innocent XIII., made him titular archbishop of Ephesus, and appointed him to the nunciature of Switzerland, which he kept till 1730. He was then sent by Clement XII. as nuncio to the court of Vienna, where he was highly distinguished by the emperor Charles VI. and prince Eugene. In this situation he had the credit of effecting by his pious labours the conversion to the Roman-catholic religion of the learned Eccard and the prince of Wirtemberg. In 1738 he was made secretary of the briefs, and honoured with the purple, and at the same time was incorporated in all the congregations of Rome. Benedict XIV. entrusted him with the most important affairs, and in 1755 nominated him to the office of librarian of the Vatican. He exerted himself in augmenting the riches of this celebrated collection, and extended its usefulness by his correspondences. The Academy of Inscriptions and Belles-lettres chose him in the same year one of its foreign associates. This cardinal died of an apoplexy in 1761; and although he lived to the mature age of seventy-nine, his death was attributed to his displeasure at signing the brief of condemnation issued against the Exposition of Christian Doctrine by the jansenist Messengui. It is certain he was not favourable to the enemies of this divine. He warmly opposed the canonization of cardinal Bellarmin, and is said to have proscribed from his library all works written by jesuits—a prejudice unworthy of a man of learning! Nor was he more fond of any other religious order. The warmth of his temper rendered him disputatious. He was frequently engaged in disputes with pope Benedict; and notwithstanding the great kindness of that pontiff towards him, he would obstinately persist in maintaining his own opinion, so that the pope was in the end always obliged to yield. With these foibles, he possessed many good qualities, and was justly regarded as a great benefactor to learning by the generous assist-

IOANNES BAPTISTA
PASSERIVS,
Protonotarius Apostol. Episcopi Pisaurensis
Vicar. general. Societ. regiae Londin.
aliarumque Itali- carum membrum
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ance he afforded to its votaries, and the liberal communication of his literary treasures. He was himself a writer: he joined Fontanini in a revision of the "Liber diurnus Romanorum Pontificum," and wrote some scriptural paraphrases and translations, and a funeral oration on prince Eugene. He also compiled the "Acta Legationis Helveticæ," folio, an useful guide to future nuncios. His nephew Benedict Passionei published at Lucca in 1765, a volume in folio, containing all the Latin and Greek inscriptions collected by this cardinal. *Nouv. Dict. Hist.*—A.

PASTORIUS, Joachim, of Hirtenberg, a writer of history, was born in 1610, at Great Glogau in Silesia. He was brought up to the medical profession, took the degree of doctor, and received the title of honorary professor at Elbing and Dantzig; but his avowal of Socinian principles subjected him to various ill offices. His constancy at length gave way, and he conformed to the Roman-catholic religion. This change was of great advantage to his fortune: he was ennobled, created apostolic prothonotary, canon of Warmia and Chelm, dean and official general of Dantzig, and finally, historiographer, secretary, and commissary of the kingdom of Poland. He died at Frauenburg in Prussia in 1681. This author published several historical works in the Latin language; viz. "Theodosius Magnus, seu Vita illius excellentis Imperatoris," 1664: "Florus Polonicus, seu, Polonicæ Historiæ Epitome," 1679; "Historiæ Polonæ plenioris Partes duæ, ab Anno 1647 ad Annum 1651; accedit Dissertatio de Originibus Sarmaticis," 1685: "Bellum Scythico-Cosaicum," 1659. He also published the Aristotelian Ethics of Crellius, with a life of the author; and some orations, poems, &c. *Moreri.*—A.

PATERCULUS, Velleius, a Roman historian, was descended from an ancient family in Campania, which had borne various important offices in the state. He himself was a military tribune at the time that Caius Cæsar, the grandson of Augustus, had an interview with the king of Parthia, B. C. 1. He served under Tiberius in Germany, as commander of the cavalry, and accompanied him during nine years in all his expeditions. After having been questor, he declined the chance of a province, and was legate to Tiberius in the Pannonian war. In the first year of that emperor's reign, A. D. 30, he was nominated pretor. These circumstances he relates of himself, and we have no further information concerning his life. As he was a friend of Sejanus, it has been conjectured that he was involved in the ruin of that minister. Paterculus composed in two books an abridgment of Roman history, addressed to the consul M. Vinicius. Of this work the greatest part has perished, and what remains is incurably corrupted, only one manuscript having been discovered. The style of this author is pure and elegant. In chronology he is more exact than was usual with ancient writers, and he has many short and curious notices of the foundation of cities and states. In drawing characters he has rarely been excelled, sketching with a few strokes a striking and masterly likeness. His connexions with Tiberius and Sejanus have rendered him an adulator of those men, who are so generally held up to detestation by other writers; and his attachment to monarchical power has warped him in his representation of the actions and characters of the republican party. The first edition of Paterculus was given by Beatus Rhenanus in 1520, from the press of Froben. Of the numerous later editions, those of Burmann, *Lugd. Bat.* 1719, 1744, and of Ruhnken, *Lugd. Bat.* 1779, are most esteemed. *Vossii Hist. Lat. Moreri. Bibliogr. Dict.*—A.

PATIN, Guy, a physician distinguished for his wit and learning, was born in 1601 of respectable parents in humble life, at Hodenc in Bray, near Beauvais. He was for some time a corrector of the press at Paris, in which station he obtained the esteem and friendship of Riolan, a celebrated physician. Probably through his encouragement he turned his studies to medicine, in which he graduated in 1627, and was admitted among the faculty of Paris. He practised during his life in that city, much esteemed by many persons of distinction for his learning, and for the caustic vivacity of his conversation, but too much attached to his liberty to push his way at court or among the great. Zealous in maintaining the privileges and honours of the faculty, he was elected to the post of dean in 1650, and was appointed successor to Riolan the younger, in the chair of physic at the College-royal. He delivered himself in Latin with so much fluency and choice of expression, that it became quite a fashion at Paris to atend upon his theses. In his medical opinions he was a most orthodox follower of the ancients, and a determined opposer of innovations, both in theory and practice. In the disputes concerning the use of chemical remedies, especially antimonials, which then divided the faculty, he distinguished himself as their bitterest adversary, nor was he in the least sparing of personalities against

those who employed medicines of that class. All unfortunate cases in which they had been exhibited he set down as so many murders, and he kept a particular register which he termed the Antimonial Martyrology. In his own practice he was a greater shedder of blood than almost any other of the Parisian school, which was noted for phlebotomy, and he generally imputed the death of a patient to the want of sufficient perseverance in the use of the lancet. With this instrument and a few simple remedies, particularly of the purgative class, he thought that every thing might be effected, within the power of the healing art. He, justly perhaps, derided the costly compounds and pretended specifics with which the apothecaries' shops at that time abounded; and had rational notions of the general operation of medicines, though under the influence of false theories and strong prejudices with respect to particular articles.

In other matters Patin was one who speculated freely. Without joining the Protestants, he cultivated a friendship with many of that communion, and was not behind any of them in his keen strictures on the bigotry and superstition of the Roman-catholic church. He seems, indeed, in his private opinions to have concurred with the philosophers of the time; and it has been noted as a very *unchristian* sentiment, that he consoled himself for the idea of quitting this world, with the hope of meeting Aristotle, Plato, Virgil, Galen, and Cicero in the other. He read much and upon a variety of subjects, and was eager in the purchase of new and valuable books, of which he possessed a copious collection. This learned and singular man died in 1672, in his seventy-first year. He wrote few works in his own profession, and those of little importance. After his death a great number of his letters were given to the public, which have been the chief means of preserving his memory. Of these there are two collections; one addressed to various friends, printed in 1685 and 1692, two volumes, 12mo.; the other all written to his friend Charles Spon, of Geneva, and published by that family in 1718, two volumes, 12mo. Patin's letters are an amusing miscellany of political and literary intelligence, biographical anecdotes, free opinions, medical history and criticism, with a plentiful mixture of spleen and sarcasm. It is difficult to say whether he lashes most severely the court and ministry, the clergy, or the chemical doctors. He has been accused of giving credit to idle reports, especially in disparagement of those whom he hated; and it would not be safe to rely upon the authority of his narratives, which are often only the lie of the day; nevertheless the pictures which he gives of the manners and sentiments of the time are in most respects equally just and lively. Most of his medical opinions are to be found in these letters, with some extraordinary instances of practice. They are copiously interlarded with Latin, in which language his phraseology is much more cultivated than in his mother-tongue. All his letters have been published together in five or six volumes. *Bayle. Halleri Bibl. Med. Eloy. Nouv. Dict. Hist.*—A.

PATIN, Charles, second son of the preceding, a physician and eminent antiquary, was born at Paris in 1633. He made an extraordinary progress in learning, and at the age of fourteen sustained theses in Greek and Latin before a large and splendid audience. He was designed for the bar, and became a licentiate in law at Poitiers, and afterwards an advocate in the parliament of Paris. He abandoned however this profession for that of physic, in which he took the degree of doctor in 1656. He had begun to practise with great reputation, when a circumstance occurred which obliged him to quit France for fear of imprisonment. The cause of his disgrace is involved in some obscurity; but it is said, that having been sent into Holland by a great prince in order to buy up all the copies of a work of court scandal, and burn them on the spot, he saved a number of them and dispersed them among his friends. His father, in his letters, lamenting his son's misfortune, gives no hint of such a fact, but mentions the discovery of some obnoxious books in his library. Charles Patin, after passing some time in travelling into Holland, England, Germany, and Switzerland, finally settled with his family in Italy, and in 1676 was made professor extraordinary of medicine at Padua. He had the chair of surgery in 1681, and of the practice of medicine in 1683, which posts he filled with so much distinction, that the republic of Venice conferred on him the title of a chevalier of St. Mark. He was aggregated to the academy Naturæ Curiosorum, and was for many years chief and director of the academy of Ricovrati. He died at Padua in 1693. This learned person was the author of numerous works in the Latin, French, and Italian languages. Those by which he is best known relate to the numismatic or medallic science, in which he was a great proficient. The following are upon that subject: "Familiæ Romanæ ex antiquis Numismatibus," 1663, folio; this is chiefly founded on the

CHARLES PATIN FILS DE GUY.
Né à Paris le 23. Fevrier 1633.
Mort à Padoue le 28.bre 1693.

work of Fulvius Ursinus: "Introduction a l' Histoire par la Connoissance des Medailles," 1665, 12mo.: "Imperatorum Romanorum Numismata," 1671, folio; "Thesaurus Numismatum," 1672, quarto; "Prattica delle Medaglie," 1673, 12mo.; "Suetonius ex Numismatibus illustratus," 1675, quarto. He likewise published several orations and other pieces relative to medicine; an account of his travels; "Lyceum Patavinum," or lives of the professors of Padua; and some tracts relative to antiquities.

The wife and two daughters of Charles Patin were learned, and were all members of the academy of Ricovrati, at Padua. *Charlotte-Catharine*, the eldest daughter, pronounced a Latin oration on the raising of the siege of Vienna, which was printed. She also published "Tabellæ selectæ," being an explanation of forty-one engravings from the most celebrated painters. *Gabrielle-Charlotte*, the youngest daughter, published a Latin dissertation on the phœnix on a medal of Caracalla, and a panegyrical oration on Lewis XIV. *Bayle. Moreri. Nouv. Dict. Hist. Eloy.*—A.

PATRICK, Simon, a learned English prelate in the seventeenth and beginning of the eighteenth century, was the son of a mercer at Gainsborough in Lincolnshire, where he was born in the year 1626. After being well grounded in grammar learning by an excellent classical master, in 1644 he was sent to the university of Cambridge, where he was admitted a sizar of Queen's-college. He took his degree of B. A in 1647, and in the following year was chosen fellow of his college. In 1641, he proceeded M. A.; and about the same time received holy orders from Dr. Joseph Hall, the ejected bishop of Norwich. Soon afterwards he became domestic chaplain to sir Walter St. John of Battersea, who presented him to that living towards the beginning of the year 1658. About this time he commenced author, by publishing his "*Mensa mystica*; or a Discourse concerning the Sacrament of the Lord's Supper: to which is added, a Discourse concerning Baptism," octavo. This piece was followed, in 1659, by another, entitled "the Heart's Ease; or, a Remedy against all Troubles: with a consolatory Discourse, particularly directed to those who have lost their Friends and dear Relations," 12mo., which has undergone numerous impressions. In 1661, Mr. Patrick was elected master of Queen's-college, by a majority of the fellows, notwithstanding the king's recommendation of Mr. Anthony Sparrow: but the affair being brought before the king and council, judgment was soon given against our author, and some, if not all, of the fellows who had voted for him were ejected. Upon the ejection of Dr. Manton from the rectory of St. Paul's, Covent Garden, under the act of uniformity in 1662, Mr. Patrick was presented to that benefice by the earl of Bedford; and he endeared himself very much to the parishioners, not only by his excellent preaching and exemplary manners, but particularly by his constant residence with them during the dreadful time of the plague in 1665. On his side there was as strong an attachment to his flock; and he is said to have refused an offer of the archdeaconry of Huntingdon, lest it should take him off too much from his cure. In the year 1666, being desirous of proceeding in divinity, his disgust at what had taken place in his old college, determined him against keeping his acts at Cambridge, and he therefore entered of Christ Church-college in the university of Oxford; where he was at first incorporated bachelor, and soon afterwards admitted doctor of divinity. About the same time he was appointed chaplain in ordinary to the king.

Our limits will not permit us to enumerate all the publications of our author as they made their appearance; but we must not omit to mention that, in the years 1669 and 1670, when the controversy concerning the reasonableness of toleration was warmly agitated, he enlisted as a combatant in defence of the established order of things, and sent into the world a treatise intended to expose to contempt the characters and manner of preaching of the nonconformist ministers. It was entitled, "A friendly Debate betwixt two Neighbours, the one a Conformist, and the other a Nonconformist, about several weighty Matters," in three parts, octavo. It certainly was successful in exposing the extravagancies of some enthusiastical dissenters; but it did not make a just distinction between them and the more rational and consistent members of that body, nor did it answer some of the most formidable objections of the latter against conformity. Bishop Burnet says of it, that it had an ill effect, in sharpening people's spirits too much against the dissenters. In justice, however, to the author's memory and in honour of his ingenuity and candour, it ought not to be concealed, that in his advanced age he expressed his dissatisfaction with the part which he took on this occasion, and in a debate in the house of lords about the *occasional bill*, declared, that "he had been known to write against the dissenters with some warmth in his younger years, but that he had

lived long enough to see reason to alter his opinion of that people, and that way of writing.' In the year 1672, Dr. Patrick was made a prebendary of Westminster; and he was for some time sub-dean of that church. His next promotion was to the deanery of Peterborough, in 1679; where he completed and published, but not before the year 1686, "The History of the Church at Peterborough," folio, from the manuscript of Simon Gunton, formerly a prebendary of that church. This work was considerably enlarged by the editor, who added a supplement containing a fuller account of the abbots and bishops of Peterborough than had been given by Mr. Gunton. In the year 1680, our author had an offer of the great living of St. Martin's in the Fields, from the lord chancellor Finch; but he refused it, not only on account of the great regard which he had for his parishioners of Covent Garden, but also from an apprehension that he should not be able to discharge the duty of so great a cure. On this occasion he took the opportunity of recommending to his lordship Dr. Thomas Tenison, who was presented to that rectory.

During the reign of king James II. Dr. Patrick, at the hazard of all that was dear to him, shewed his zealous attachment to the protestant religion, by writing and preaching against the errors of the church of Rome. With the hope of gaining him over, or at least of cooling his ardour, his majesty sent for him, and after conversing with him familiarly and kindly, requested that he would remit in his zeal against his church, and quietly enjoy his own religion; but the doctor answered with becoming courage and resolution, "that he could not give up a religion so well proved as that of the Protestants." In the year 1686, he ably sustained his part in a conference with two Romish priests in the king's presence, of which the following account is given by bishop Kennet in the third volume of his "Complete History of England." "The king's next solicitation was to the earl of Rochester, for whom the king had a particular affection and esteem, not only as his brother-in-law, but as his faithful servant, on whom he had therefore bestowed the place of lord high treasurer of England, upon his first advancement to the throne: yet it seems, nothing could maintain the earl in this post, without changing his religion, and embracing the king's, which by this time was become the only means of gaining or keeping preferment. His lordship being pressed and fatigued by the king's intreaties, told his majesty, that to let him see it was not through any prejudice of education or obstinacy that he persevered in his religion, he would freely consent to hear some protestant divines dispute with some popish priests, and promised to side with the conquerors. Thereupon the king appointed a conference to be held at Whitehall, at which his majesty and several persons of honour were present with the earl of Rochester. The protestant champions were, Dr. Simon Patrick, and Dr. William Jane, professor of divinity in Oxford. Those on the popish side were one Gifford, a doctor of the Sorbonne, and Mr. Tilden, who having turned Roman-catholic at Lisbon, went under the name of Dr. Godden; and the subject of their dispute was, the rule of faith, and the proper judge in controversies. This conference was very long; and at last the Romish doctors were pressed with so much strength of reason and authority against them, that they were really put to silence. Whereupon the earl of Rochester openly declared, 'that the victory the protestant divines had gained made no alteration in his mind, being beforehand convinced of the truth of his religion, and firmly resolved never to forsake it.' His majesty going off abruptly, was heard to say, 'he never saw a bad cause so well, nor a good one so ill maintained.'" Our author's zeal for the protestant religion led him to oppose, to the utmost of his power, the reading of king James's declaration for liberty of conscience, which was published in order to favour the papists; and he also assisted Dr. Tenison in establishing a school at St. Martin's, in order to counteract the influence of the popish one opened at the Savoy, for the purpose of seducing the youth of the city to popery.

At the Revolution that attention and respect were paid to Dr. Patrick which his services and abilities merited, and he was called upon to preach before the prince and princess of Orange. Soon afterwards he was appointed one of the commissioners for reviewing the liturgy; and as he had an excellent talent at devotional composition, he revised the collects throughout the whole course of the year: drawing up most of them anew, and rendering them more suitable to the epistles and gospels of the day. In the year 1689, he was nominated to fill the vacant see of Chichester; and immediately after his consecration he visited his new diocese, in which he discharged in all respects the duties of a faithful and vigilant pastor. He was employed with others of the episcopal bench, in settling the affairs of the church of Ireland; with which view they sent back to that country all the clergy who had fled into

England for refuge from the tyranny and persecution of the late reign, and recommended to their majesties several worthy persons to fill the vacant bishoprics. In the year 1691, our prelate was translated to the see of Ely, which was vacant by the deprivation of Dr. Francis Turner for refusing to take the oaths to the new government. In this situation he fulfilled the duties of the episcopal function with the utmost application, zeal, and integrity, while he continued to prosecute his studies with great assiduity. He established lectures in two churches in Cambridge, with a salary to each of thirty pounds a year, for afternoon sermons every Sunday. He also shewed himself a benefactor to his see by the improvements which, at a considerable expence, he introduced into its temporalities. At the same time he shewed himself a benefactor in the noblest sense to the public at large, by the valuable writings, consecrated to the interests of piety and virtue, which he was continually committing to the press. He died at Ely in 1707, in the eighty-first year of his age. He was a man of very extensive learning and eminent abilities, and possessed great merit as a writer. Of the excellence of his public character we have already made mention; and in private life he was exemplary for the ardour of his piety, the sanctity of his manners, his integrity, candour, and charity, and the other virtues which constitute the good man and the good christian. Bishop Burnet ranks him among those who were indeed an honour to the church, and to the age in which they lived. Among his publications are numerous devotional, practical, and miscellaneous pieces, tracts against popery, sermons, &c. for the titles of which we must refer to either of the two first of our authorities. But the most valuable of his works are his "Commentaries" upon the historical books of the Old Testament, and "Paraphrases" on the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which made their appearance at various times from the year 1679, and, after having been frequently reprinted in octavo and quarto, were collected into three volumes folio. The "Paraphrases" were first in the order of publication. These volumes, with Lowth's "Commentaries" upon the prophets, Arnald's upon the Apocrypha, and Whitby's on the New Testament, form a collection of English exegetical works which is held in high estimation, and, when complete, now sells for an exorbitant price. *Biog. Brit. Gen. Dict. Brit. Biog. Neal's Hist. Purit. vol. IV. ch. viii.*—M.

PATRIZI, Francesco, (Lat. *Patricius*) a philosopher and man of letters in the sixteenth century, was born in 1529 in the island of Cherso on the coast of Dalmatia, but he derived his origin from the family of Patrizi in Sienna. At an early age he was sent for education to Padua, where he studied under some of the most eminent masters of the time. In 1553 he began to appear as an author in some miscellaneous Italian tracts. He finished his studies in the following year, and after some excursions, returned to his own country. In 1557, with the view of obtaining the patronage of the duke of Ferrara, he published a panegyrical poem on the house of Este, entitled, "L'Eridano," in a novel kind of heroic verse of thirteen syllables, not, however, of his own invention. For several successive years he passed an unsettled life, in which he twice visited the isle of Cyprus, which was his abode for seven years, and which he finally quitted on its reduction by the Turks in 1570 or 1571. He also travelled into France and Spain, and spent three years in the latter country, collecting a treasure of ancient Greek MSS. which he lost on his return to Italy. In 1578 he was invited to Ferrara by duke Alphonso II. to teach philosophy in the university of that city. He had remained there fourteen years, when, upon the accession of Clement VIII. to the popedom, he was appointed public professor of the Platonic philosophy at Rome, which office he filled with great applause till his death in 1597.

Of the various branches of science and literature cultivated by this learned man, ancient philosophy was that by which he most distinguished himself. His work, entitled, "Discussiones Peripateticæ," of which the first part was printed at Venice in 1571, and was reprinted with three others at Basil in 1581, is characterised as a learned, perspicuous and elegant performance. After having commenced with a very particular account of the Aristotelicphilosophy and its author, composed with singular erudition, he becomes a violent oppugner of it, and undertakes entirely to subvert it. In a second work, entitled, "Nova de Universis Philosophia," he proposes a new system, founded upon the Platonic philosophy, but with such additions and alterations as seemed requisite. It is, however, in reality, a compound of useless subtleties and chimæras; and like many other philosophers, he has shown himself more happy in refuting error than in establishing truth. Yet he deserves praise, for having been one of

the first moderns who attentively observed the phenomena of nature; and he made good use of the opportunities afforded by his travels to collect remarks concerning various points of astronomy, meteorology, and natural history. He was superior to vulgar prejudices, and rejected the vain science of judicial astrology, then so much in vogue. It is remarkable that in one of his "Dialogues on Rhetoric" he advances, under the fiction of an Ethiopic tradition, a theory of the earth perfectly similar to that afterwards proposed with so much fancy and eloquence by Dr. Thomas Burnet. His propensity to new ideas also appeared in what he wrote respecting the mathematical sciences. In his "Nova Geometria," published in 1587, he attempted to establish certain rules better than those hitherto adopted in geometrical processes; but he appears to have made no converts to his system. His "Paralleli Militari," published in 1594, though a work of much ingenuity and erudition, drew upon him some ridicule for his projects and speculations in an art of which he was so practically ignorant as that of military engineering. In his "Dieci Dialoghi della Storia," in which he treats at large on the art of writing history, the same spirit has led him into frequent digressions upon speculative topics, which are neither instructive nor amusing. Besides his original writings, he appeared as a learned editor in the following publication: "Oracula Zoroastris, Hermetis Trismegisti, et aliorum ex scriptis Platonicorum collecta, Græce et Latine, præfixa Dissertatione Historica," *Ferrara*, 1591. *Brucker. Moreri. Tiraboschi.*—A.

PATRU, Oliver, a distinguished French pleader and man of letters, was born at Paris in 1604. His father, who was a procureur in the parliament, brought him up to the bar. After having visited Rome, he returned to Paris and frequented the courts of law, cultivating with great assiduity the talent of speaking and writing with purity. His reputation procured him admission to the French academy in 1640; and at his reception he delivered an oration of thanks, which pleased that body so well, that it became thenceforth the rule for every new member to pronounce a similar harangue. Patru was connected with most of the eminent literary characters in France of that period, and was consulted as an oracle upon every question relative to language. Vaugelas derived great assistance from him in his remarks on the French language, for which he has made a proper acknowledgment. Boileau, Racine, and other wits, read their works to him, and profited by his remarks. Racine, indeed, sometimes shrunk from the severity of his animadversions; but the correct Boileau seems to have been fully sensible of their value. As Patru, from what cause we are not informed, fell into a state of indigence, Boileau purchased his library, and generously permitted him to retain it during his life. That a poet should be the pecuniary benefactor of a celebrated pleader, seems contrary to the usual order of things; but Patru was probably more engaged in polishing his style than in turning over lawbooks and hunting for clients. He was a man of a philosophical spirit, generous, compassionate, and not depressed by the frowns of fortune. His opinions were of the sceptical cast, on which account he was visited by Bossuet in his last illness, for the purpose of exhorting him to edify the public by some demonstrations of religious conviction. "It will more become me (said Patru) to be silent, for men in their last moments talk only through weakness or vanity." It was reported, however, that he died like a good christian. On his death-bed he received a visit from the minister Colbert, who brought him a late donation of five hundred crowns. He expired in January 1681, in his seventy-seventh year.

As an author, Patru was principally known by his "Plaidoyers," which have the merit of being free from the former barbarisms of the bar, but are without warmth or imagination. He also wrote harangues, letters, and the lives of some of his friends, which have a similar character of cold correctness, and have lost their former reputation. The best edition of his works is that of 1732, in two volumes quarto. *Moreri. Nouv. Dict. Hist.*—A.

PAVILLON, Nicholas, a pious and celebrated French prelate in the seventeenth century, was a son of an advocate of the parliament of Paris, in which city he was born in the year 1597. Being destined to the church, he was placed under the direction of the famous Vincent de Paul, founder of the congregation of the priests of the missions, who, finding him well qualified by abilities and inclination for the purposes of the society, employed him in the work of preaching and instruction in different parts of the kingdom. He also appointed him director of the order of the Daughters of Charity, and of the *conferences* for the instruction of young ecclesiastics. So high was the reputation which he acquired by his virtues, his zeal, and particularly by his

Jac. Lubin Sculp.
Olivier Petit
de l'Academie Françoise.

S. PAVLVS APOSTOLVS

pulpit talents, that cardinal Richelieu was induced to recommend him to king Lewis XIII. who nominated him bishop of Alet in Lower Languedoc. This diocese needed the indefatigable zeal and exertion of such a person as our prelate, to reclaim it from the low state of ignorance and vice into which it had been sunk, owing to the licentiousness introduced during the civil wars, as well as the neglect and dissipation of the ecclesiastics. To this work he applied with steady and unceasing ardour, and had the satisfaction of being witness to a wonderful reformation, both among the clergy and the people of the diocese in general. It is true, that by the firmness with which he conducted himself he created enemies, whose complaints at court occasioned the king to appoint commissaries to examine into his conduct; who, after a deliberate enquiry, gave an honourable verdict in his favour. During the reign of Lewis XIV. he fell under the royal displeasure, by uniting with those of his episcopal brethren who opposed the *Formulary*, refused submission to the *Regale*, and defended the writings of Jansenius. He died in disgrace in 1677, when upwards of eighty years of age. He was the author of a celebrated ritual, entitled, "A Ritual for the Use of the Diocese of Alet," with instructions and rubricks in French, 1667, quarto. This work was complained against before the inquisition at Rome, and, after a severe examination, was placed among proscribed books in the *Index*, and condemned by a decree of pope Clement IX. That decree, however, was not received in France, where the Ritual had an extensive circulation, and the bishop of Alet, in defiance of the papal prohibition, continued the use of it in his diocese. He also published an esteemed collection of "Ordinances, and Synodal Statutes," from the year 1640 to 1647, which were printed in 1655, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

PAVILLON, Stephen, a man of letters, nephew to the bishop of Alet, was born at Paris in 1632. He was educated partly under his uncle, with whom he acquired a great knowledge of divinity and ecclesiastical history. His proper profession, however, was that of the law, and he obtained the post of advocate-general at Metz; but a delicate constitution, and a love of study and retirement, caused him to resign that office, and devote himself to a life of leisure. The amenity of his manners and the charms of his conversation procured him many distinguished friends; and during the fits of the gout, to which he was a martyr, his easy chair was surrounded by persons of rank and eminence. His indolence or his philosophy caused him to refuse the office of preceptor to a young prince, though it would have made his fortune. Lewis XIV. gave him a pension of two thousand livres, and madame de Pontchartrain, on sending him the brevet, told him that it was only till something better offered. Pavillon, who was then very ill, sent for answer, that if the lady meant to be his benefactor, she must make haste. He died in 1705, at the age of seventy-three. He was a member both of the French academy, and of that of inscriptions, without having solicited a seat in either. His literary reputation was chiefly founded on his poems, which for the most part were of the light kind, and were characterised by ease, delicacy, and gaiety. He also wrote letters in the manner of Voiture, with a mixture of verse and prose. His earliest productions are marked with the frivolous gallantry of the age; but he rose to a more dignified and instructive manner. The most complete edition of his works was printed at Paris in two small volumes, 12mo. 1747. *Moreri. Nouv. Dict. Hist.*—A.

PAUL, Saint, the great apostle of the Gentiles, was of pure Hebrew descent, of the tribe of Benjamin, and born at Tarsus the metropolis of Cilicia, about three years after the birth of Christ, according to the most probable computations of the learned. In his early life he was known by the Hebrew name of *Saul*; but after the commencement of his preaching in Gentile countries he was generally called *Paul*, either, as some think, out of compliment to Sergius Paulus, proconsul of Cyprus, whom he converted to christianity, or because it was more familiar to the Greeks and Romans. He inherited from his ancestors the privileges of a Roman citizen; and it is probable that he was initiated in the knowledge which he afterwards discovered of the learning, religion, manners, and customs of the Greeks, in his native place, which was at that time distinguished by eminent seminaries of education. From Tarsus his father, who was a Pharisee, sent him to Jerusalem, where he was placed under the tuition of Gamaliel, a celebrated rabbi of that sect, in whose school he made a great proficiency in the study of the law, and of the traditions pretended to be handed down from Moses and the prophets. In compliance, likewise, with the Jewish custom of teaching the youth, even of the highest birth, some mecha-

nical employment, that they might be enabled, in cases of necessity, to maintain themselves without being obliged to depend upon the liberality of others, he was instructed in the art of *a maker of mechanical instruments:* for that such is the true meaning of the word which has been commonly rendered a *tent-maker*, is satisfactorily shewn by Michaelis. He possessed excellent natural abilities, quickness of apprehension, strong passions, and firm resolution. He appears also, from his early years, to have been remarkable for an unblemished life; faithful to the dictates of his conscience, according to the knowledge which he had acquired; and zealous for the interests of truth and virtue. It is true that in the exercise of his zeal, he was led by the prejudices of his education, and the example of his brethren of the sect of the Pharisees, to unwarrantable lengths in opposing christianity on its first appearance in the world. Believing Jesus to be an impostor, he became the bitter enemy of all who made a profession of his faith, and even thought himself bound in duty to persecute and put them to death. Hence he was led to be present at the cruel murder of the protomartyr Stephen, and to shew his approbation of it, by taking care of the upper garments of the false witnesses who took the lead in stoning him to death. Hence he became an active instrument of the malice of the Jewish rulers against the believers in Christ, after Stephen's death, and, having received a commission from the chief priests, "made havock of the church," entering into the houses where the disciples met for the worship of God, and dragging men and women to prison, that they might be punished. In consequence of the severity with which he thus harassed them, many of the believing brethren fled from Jerusalem, and were dispersed throughout Judea and Samaria, while others took shelter in foreign cities.

So far was Paul carried by his false zeal against the followers of Jesus of Nazareth, that, not contented with persecuting them in Judea, he obtained letters from the high priest to the synagogues at Damascus, with which, accompanied by assistants equally bigoted with himself, he set out for that city, with the design of bringing prisoners to Jerusalem such of the Jewish inhabitants as were proselytes to the new faith. When they arrived near to Damascus, a miraculous occurrence took place, which defeated their intention, and converted Paul into a preacher of that very faith which he had been so zealous to destroy. At midday, a supernatural light suddenly shone around them, inexpressibly more resplendent than the brightness of the sun, which filled Paul and his companions with such surprize and terror, that they all fell prostrate on the earth. While they were in this posture, Paul heard a voice, calling him by name, and mildly reproaching him with the enmity which he discovered to his cause. Upon Paul's humbly asking who it was that thus addressed him? he received for answer, "I am Jesus, whom thou persecutest." At the same time Paul was ordered to stand up on his feet, that he might have ocular demonstration of the actual presence of him whom the chief priests had crucified at Jerusalem, and of his having really risen from the dead, as his disciples affirmed. This direction Paul obeyed, and distinctly saw Jesus standing before him, but was so unable to bear the dazzling splendour of his appearance, that he fell to the earth a second time. Fully convinced that the high pretensions claimed for Jesus were supported by divine power and authority, Paul now yielded himself up implicitly to his will, declaring his readiness to do whatsoever he should command him. He was then informed that Jesus had selected him for one of his apostles, and commissioned him to preach to the Gentiles in his name, and to turn them from darkness to light; and then directed him to go into the city of Damascus, where he should be instructed what he was to do. Such was the effect of the supernatural brightness which accompanied this appearance of Jesus, that it had struck Paul blind, so that he was obliged to be led by his companions to the house of a person with whom they appear to have been acquainted; and in this condition he remained three days, which he spent in continual fasting, as a proper expression of his bitter grief for having persecuted the disciples of Jesus, and in offering up fervent prayers to God for the pardon of that sin. During this time, among other visions and revelations for his information respecting what he was to do, he saw a man named Ananias coming in, and by putting his hand on him restoring his sight. On the third day of his fasting this Ananias, who was highly esteemed by all the Jews at Damascus for his piety and virtues, and had become a disciple of Christ, being directed by a vision, came to the house where Paul was, whose sight was restored in the manner which had been shewn to him; after which he immediately submitted to the rite of baptism, in token of his faith, repentance, and pardon.

This ceremony was followed by his reception of the same extraordinary and miraculous powers which distinguished the other apostles, and was a necessary qualification for the great employment to which he was appointed.

The conversion of St. Paul, according to the most probable evidence which has been collected by the learned, took place in the year of Christ 36, or the beginning of 37, when he was in the thirty-fourth year of his age. After this event he continued only a short time with the disciples at Damascus, and then went into Arabia. In this country he was instructed by immediate revelation in the duties of his office, and the doctrines of the gospel; which, since the ascension of Christ, was the only proper method of training an apostle. He also received, in the same mode of communication, a complete knowledge of whatever took place during the ministry of Christ on earth; of his sayings, miracles, sufferings, crucifixion, resurrection, and ascension; of the design both of the law and the gospel, and of the confirmation which the latter derives from the writings of Moses and the prophets; by which means he was qualified to preach the gospel, to testify the resurrection of Jesus, and to prove him to be the Christ, without receiving either instruction or gifts through the medium of the other apostles. After continuing in Arabia more than two years, Paul returned to Damascus, where he preached in the synagogues, proving that Jesus was the Christ, or promised Messiah, with such eloquence, force, and cogency of argument, that the Jews in that place were confounded and silenced. Provoked at their defeat, they formed a design against his life, and prevailed upon the governor to guard the city so strictly, in order to prevent his escape, that the disciples were obliged to let him down by the wall, through a window, in a basket. Having by this means eluded the vigilance of his enemies, Paul set out for Jerusalem, whence he had been absent more than three years, preaching that Jesus was the Christ in the different towns through which he passed, as he had done at Damascus. When he came to Jerusalem, he endeavoured to unite himself with the disciples; but, as it was a time of persecution, they were afraid of him, not having received any intelligence about what had passed at Damascus, and in the way thither, and being suspicious that he assumed the character of a believer for the purpose of betraying them. However, he met with Barnabas, who, when he heard of what had befallen him, was satisfied of the reality of his conversion, and introduced him to James and Peter. After this he was willingly received by the other disciples, whom he also convinced of his sincerity, by the boldness with which he defended the cause of Christ, particularly against the Jewish proselytes from the Grecian provinces, whose zeal for the institutions of Moses had brought them to Jerusalem. These persons, as is not uncommonly the case with new converts to any cause, were so warmly attached to the system which they had recently adopted, that they were filled with the utmost rage against Paul for preaching Jesus; and being also instigated by the rulers, who could not forgive him for going over to the persecuted party, they formed a plan for putting him to death. Intimation of their design having been conveyed to the brethren, they prevented it from being carried into execution by conducting him in safety to Cæsarea, whence they advised that he should go to Tarsus, thinking that he might preach the gospel to the Jews in his native city with more success and less hazard, than in Judea. Accordingly Paul came to Tarsus, where he appears to have continued three or four years. Though the sacred history does not give any particulars of his proceedings during that period, yet we cannot doubt but that he was busied in the work of the ministry, preaching in the name of Christ to native Jews and proselytes to the Jewish religion. It is probable also that, though Tarsus was his home, yet as it was situated upon the sea-coast, he visited from thence many other places, for the purpose of preaching the gospel; and that in his travels by land, or short voyages to neighbouring countries, he met with some of those disasters and shipwrecks to which there is a reference in the recital of his sufferings which he made to the Corinthians.

In the mean time, the persecution of the churches in Judea having ceased, Peter visited the disciples in different parts of that country; and, in obedience to the divine command communicated in a vision, went to the house of the centurion Cornelius at Cæsarea, where he preached to Gentiles; and gave such an account of his reasons for that proceeding to the apostles and brethren at Jerusalem upon his return, as led them to acquiesce in it, and to glorify God for "granting unto the Gentiles also repentance unto life." During the time of persecution, some Jews of Cyprus and Cyrene who were driven from Jerusalem, travelled to Phenice, and Cyprus, and Antioch, in which

places they preached the gospel to Jews, and the proselytes to judaism. Some time after their arrival at Antioch, hearing of Peter's having delivered the truths of the kingdom of God to the Gentiles at Cæsarea, they also extended their ministry to the Gentile inhabitants of the city where they resided, some few of whom might possibly be devout men like Cornelius, but the greatest part of them must have been heathen idolaters. So abundant was the success which attended their labours, that when information of it was brought to the church at Jerusalem, they sent Barnabas to confirm the new converts; and so great was the speedy increase of their numbers under his ministry, that, finding the work too heavy for himself alone, and wishing to have the assistance of an able fellow-labourer, he went to Tarsus, whence he brought Paul to Antioch, in the year 43. Here they continued their joint labours for a whole year, and made such considerable additions to the number of believers, that they attracted the particular notice of the heathens, and were for the first time distinguished by the denomination of *Christians*; which name, as it has a Latin, and not a Greek termination, was probably given to them by the Romans, to discriminate them as a peculiar sect of which Christ was the founder. While Paul continued at Antioch, he appears to have had those visions and revelations mentioned by him to the Corinthians, in which he speaks of himself as having been caught up into Paradise, where he heard and saw things of which he was not permitted to speak; but which were made known to him in this extraordinary manner, to encourage him in the arduous and dangerous undertaking of preaching the gospel to the Gentiles. During the same time, a prophet called Agabus having predicted that the whole land of Judea was about to be visited by a great famine; the new converts at Antioch made liberal contributions for their relief, in proportion to their respective abilities, and sent them to the elders of the church at Jerusalem by the hands of Paul and Barnabas. It appears to have been during this visit to that city, which was in the year 44, that Paul, while praying in the temple, was thrown into a trance or extacy, in which he had a vision of Christ, who commanded him to hasten his departure, that he might proceed on that mission into Gentile regions, for which he was particularly designated when called to the office of a apostle.

In obedience to the command of Jesus, Paul and Barnabas left Jerusalem and returned to Antioch, accompanied by John, whose surname was Mark, whom they took with them as their assistant in the ministry. From Antioch, after being solemnly recommended to the divine blessing by prayer and the imposition of the brethren's hands, according to the custom of those countries, they proceeded to Cilicia; and from thence they sailed to Cyprus, where they preached with great success both in the Jewish synagogues, and before the idolatrous Gentiles, and converted the proconsul, Sergius Paulus, by the excellence of their doctrine, and the miraculous punishment of Barjesus, or Elymas, the pretended magician, for his insidious opposition to it. Departing from Cyprus, they landed at Perga in Pamphilia, where John Mark deserted them, as we have related in his life; and from thence they travelled to Antioch, the capital of Pisidia, Iconium in Lycaonia, Lystra, Derbe, and other cities and districts in Lesser Asia, in which they made multitudes of proselytes, and wrought many miracles in support of their doctrine. The account of this progress, which lasted two or three years, though given, upon the whole, with great conciseness in the history of the Acts of the Apostles, contains, nevertheless, two remarkable speeches of St. Paul, and sufficiently circumstantial relations of the principal incidents which befel them. After their return from this journey, it is said of our apostles that "they abode long time with the disciples in Antioch." While they continued in this city, a circumstance occurred which gave rise to a considerable discussion among the primitive believers, and occasioned a memorable decree of the apostles and elders respecting the observances of the Mosaic ritual. Some mistaken proselytes, who came to Antioch from Judea, zealously taught the brethren, in public and private, that unless they were circumcised, according to the manner prescribed in the law of Moses, and observed the whole system of his precepts, they could not possibly be saved by the gospel, which was intended to make all that are converted to it Jews; and that they could not otherwise be true and genuine christians. This doctrine, which could not but be disagreeable to the converts from among the Gentiles, was strenuously opposed by Paul and Barnabas, who maintained, that christians converted from other nations were as free from the Mosaic law, as if it had never been given at all. In order to obtain satisfaction on a point which affected the liberties and consciences of a vast

number of believers, the church at Antioch resolved, that Paul and Barnabas, accompanied with Titus, who was a Gentile convert, and some others of their number, should go up to Jerusalem, and be governed by the decision of the apostles and elders in that city on this grand question. Accordingly, they repaired thither, where, on an appointed day, an assembly or council was held, which, after much debate, occasioned by some believers of the sect of the Pharisees who were still zealous for the observance of the ceremonial law, determined that the Gentiles ought not to be subjected to the burthens of the Mosaic institution, and that by the gospel they were called to a perfect law of liberty. That their decision might have the more weight with the christians at Antioch, they deputed Judas and Silas to accompany Paul and Barnabas on their return to that place, that they might attest by word of mouth what was the unanimous judgment of the assembly. This council was held in the year of Christ 49, or 50.

Not long after their return to Antioch, Paul made a proposal to Barnabas, that they should visit the brethren in every city where they had made converts to the cause of Christ, and examine what was the state of religion amongst them. On this occasion Barnabas determined to take with them John Mark; to which measure Paul would not consent, on account of his former desertion of them. To such a length was the difference carried between the two apostles on this head, that they separated from each other, and Paul chose Silas for the companion of his travels. Having departed from Antioch, they went through Syria and Cilicia, confirming the churches, and making new converts; and afterwards they went into Lycaonia, where Paul found Timothy at Lystra, and took him for one of his assistants in preaching the gospel. From this country they passed into Phrygia and Galatia, where they confirmed and founded many churches, and then came to Troas, a noted sea-port, where travellers from the upper coasts of Asia commonly embarked to pass into Europe. At this place they were joined by Luke; and Paul had a vision, in which he was directed to proceed to Macedonia, and to commence proselyting the Greek nations of Europe to the christian faith. In obedience to the heavenly admonition, he took shipping with his three assistants, and landed at Neapolis on the Thracian shore, whence they proceeded to Philippi, the chief city of that part of Macedonia, and a Roman colony. Here they continued some time, preaching the gospel with great success both to Jews and Gentiles, and laying the foundations of a numerous church, to which Paul afterwards directed one of his Epistles. Among other proofs by which that apostle established his claim to a divine commission, was the restoration to her right mind of an insane female slave, who, from the incoherent rhapsodies which she uttered, was supposed to possess a spirit of inspiration, and brought much profit to her masters from the credulous multitude, who believed her capable of predicting good or ill fortune, and of resolving difficult questions. Exasperated that by this cure their hopes of future gain were at an end, these men seized Paul and Silas, dragged them before the prætors of the city, and accused them of introducing a new religion, in opposition to the laws. This accusation excited the cry of the assembled populace against them, and the magistrates were so regardless of justice, that, without any trial, they commanded that they should be stripped, and severely beaten with rods; after which they were put into the stocks, in the most secure room of the common prison. This injurious treatment the apostle and his fellow-prisoner sustained with fortitude and joy: for in the middle of the night they were distinctly heard praying and singing praises to God. While they were thus engaged, on a sudden a miraculous earthquake took place, which burst open all the doors of the prison, and loosened the fetters from off all the prisoners. This shock awakened the jailor, who, upon finding the prison-doors open, drew his sword, and would have killed himself, supposing that the prisoners had all made their escape, and that he should be accused of connivance and treachery: but Paul prevented the desperate deed, by calling out to him with a loud voice not to do himself any harm, since all the prisoners remained quiet in their rooms. Upon this the jailor called for a light, and came trembling and fell down before Paul and Silas, whom he immediately brought out from their place of confinement, earnestly enquiring how he might secure that salvation which was the subject of their preaching. So powerfully convincing was the discourse which they then held concerning the character and doctrine of Christ, that the jailor and all his family professed themselves believers, and were baptized that very night. On the next day the prætors, who had most probably been terrified by the earthquake, and had doubtless heard of the miracu-

lous opening of the prison-doors, sent their lictors with an order for setting Paul and Silas at liberty. But Paul thought it now proper that he and his fellow-sufferer should announce their civil rights as Roman citizens, and take the opportunity of animadverting on the illegal proceedings of which they were the victims. They therefore refused to be dismissed privately, like criminals who had received mercy, but insisted on the magistrates conducting them respectfully out of the prison, as the least reparation for the arbitrary violation of their privileges. No sooner were the prætors informed that Paul and Silas were Roman citizens, than they became alarmed for the consequences of their own illegal conduct, well knowing that they had exposed themselves to very high penalties, should the injured parties carry on a process against them. With these impressions they repaired to the prison, and, after entreating the sufferers not to resent the wrongs which they had received, publicly released them in an honourable manner, requesting at the same time that they would depart peaceably from the city, to prevent any popular tumults, and that they might not be exposed to the disappointed rage of their accusers. Having, therefore, comforted and taken his leave of the brethren, with whom Luke remained behind, Paul departed from Philippi, accompanied with Silas and Timothy.

The next place where Paul founded a christian church, was at Thessalonica, a large commercial city in Macedonia, where there was a Jewish synagogue. Here Paul reasoned three sabbath-days with the people of his own nation, proving from their scriptures the claims of Jesus to the character of the Messiah; and though the number of converts from amongst them was but small, the apostle had much better success with the proselytes to judaism, and even with the idolatrous Gentiles, great numbers of whom were convinced both by his preaching and by the miracles which he wrought. This success excited the envy and indignation of the unbelieving Jews, who instigated a riotous and profligate mob to collect together, which threw the whole city into confusion. With these instruments they attacked the house of Jason, with whom Paul and his companions lodged, hoping to make them the victims of popular fury; and when they could not find them, they seized Jason, and some others of the brethren, and dragged them before the rulers of the city, accusing them of receiving and giving shelter to men who created disturbances wherever they came, and who promoted rebellion against Cæsar, by preaching up obedience to "another king, one Jesus." But the magistrates, after examining into the formidable charge, finding that it rested on a misconception, or designed perversion of the apostles' language, contented themselves with taking security of Jason and the others for their good behaviour, and then dismissed them. The brethren, however, fearing some new tumult might arise, sent away Paul and Silas by night to Berœa, a populous city in the neighbourhood, where they met with great success in gaining proselytes, both from among the Jews and Gentiles, till some unbelieving Jews from Thessalonica found means to excite the popular clamour particularly against Paul, whom it was thought proper to conduct privately to Athens, where he waited for his brethren. His arrival at this city appears to have been either towards the close of the year 51, or at the commencement of 52. Athens, though now past the zenith of its political splendour, was the greatest seat of learning and politeness in all the Roman empire, where almost all the Roman youth of family and fortune were sent to study philosophy, polite literature, and the liberal arts, under the ablest professors of the age. It was at the same time, equally distinguished for the multitude of its temples and altars, and for the attachment of the people to the superstitious rites and ceremonies of polytheistic worship, which had been handed down to them from their ancestors. The abject idolatry in which they were sunk, notwithstanding their advantages for acquiring knowledge, induced Paul, not only to preach to the Jews, and their proselytes in the synagogues, and to dispute with them on the distinguishing tenets of christianity, but to seize every opportunity of discoursing on them with those Athenians whom he met with in the public edifices in the great forum or market-place. Here he had for opponents some of the Epicureans and Stoics, which were the most distinguished sects of philosophers at that time, who brought him to the Areopagus, where the illustrious court sat which took cognizance of all matters relating to religion, that he might give those judges a particular account of the doctrine which he advanced. In the seventeenth chapter of the Acts of the Apostles, we have an interesting account of the address and eloquence which Paul displayed on this occasion, so as to avoid giving offence to his audience, while he enforced the

great principles of natural and revealed religion, and shewed the absurdity of the commonly received idolatry. But when he spake of the resurrection of the dead, some made a jest of the doctrine, while others promised to hear him again on that subject; and having thus spoken they put an end to the apostle's discourse and to the assembly. Finding but little prospect of success with men, whose minds were barred by prejudice and the pride of worldly wisdom against the reception of the simple truths of the gospel, the apostle soon took his leave of Athens, and proceeded to visit other parts of Greece.

In the year 52, Paul came to the populous and wealthy city of Corinth, where he chiefly resided during a year and six months, and made numerous converts from the Jews and Gentiles in that place and the neighbouring country of Achaia. Provoked to rage at his success, the unbelieving Jews concerted a plot against Paul, on whom they made a violent assault, and carried him before the tribunal of Gallio the proconsul of Achaia, tumultuously accusing him of persuading the people to follow a mode of worship which was not sanctioned by the laws; but Gallio, wisely and equitably regarding the alleged charge to be no offence against the peace and good order of society, and not to call for his interference as a civil magistrate, ordered the accusers of Paul to be driven away from his tribunal. He was also so fully convinced of the bigoted malignity which had prompted the Jews to this proceeding, that he overlooked the irregular conduct of the Greeks, who violently beat Sosthenes the ruler of the synagogue, even under the eye of the magistrate, by way of punishment for the confusion of which he had been an active promoter. After some further stay in Corinth, Paul embarked for Syria at the port of Cenchrea, accompanied by Aquila and his wife Priscilla, converts to the christian faith, having shaved his head, according to the custom of the Jews, in consequence of a vow into which he had entered to express his gratitude to God for his deliverance from the dangers to which he had been exposed. As the vessel in which they sailed had occasion to touch at Ephesus, Paul would not neglect the opportunity which offered of preaching Christ, but entered the Jewish synagogue, and argued so powerfully in favour of his pretensions, that he made no little impression on his auditors, who expressed a desire that he would continue some time with them; with which his vow would not permit him for the present to comply. Resuming his voyage, therefore, he sailed to Cæsarea, whence he went to Jerusalem, where he completed his vow and kept the feast of Pentecost. When the feast was over, and he had enjoyed a short friendly intercourse with the church in that city, he went to Antioch; and, after spending some time there, commenced a progress through all Galatia and Phrygia, visiting and confirming the churches which he had before established in those countries. In this journey Paul had several assistants, and among others Timothy, Titus, and Sosthenes, his former enemy at Corinth who had become a convert to the gospel. With these companions he came to Ephesus towards the close of the year 53; and to that city, including most probably the contiguous districts, he confined his personal labours till the year 56.

The first persons to whom Paul preached christianity at Ephesus were his countrymen the Jews, in whose synagogue "he spake boldly for the space of three months," reasoning in defence of the truth of the gospel dispensation. And when he found that the greater number of them were hardened by their prejudices against conviction, he withdrew with the disciples whom he had made to the school of one Tyrannus, who was probably an orator or philosopher, where he preached and maintained the christian doctrine against all opponents; by which means it was widely disseminated among the Jews and Greeks who flocked to that city from the neighbouring province of Asia. At the same time Paul confirmed this doctrine by the numerous extraordinary miracles which he wrought, and the supernatural gifts which he communicated to some of the believers, who had been prepared for the reception of christianity by the preaching of John the Baptist. But this success which attended his labours excited against Paul the enmity of the bigoted worshippers of Diana, whose temple at Ephesus was, on account of its magnificence, reckoned one of the wonders of the world; and it particularly alarmed the jealousy of one Demetrius and his fellow crafts-men, who procured great profit by making silver shrines, or small models of the temple and image of the goddess, which were sold to the crowds who came from distant parts to worship her. These men perceiving that, if the doctrine of Paul prevailed, their trade would soon be at an end, collected together their workmen, and by an inflammatory address to their superstition and

avarice, roused them to the highest pitch of fury against Paul and his associates, and led them to unite in the common cry of "Great is Diana of the Ephesians." With this cry they ran about the streets, giving the alarm to the populace, till the whole city was thrown into confusion; and having seized upon Gaius and Aristarchus, two of Paul's companions, they dragged them to the theatre, probably with the design of throwing them to the wild beasts which were usually kept there. In this critical situation of his friends, Paul would have ventured to go into the theatre, that he might endeavour to bring the multitude into a better temper, had he not been dissuaded by other friends, among whom were some of the principal people in the province. At length, after the uproar and confusion of the assembled crowd had lasted about two hours, the town-clerk, or proconsul's secretary, to whom the direction of affairs in the city was committed, by his authority obtained silence; when, after securing their attention by an address in which he availed himself of their prejudices, he reproved them for the irregularity of their proceedings, by which they had rendered themselves amenable to the higher powers. He added, that if Demetrius and his fellow-craftsmen had just cause of complaint against the men in custody, or any other persons, the way to obtain redress and the punishment of the offending party, was by an appeal to the courts of law and magistracy, which were always open for the administration of justice. Having thus spoken, he dismissed the assembly and set the prisoners at liberty.

Some time after this riot, Paul took his leave of the church at Ephesus and travelled into Macedonia; whence he went to visit the churches which he had planted in Achaia, Corinth, the Peloponnesus, and other countries. Of these journeys, which employed the apostle during two years, we have no regularly digested account; but it is probable that in that interval he went into Illyricum, and also to Crete, where it is certain that he personally laboured in propagating the gospel. Having received very large contributions from the Greek churches, for the relief of the poor christians in Judea, at Paul's particular request deputies were chosen to accompany him to Jerusalem, that they might be witnesses of their being applied to the objects intended. With these deputies, and accompanied by Luke, Paul came from Corinth to Philippi, where they embarked for Troas. Here Paul staid some days, in order to confirm in the faith the numerous christian converts in that city and neighbourhood: and in this interval he miraculously restored to life a young man who was accidentally killed by falling from the third story of the house where the apostle was preaching. In the twentieth and twenty-first chapters of the Acts, we are presented with the particulars of Paul's progress from Troas to Jerusalem, which it is not necessary to detail; a record of his very important and pathetic discourse upon his taking final leave of the elders of Ephesus at Miletus; and an account of his courageous resolution in persisting to proceed on his journey, notwithstanding repeated predictions of the troubles in which he would be involved by his unbelieving countrymen. Paul arrived at Jerusalem in the year 58, in time to observe the feast of Pentecost. On the next day after his arrival, he had a meeting with the apostle James, and the elders of the church, to whom he introduced the companions of his journey, in whose presence, no doubt, he delivered up the charitable contributions which he had brought with him for the relief of the poor christians in Judea. He then gave them a particular account of his great success in planting the gospel among the Gentiles; which was received by them with the highest satisfaction. As, however, a false report had been propagated at Jerusalem and in Judea concerning Paul, that he taught the Jews in Gentile countries to forbear circumcising their children, and entirely to renounce the law of Moses, the apostle James and the elders advised him on the present occasion, when there was such a confluence of the Jews from all parts at the feast, to satisfy them that it was without foundation, by assisting four of the brethren who were under a vow, while discharging the same in conformity to the Jewish ritual. To this advice Paul readily assented; and on the next day, after purifying himself with these Nazarites, he entered with them into the temple, to signify to the priests their resolution to accomplish the days of purification, as the law required till an offering should be offered for each of them.

Before the days of purification were completed, some Jews, who had violently opposed Paul while he was propagating the gospel in the province of Asia, perceiving him and his companions in the temple, raised a loud outcry against the apostle, accusing him of teaching every where principles subversive of the law of Moses, and even of polluting the temple by

bringing uncircumcised Greeks into it. These charges having highly enraged the assembled multitude, they laid hold on Paul and dragged him tumultuously out of the temple, with the design of beating or stoning him to death. In the mean time intelligence of the tumult had been brought to Lysias, the commander of the Roman garrison in the adjoining castle of Antonia, who, knowing well the importance of checking such commotions at their first appearance, came to the place with a band of soldiers, and having rescued Paul from the fury of the crowd, commanded that he should be kept in chains at the castle, till he had made enquiry into his character and behaviour. He was pleased, however, at Paul's request, to permit him to speak to the people from the stairs leading to the castle, before he was placed in confinement. Of this indulgence Paul availed himself to refute the accusations of his enemies, and to lay before them a short account of his life and conversion. This he did in the Hebrew tongue, which procured him silence and attention, till he mentioned the commission which he had received from Christ to preach to the Gentiles; when the Jews broke out into a fresh transport of rage against him, and united in the loud cry, "Away with such a fellow from the earth, for it is not fit that he should live." When Lysias perceived that Paul's speech, which was to him unintelligible, had rather exasperated than appeased the multitude, he gave orders that he should be brought into the castle, and put to the question by scourging, that he might know the real cause of their hatred to him. This cruel treatment, however, the apostle escaped, by avowing himself a Roman citizen, and claiming the privileges of his birthright. On the following day Lysias released Paul from his fetters, and brought him before the Jewish council, that he might learn with certainty what the crimes were of which he was accused. In this council, which consisted of members belonging to both the sects of Pharisees and Sadducees, the apostle, after boldly insisting on the unimpeachable innocence of his life, avowed himself to be a Pharisee, the son of a Pharisee, and maintained that the persecution which he suffered was partly to be attributed to his zeal in propagating the doctrine of the resurrection of the dead. Upon this a warm contest arose in the council between the parties of the Pharisees and Sadducees: the former, with whom the doctrine of the resurrection was a fundamental tenet, being disposed to come to a resolution that all further proceedings against the prisoner should be relinquished; while the Sadducees, who denied that doctrine, strenuously opposed such a measure. At length they became so violent in their dissension and clamour, that Lysias, fearing lest Paul should be torn to pieces amidst the tumult, sent soldiers to take him by force from the midst of them, and to bring him back into the castle. During the succeeding night Christ appeared to Paul in a vision, encouraging him with his applause for the fortitude and fidelity which he had displayed in his service, and informing him, that as he had maintained his cause at Jerusalem, he was also destined to support it at Rome. On the following day, more than forty of Paul's enemies entered into a plot to assassinate him; but Lysias, having been made acquainted with their design, disappointed their malice by sending him away in the night, under the safeguard of a strong body of troops, to be conducted to Cæsarea, the residence of Felix the governor of Judea, to whose tribunal he referred the apostle's accusers.

So intent were the enemies of Paul on his ruin, that five days after his arrival at Cæsarea, Ananias the high-priest came to that place, accompanied by some of the elders who were members of the sanhedrim, and an orator, or professed pleader, named Tertullus, in order to prosecute the prisoner. Accordingly, at a fixed time they appeared before the governor; when Tertullus, after an adulatory encomium on the administration of Felix, which it was very far from meriting, accused Paul of sedition, of being a sectary, and of profaning the temple; and to these charges the Jewish dignitaries gave their assent. So ably, however, did Paul acquit himself in his defence, that he proved the accusations of sedition and profaning the temple to be wholly unsupported by evidence. As to the charge of being a sectary, he acknowledged that, after the way which they called heresy, he worshipped the God of his fathers; but maintained that by so doing he was not guilty of any crime, since he believed all things that were written in the law and the prophets. Upon this Felix deferred giving his judgment on the matter, till he should have an oppportunity of learning further particulars from Lysias; but so fully convinced was he of Paul's innocence, that he ordered the centurion who had the care of him to allow him every indulgence which was consistent with his situation as a prisoner, and to admit his friends to visit him without restriction. Some time after this, Paul was sent for to give a particular account of his principles as a chris-

tian before Felix, and his wife Drusilla who was a Jewess; on which occasion he took the opportunity of expatiating with so much energy on the subjects of justice, temperance, and the judgment to come, that Felix, who was notorious for his oppression and licentiousness, was unable to conceal the emotions which agitated his breast. He therefore dismissed the apostle for the present; but he afterwards frequently sent for him, hoping to receive offers of money for releasing him. In this situation Paul remained two years, at the expiration of which Porcius Festus superseded Felix in the government; when the latter, in order to ingratiate himself with the Jews, that they might not pursue him to the court of Rome with complaints against his injustice and extortion, left Paul a prisoner. Not many days after Festus had entered upon his new office, he sat in judgment on the case of Paul, and after hearing his accusers, and his defence, asked him if he was willing to be tried before his tribunal in Jerusalem, where the requisite evidence on both sides could be most easily procured. But Paul, who knew that the Jews still retained their design of assassinating him, refused to be accessory to his own destruction by placing himself within the reach of his enemies, and therefore availed himself of his privilege as a Roman citizen, by appealing from all subordinate judges unto Cæsar; upon which Festus, after consulting with his council, declared, that since he had appealed unto Cæsar, to Cæsar he should go. Not long after this king Agrippa, who was a Jew, and his sister Bernice, came to Cæsarea, to compliment the new governor, who, by the mention which he made to them of Paul's extraordinary case, excited their curiosity to see and hear him. In compliance with their wishes, the apostle was brought before them in an assembly of the officers of the Roman army and the principal persons of note and eminence in Cæsarea, and had full liberty given him to enter into a defence of his own character and the tenets which he promulgated. On this occasion Paul gave a concise and impressive account of his life and conversion, and afterwards reasoned so ably in defence of the doctrine which he taught concerning Jesus of Nazareth, confirming what he said by an appeal to the predictions of the Old Testament, that Agrippa was staggered by his arguments, and frankly confessed that Paul had almost persuaded him to be a christian. And the impression which he made upon the rest of his audience was so greatly in his favour, that they acquitted him of all crimes deserving either of death or imprisonment, and agreed that he might have been set at liberty if he had not appealed unto Cæsar.

Festus now determined to send Paul without delay to Italy; and for that purpose delivered him, together with other state prisoners, into the custody of one Julius, a centurion of the Augustan cohort, and a man of singular humanity, who embarked with his charge on board a ship at Cæsarea, in the end of autumn, or towards the beginning of winter in the year 60. On this occasion Paul was not deserted by his christian friends; for we find that at least two of them, namely Luke, and Aristarchus who had accompanied him in some of his former journeys, took shipping on board the same vessel, determined to attend him during his voyage to Rome. The day after they departed from Cæsarea, having occasion to touch at Sidon, Julius kindly permitted Paul to go on shore, and visit his christian brethren in that city. From Sidon they sailed to Myra in Lycia, where the centurion embarked with them on board a ship from Alexandria in Egypt, bound to Italy with a lading of wheat. Arriving afterwards at a port in the island of Crete, Paul advised that they should winter there, since, with the imperfect knowledge of navigation in that age, sailing was now become dangerous, owing to the length of the dark nights, and the tempestuous weather usual at that season of the year. The master of the ship, however, desirous of reaching a more commodious harbour, with the approbation of the centurion again put to sea; but they had not proceeded far before a violent storm arose, which lasted several days, and reduced the ship to such distress, that all hope of safety seemed to be lost. In these circumstances of despair Paul encouraged them by declaring that he had seen an angel of God, who informed him that the ship would be wrecked on the coast of a certain island, but that all on board should escape safe to land. At length, on the fourteenth night after their departure from Crete, the sailors perceived by their soundings, that they were near some shore, and at break of day the ship was stranded on an island named Melita, which is generally believed to be the same with what is now called Malta, though some are of opinion that it was the island of Melita in the Adriatic sea. In this critical juncture, the soldiers who guarded the prisoners proposed that they should be put to death, lest they should seize the opportunity of swimming away and escaping out of their hands; but Julius, being desirous of saving Paul, prevented them from executing

their purpose, and commanded that those who could swim should first throw themselves into the sea and make for the shore, and the remainder on planks and broken pieces of the ship. Having all escaped to land, according to the apostle's prediction, though they were two hundred and seventy-six in number, they met with an hospitable reception from the islanders, who kindled a fire for their relief in their cold and wet condition. Now as Paul was placing a bundle of sticks upon the fire, a viper which was concealed among them fastened upon his hand. When the islanders perceived this, they concluded that he was a murderer, whom the anger of the Gods would not permit to live, though he had survived the dangers of shipwreck; and, knowing how quickly the bite of those venomous creatures generally proved fatal, they expected that he would have swollen, or suddenly fallen down dead: but when they saw that he calmly shook off the reptile into the fire, without receiving the least harm, they changed their opinion concerning him, and said that he must be a deity in human form. On that part of the coast where the ship was stranded, was an estate belonging to the chief man, or governor of the island, whose name was Publius, who kindly received the shipwrecked voyagers into his house, and hospitably provided for them during three days, till proper accommodations were prepared for them; and it must have given no little satisfaction to Paul that he had it in his power to make a return for this generous treatment, by performing a miraculous cure on the father of Publius, who was sick of a fever and bloody flux. The fame of this miracle being soon spread abroad, those who had disorders of any kind were brought to the apostle from every part of the island, who healed them all; and he, doubtless, embraced the opportunity which the resort to him of such numbers of people afforded, of inculcating on them the religion of the gospel, to the truth of which such exercises of a supernatural power bare irrefragable testimony.

After continuing three months at Melita, during which the inhabitants shewed them every kind office in their power, out of gratitude for the extraordinary benefits conferred on them by Paul, Julius embarked with his charge on board a ship of Alexandria, which had wintered in the island, and sailed to Syracuse the capital of Sicily. From this celebrated place, after touching at Rhegium in the southernmost part of Italy, they sailed to Puteoli, a port not far from Naples, where they quitted the ship, Julius intending to proceed from thence to Rome by land. At this place Paul met with some christian brethren, who expressed a strong desire to enjoy the benefit of his instructions and advice; and the good centurion was so indulgent, that he permitted him to continue seven days amongst them. During this interval, intelligence having been brought to Rome of the apostle's arrival in Italy, several of the christian brethren came from thence to meet him; some proceeding as far as *Appii Forum*, at the distance of fifty-one miles, and others to a place called *Tres Tabernæ*, or the Three Taverns, about thirty miles from that city. This testimony of respect and attachment to him when a prisoner, made a strong impression upon the apostle's mind, and enabled him to finish the remainder of his journey with fresh spirit and alacrity, since it afforded him ground to hope for the support and consolation of their friendship during his state of confinement. Paul arrived at Rome, according to the most probable supposition, in the early part of the year 61; and was delivered over by Julius to Afranius Burrhus, the prætorian præfect under the emperor Nero, with such powerful representations in favour of his character and extraordinary endowments, that the apostle was not laid under the same restraint with the other state prisoners, but was permitted to live in his own hired house, probably chained by his right wrist to the left arm of a soldier who was his keeper, according to the Roman custom in such cases. The precise time when he was brought to a hearing before the emperor, cannot be ascertained with any certainty; but their opinion seems to be the most reasonable, who conclude that it took place soon after his arrival at Rome. On that occasion, so universal and powerful was the dread of the tyranny and cruelty of Nero, that none of the christians at Rome would venture to attend Paul into his presence, as we learn from his complaint, "No man stood by me, but all men forsook me. Notwithstanding," added he, "the Lord stood with me, and strengthened me—and I was delivered out of the mouth of the lion." The defence which he made, together with the favourable representations of his conduct which were most probably given in the dispatches of the governor Festus, and the report of Julius the centurion, had so much weight with Nero, that though he did not set the apostle at liberty, he only remanded him to that easy confinement in which he had been placed by Burrhus, with permission to receive freely all per-

sons with whom he chose to maintain any intercourse. Soon after this decision, he requested the principal people among the unbelieving Jews at Rome to meet at his house, with whom he had a long and interesting conference, in which he laboured to convince them from the scriptures that Jesus was the Christ. Nor was his reasoning without success, since some of them became converts to his doctrine, though the prejudices of others prevented them from receiving the gospel. The principal accessions, however, which he gained to the christian cause, were from among the Gentiles, many of whom were proselyted by him during the time that he continued a prisoner, and among them persons of high rank and influence in Nero's family. During the same time Paul wrote epistles to some of the churches, and sent forth fellow-labourers into different countries, to propagate the religion of his master. At length, after he had been confined about two years, he procured his release; to which it is not unlikely that the interest of his friends at court greatly contributed.

Of St. Paul's travels and preaching, from the time of obtaining his liberty till his death, no authentic connected records have been transmitted from the apostolic age. However, from intimations which he has given of his purposes in the Epistles which he wrote from Rome during his imprisonment, we may form a probable conjecture of the different places which he visited during that period. Some are of opinion that he went from Rome into Spain: but the ablest critics, catholic and protestant, have concurred in rejecting that hypothesis. Soon after his release, he appears to have embarked in some part of Italy for the East, accompanied by Timothy, and perhaps also by Titus; and in the course of his voyage he may have stopped for a short time at Crete, as some imagine, confirming the churches in that island, and leaving Titus to continue his labours amongst them. Our apostle now seems to have proceeded by the most direct course for Jerusalem; and Lardner's conjecture is very reasonable, when he observes, "I could almost think that Paul was desirous to go thither, to praise God in his temple for the favourable circumstances of his imprisonment at Rome, and for his deliverance from it. Paul's case at Rome very much resembled what had happened to him at Corinth. After which, we find, he had a vow, and went from Corinth to Ephesus, and hastened to Jerusalem. In like manner, I imagine, that now Paul went to Jerusalem as soon as he could. But he made no long stay there. It had not been his custom so to do since his conversion." After a short friendly converse with the christians in Judea, he travelled through Syria and Cilicia, accompanied by Timothy, visiting the churches in those countries, as he did afterwards those in the lesser Asia. He then left Timothy at Ephesus, and passed by Troas into Macedonia, where he staid some time at Philippi; and from thence he went to Nicopolis in Epirus, where he spent the winter. In this city he was joined by Titus from Crete, and was induced by the account which he gave him of the state of the churches in that island, to accompany him thither in the following spring, taking Corinth in his way. From Crete Paul came to Rome; but it is not certain whether his arrival was before or after the commencement of the cruel persecution under Nero. In the summer of the year 64, a dreadful fire broke out in Rome, which continued six or seven days, and laid a considerable part of the city in ashes. This calamity was attributed to incendiaries who acted under the orders of the emperor; on which account he became in a high degree the object of popular hatred. That he might vindicate himself from the imputation of so odious a crime, this monster pretended that the christians were the causes of the conflagration, and towards the end of the year began a most cruel persecution of them, in which prodigious numbers of them were destroyed. Of the tortures which were inflicted on them, Tacitus has given a horrid description, in the forty-fourth chapter of the fifteenth book of his "Annales." In this state of things Paul, who continued his zeal and activity in promoting the christian cause, and also Peter, who was now at Rome, were apprehended as chief persons among the accused sect, and condemned to be put to death. This sentence appears to have been carried into execution in the year 65, when Paul suffered martyrdom by being beheaded, according to the testimony of all the ancient writers who mention that event. They add also, what there is the greatest reason to believe, that he submitted to the fatal stroke with a chearfulness worthy of the noble cause for which he was a sufferer.

Such as we have seen were the life and death of St. Paul, the most illustrious instrument of communicating to the Gentile world the knowledge of christianity. Of his qualifications for this grand undertaking, independently of supernatural powers, we have already spoken towards the beginning of the present

article; and of his unremitting diligence, as well as astonishing success in propagating it, for the space of almost thirty years, the preceding narrative affords abundant evidence. In order to discredit his character, and, by so doing, to shake the foundations of that religion of which he was such an eminent and intrepid champion, unbelievers have vainly endeavoured to maintain, that he was either a deluded enthusiast, or a bold impostor. That he was not a deluded enthusiast, the solid judgment, and calm dispassionate reasoning which pervade his discourses and writings, supply us with indubitable testimony. Besides, as Michaelis very forcibly argues, "what enthusiast, or fanatic, ever ventured upon morals, without being misled by his imagination to invent an extravagant system? Whereas in the morality taught by St. Paul, we meet with nothing but what is rational, and consistent with philosophical ethics." With respect to the history of his extraordinary conversion, against which his enemies have chiefly excepted, the arguments which may be met with in the well known writings of the defenders of Revelation, to prove that it was not merely an imaginary vision, and the result of Paul's heated imagination, are equally legitimate and cogent with such as are generally acknowledged to be satisfactory, when adduced in support of any fact dependant upon human testimony. An excellent illustration of them may be seen in lord Lyttelton's "Observations on the Conversion and Apostleship of St. Paul." That our apostle was a bold impostor, who wilfully and cunningly obtruded a falsehood upon the world, is an assertion almost too absurd to be made: for it is impossible to conceive what advantage he could have proposed to himself from the imposture. This assertion has been unanswerably refuted, both by ancient and modern writers; and though we are not permitted, either by the limits or design of our work, to lay before our readers a summary of their arguments, we cannot refrain from presenting them with the admirable observations on the subject, with which archdeacon Paley concludes his "Horæ Paulinæ."

"Here then," says he, "we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather not only the account which we have stated of *him*, but that he was one out of many who acted and suffered in the same manner; and that, of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretending to be such, of his miracles and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriated terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed; the history, meanwhile, recording various passages of his ministry, which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this. Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so?"

The writings attributed to St. Paul, which form a considerable part of the canon of scripture, consist of Epistles to particular nations, churches, or individuals, arranged in the New Testament, not in chronological order, but according to the supposed rank and importance of the communities or persons to whom they

were addressed. Hence the Epistles which were sent to whole bodies of christians, are placed before those which were sent to individuals. These Epistles are fourteen in number, of which thirteen are generally allowed to have been either written by the apostle himself, or dictated by him to amanuenses, while very able critics entertain a difference in opinion concerning his being the author of the Epistle to the Hebrews. But a question has been agitated, whether those now extant are the only Epistles which St. Paul ever wrote? Among the learned men who have maintained the affirmative, Lardner has produced the most substantial arguments for his hypothesis; but we must confess that the replies to them by Michaelis, are of no little weight in favour of the opposite side of the question. Should it be supposed that his opinion is well founded, we see no evil that could possibly arise from admitting it; since, however gratifying it might be to possess more remains of this great apostle, we have every reason to be satisfied, that whatever was of real importance, relative either to doctrine or instruction, has been transmitted to us. And we think, with that critic, that "it was no more necessary that all the Epistles of the apostles should be preserved, than that all the discourses of Christ, which were certainly of not less importance, should be recorded by the evangelists, who have thought proper to deliver only a select part of them" In our list of the Epistles of St. Paul, we shall follow the order in which they stand in the New Testament, taking Lardner for our guide when assigning the places where, or the times when they were written, recommending to our readers a comparison of what he has advanced on these subjects with the later investigations of Michaelis, who has occasionally found reason to differ from our learned countryman. The Epistle to the Romans was written at Corinth, about February 58; the first Epistle to the Corinthians at Ephesus, in the beginning of 56, and the second in Macedonia, about October 57; the Epistle to the Galatians at Corinth, or Ephesus, near the end of 52, or the beginning of 53; that to the Ephesians at Rome, about April 61; the Epistle to the Philippians at the same city, before the end of 62; that to the Colossians also in the same place, and in the same year; the two Epistles to the Thessalonians at Corinth, in the year 52; the first Epistle to Timothy in Macedonia, in the year 56, and the second at Rome, about May 61; the Epistle to Titus in Macedonia, or near it, before the end of 56; that to Philemon at Rome, before the end of 62; and the Epistle to the Hebrews at Rome, or in Italy, in the spring of the year 63. With respect to the Epistle last mentioned, much doubt has been entertained of its being a genuine composition of the apostle Paul; and it has also been questioned in what language it was originally written, whether in Greek or in Hebrew. For a view of the arguments on both sides of these questions, we refer our readers to Lardner and Michaelis, as quoted below. Among the spurious pieces which were circulated under Paul's name in the early age of the church, were "the Travels of Paul and Thecla," "the Acts of Paul," and "Paul's Revelation;" but the forgery of their authors was detected and exposed by the ancients. *Acts of the Apostles. Paul's Epistles, passim. Lardner's Supplement to Cred. vol. II. chapters* 11, 12. *Michaelis's Introd. to New Test. vol. VI. ch.* 10—24. *Macknight's Life of Paul, in the fourth vol. of his Transl. of the Epist.*—M.

PAUL OF SAMOSATA, so denominated from the place of his birth, was a celebrated unitarian prelate in the third century, after whom such christians as entertained the same opinions were generally called *Paulians*, or *Paulianists*, till the council of Nice. In the year 260 he was chosen bishop of Antioch, and by his talents and character recommended himself to the favour of Zenobia, the famous consort of Odenatus; which reflects on him no little honour, if she was so excellent a princess as historians report. He rendered himself obnoxious to the orthodox of that age, by denying the doctrine of the pre-existence of Christ, and maintaining that, with respect to his nature, he was a mere man, on whom the reason or wisdom of God descended from heaven, and dwelt in him, enabling him to work miracles and instruct the nations. These, at least, appear to have been his sentiments, as far as they can be understood from the obscure and contradictory accounts of them which are given by the ancient ecclesiastical writers. Having had some difference with his presbyter Malchion, the latter procured a council to be assembled at Antioch in the year 264, before which he accused Paul of dangerous heresy, and of a life and conversation unworthy of the episcopal character. That these charges were not established to the conviction of the assembly, may be concluded from their not passing a sentence of condemnation upon Paul, but only directing that he should be admonished. For this easy judgment he was greatly indebted to the prudence and moderation of the excellent Firmi-

lian, bishop of Cæsarea, who appears to have presided in the council, and prevented them by his influence from adopting any harsh measures, as we have seen in the life of that prelate. From this time we do not read of Paul's meeting with any molestation before the year 269, or 270, when a second council was assembled at Antioch, in order to take into consideration the principles and conduct of the bishop. Firmilian was summoned to this council, but died on his journey towards Antioch. To this event it was probably owing that Paul's enemies succeeded in their design against him, and procured a sentence which condemned him to be deposed from his episcopal dignity. On this occasion the council adopted a synodical letter, which was drawn up by Malchion, and addressed to Dionysius, bishop of Rome, containing an account of their proceedings; in which a hideous picture was drawn of Paul, with such evident malignity, that no unprejudiced person can believe it to be a likeness. Fragments of this letter have been preserved by Eusebius. Paul, however, refused submission to the decree of the council, and retained possession of the house of the church, by which we are to understand either the bishop's dwelling-house, or the house in which the christians held their assemblies; and in this step he appears to have met with support both in the protection of Zenobia and the good will of the people. But when that princess was driven from Antioch, Paul's enemies petitioned the pagan emperor Aurelian to expel a christian bishop who had been favoured by his rival; with whose request he complied in the year 272, or 273. What became of Paul after this event, is not known; but some writers seem to intimate, that those who adhered to him were formed into a separate society by Lucian, who suffered martyrdom in the year 312. That Paul was the author of some publications appears from an observation made by his adversaries, that there was scarcely a page in his works without citations out of the Old or New Testament; but no remains of them have descended to modern times. As to the letter said to be written to him by Dionysius of Alexandria, including questions pretendedly proposed by him and the answers of Dionysius, which may be seen in the first volume of the "Collect. Concil.," it is allowed by the generality of critics to be supposititious. We shall close this article with Lardner's concluding observations, after quoting whatever the ancients have mentioned concerning the subject of it. "As," says he, "we have not now before us any of Paul's writings, and have his history from adversaries only, we cannot propose to judge distinctly of his talents, nor draw his character at length: however, from the several particulars before put down, and collected from divers authors, some things may be concluded; and I apprehend that, laying aside for the present the consideration of his heterodoxy, we shall not mistake much if we conceive of him after this manner: He had a great mind, with a mixture of haughtiness, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring bishops; in esteem with the great, and beloved by the common people. He preached frequently, and was a good speaker. And from what is said by the fathers of the council, of his rejecting or laying aside some hymns, as modern, and composed by moderns, it may be argued that he was a critic; which is a valuable accomplishment at all times, especially when uncommon." *Eusebii Hist. Eccl. lib. VII. cap.* 27—30. *Theodoret Hær. Fab. lib. II. cap.* 8. *Cave's Hist. Lit. vol. I. sub sæc. Novat. Dupin. Lardner's Cred. part ii. vol. IV. ch. xliii.* § 8. *Mosh. Hist. Eccl. sæc. iii. par. ii. cap. v.* § 15.—M.

PAUL I., pope, was a native of Rome, and brother to his predecessor Stephen II. He became deacon of the Roman church; and in the year 752, Stephen sent him with rich presents to Aistulphus, king of the Lombards, in order to obtain a confirmation of the treaty of peace into which that prince had entered with his predecessor pope Zachary. In this object he succeeded without difficulty, and Aistulphus granted an extension of the term agreed upon for forty years longer, that he might divert the pope from interfering with the design which he had then formed, and soon afterwards carried into execution, of subjugating the exarchate of Ravenna. Upon the death of Stephen in 757, the Roman people were divided about the choice of a successor, some declaring for the deacon Paul, and others for the archdeacon Theophylact. At length, after a vacancy of more than a month, the nobility, clergy, and magistrates, all zealously promoting the interests of Paul, the election was carried in his favour; and this is the only instance which occurs in the whole history of the popes, of two brothers being raised successively to the papal chair. No sooner had Paul secured his election, than he dispatched a messenger to Pepin king of France, to acquaint him with his

promotion, and to entreat his protection, and that of the French nation in general, for the temporal dominions of the church. It should be mentioned that, during the pontificate of Stephen II., Pepin had conquered from the Lombards the exarchate of Ravenna, and the Pentapolis, or marche of Ancona, which he bestowed on the Roman see by an instrument of donation, and compelled Aistulphus to confirm the grant. This donation raised the bishop of Rome to the rank of a prince, and may be properly considered as the foundation of the temporal grandeur of the popes. The strength of the papal see, however, was inadequate to maintain the possession of these new dominions, without foreign aid, should the king of the Lombards, or the emperor of the Greeks, prove hostile neighbours: for which reason Paul embraced the earliest opportunity of supplicating the powerful protection of Pepin. He had the satisfaction of receiving from that prince, in answer to the letters by his messenger, the most friendly congratulations on his exaltation to the papacy, and the strongest assurances of his resolution to maintain St. Peter and his successors in the full possession and quiet enjoyment of what he had given them, and to employ for that purpose, if necessary, the whole force of his kingdom.

As the places which were to be yielded up to the Roman see had not been all evacuated by the Lombards before the death of Aistulphus, Paul, as soon as he was ordained, made a demand of them from his successor Desiderius. This prince professed the utmost readiness to satisfy the pope; but, alleging that the affairs of his new kingdom engrossed all his attention, he requested that, till these should be settled, his holiness would excuse him for not complying with his demand. Of this delay the pope complained in a long letter to Pepin. Indeed, much of his time, during the whole of his pontificate, was occupied in writing to Pepin, or his two sons, letters of complaint against the king of the Lombards, or against the emperor, and in endeavouring, by frequent legations, as well as by letters, to keep the French, the Greeks, and the Lombards, ever at variance. To counteract this policy, the emperor and the king of the Lombards made every effort to gain Pepin, and to persuade him to withdraw his protection from the pope; representing him to be a public incendiary, who, instead of striving to unite the christian princes amongst themselves and against their common enemies, made it his study to create divisions among them, with no other view than that he might aggrandize himself at their expence. All their efforts, however, proved unsuccessful; as did, likewise, a solemn embassy which the emperor sent to France in the year 764, to obtain that object by proposing an alliance between the emperor and Pepin, which should be cemented by the marriage of the emperor's eldest son Leo to a daughter of Pepin. While the imperial ambassadors were negotiating at the French court, Pepin ordered a council of all the bishops in his dominions to be held at Gentilli, a royal villa near Paris, that he might hear the questions discussed which were the subjects of debate between the Greek and Latin churches, concerning the worship or use of images, and the procession of the Holy Ghost. In this council the pope was represented by two legates whom he had sent from Rome. What the decisions of this assembly were, history does not inform us; but the learned father Sirmond, who was better acquainted than any other writer with the ancient discipline and faith of the Gallican church, ingenuously owns that the worship of images was condemned in it, though the use of them was approved. Pepin declined the proposed alliance with the emperor, because he was unwilling to disoblige the pope; but, that he might not be chargeable with a want of decorum, he sent a solemn embassy into the East, with letters in answer to those brought by the Greek ambassadors. Lest, however, Paul should be jealous of this appearance of a good understanding between the courts of Paris and Constantinople, Pepin took care to transmit copies of all these letters to his holiness, who dispatched a nuncio extraordinary into France, to confirm that prince in his attachment to the holy see. Besides the events already noticed, little more is recorded concerning the transactions of Paul's pontificate, excepting the evidence which he afforded of his piety, by founding or repairing numerous churches, and of his superstition, by countenancing the ridiculous farce displayed at the translation of the body of St. Petronella, the pretended daughter of St. Peter, from the cemetery where it was discovered to the Vatican. Paul died in 767, after he had presided over the Roman church ten years and one month. Thirty-one of his "Letters" have reached our time; twelve of which are inserted in the sixth volume of the "Collect. Concil.;" and the whole of them may be seen in

PAVLVS II. PONTIFEX. CCXV. PATRICIVS VENETVS.

Paulus der Ander/der Zweyhunderteste vnd fünffzeheneste Bapst/ auß den Adelichen Geschlechtern zü Venedig erboren.

Pium II. retulit hic Paulus Secundus Anno Mundi DCCCCXXVI. Christi M.CCCCLXIIII. Sedit Cæsare Fridericho III. Augusto, annos sex, menses decem, dies viginti sex.

"the Caroline Code," so called from Charlemagne, who himself formed the collection, which was published by James Gretzer, in the year 1613. *Platinæ et Anastasii Vit. Pont. Cave's Hist. Lit. vol. I. sub sæc. Eicon. Dupin. Moreri. Bower.*—M.

PAUL II., pope, originally known by the name of *Peter Barbo*, was descended from an ancient family, and born at Venice in the year 1417. He was educated in the mercantile line, which the Venetians very wisely did not consider to be degrading to men of noble blood. He had sent property on board a ship, and was on the point of embarking with it, when he received intelligence that his maternal uncle had been promoted to the papacy, under the name of Eugenius IV. This news engaged him to change his design, and flattered him with the prospect of greater success in the ecclesiastical profession, than in commercial pursuits. He therefore quitted business for study; and though he made but very little progress in literature and the sciences, he was in the course of a few years preferred by his uncle to the archdeaconry of Bologna, the bishopric of Cervia in the Romagna, the office of apostolical prothonotary, and in the year 1440 to the dignity of cardinal. By his address and obliging behaviour, he recommended himself, after the death of Eugenius, to the succeeding popes, Nicholas V., Calixtus III., and Pius II. Calixtus gave him the appointment of legate in Campania. While he continued a cardinal, men of all ranks and conditions had free access to him, and he made it his study to gratify, as far as lay in his power, all who applied to him. He had tears at command, to which he never failed to have recourse, when he could not by other means obtain any favours which he solicited; whence Pius II. used jocularly to call him *our Lady of pity*. Upon the death of that pontiff in 1464, when the cardinals then at Rome entered into the conclave for the election of a successor, they drew up some articles, which every individual swore solemnly to observe should the suffrages be declared in his favour. Among other engagements, these articles bound the successful candidate to reform the abuses which prevailed in the court, and the corrupt manners of the courtiers; to hold a council within the term of three years, with the view of uniting the christian princes against the Turks, and effectually to remove the disorders which reigned uncontrouled in the church; not to increase the number of cardinals beyond twenty-four, and of all his relations to prefer only one to that dignity; to condemn no cardinal nor confiscate his goods, to engage in no war, and to impose no taxes, &c. without the approbation and consent of the other cardinals. When this business was over they proceeded to the election, and on the 30th of August cardinal Barbo was chosen pope by a great majority. As he was a very handsome man, so he was exceeding proud of his person, and intimated his intention of taking at his coronation the name of *Formosus*, signifying *comely*, or *beautiful*; but from this design he was dissuaded by the cardinals, who made him sensible of the ridicule to which he would expose himself by such a display of his vanity, and he chose the name of Paul II.

One of the first public measures of Paul's government, was a declaration in favour of Ferdinand, king of Naples, against the family of Anjou; and, as the party of the latter had begun to revive in the kingdom, many of the barons being dissatisfied with the arbitrary government of Ferdinand, he sent a considerable body of troops to the assistance of that prince, who was thus enabled speedily to quell the insurgents, and to restore peace to the kingdom. At this juncture, when a sense of his obligations to his holiness was yet fresh in the king's memory, Paul applied to him for the arrears of the tribute due from the kings of Naples to the papal see, which had never yet been paid either by himself or his father Alphonso. In answer, Ferdinand complained of the unseasonableness of such an application, when the exhausted state of his treasury, owing to the expensive war in which he had been engaged ever since he came to the crown, rendered him unable to comply with it: and he pointedly added, that he would, nevertheless, discharge the arrears, as soon as his holiness restored to him the city of Benevento, and all the other places held by the church within the limits of the kingdom of Naples, which, he maintained, belonged to that crown. Exasperated at this reply, Paul threatened the king with excommunication, and the kingdom with a general interdict. Upon this Ferdinand, to shew how little he dreaded the pontiff's menace, sent a body of troops to lay siege to Benevento; which step compelled Paul, unable to repel force by force, to send cardinal Rovarella to the king, that matters might be accommodated. With this view the cardinal had several conferences with Ferdinand, and was at last obliged to acquiesce in the king's promise

to pay what was in justice due to the apostolic chamber, whenever he conveniently could. The next circumstance which engages our notice in the history of Paul's administration, exhibits his temper and conduct, after he had obtained the highest object of his ambition, in a very unfavourable point of view. Among the departments of the Roman government, one was filled by persons called abbreviators, whose business it was to abridge the bulls and letters of the pope. This employment the pope considered to be unnecessary and useless, and not long after his election discharged the persons who filled it, though most of them were men of great learning and abilities. In this number was the historian Platina, who, having with much difficulty obtained an audience of his holiness, represented the injustice of dismissing them from their offices, when not chargeable with any neglect of duty, without returning the money with which they had been purchased; and entreated that the affair might be referred to the auditors of the *Rota*. "To the auditors of the *Rota!*" replied the pope with great wrath: "dost thou summon us before judges? Dost thou not know that all laws are lodged in our breast, *in scrinio pectoris nostri?* Sentence is given, and all shall obey it. I am pope, and have a power to approve or condemn at my pleasure the actions of all other men." Platina, having in vain endeavoured to obtain another audience, wrote a letter to Paul, in which he observed, that if his holiness thought it lawful to deprive the abbreviators of what they had lawfully purchased, without any compensation, it must be lawful for them to complain of the injury which they suffered; and he intimated their resolution to apply for redress to the kings and princes of Christendom, exhorting them to call a general council, which would do justice to the oppressed, and take cognizance of his holiness's conduct. This letter Paul pronounced to be high treason, commanding that Platina should be arrested and thrown into fetters. The prisoner was afterwards confined in a high tower, exposed to all the winds, without fire though in the depth of winter. When he had suffered the miseries of this situation for four whole months, through the mediation of his particular friend cardinal Gonzaga, though not without great difficulty, he obtained his release. That the pope, however, did not forgive him for the boldness with which he dared to resist injustice, will presently appear.

In the year 1466, the pope had the mortification to hear of the ruin of one of his designs for maintaining the authority of the Roman see, by punishing offenders against its injunctions. In Bohemia the principles of John Huss had obtained a wide diffusion, and Podiebrad, the king of that country, ever since his accession to the crown had favoured those who held them, insisting that the sacrament should be administered to all communicants in both kinds. His conduct in this respect so incensed the pope, that, after he had in vain tried the effect of his admonitions and menaces in reclaiming the king to his spiritual obedience, he thundered out a sentence of excommunication against him, absolved his subjects from their allegiance, and declaring that he had forfeited his kingdom as a heretic, bestowed it upon the king of Hungary. At the same time he caused a crusade to be preached all over Germany against this christian prince, while the Turks were pursuing their conquests without opposition. The indulgences which were granted to those who took the cross, proved the means of speedily raising a numerous army; but as it consisted chiefly of an undisciplined crowd, Podiebrad, marching against them, soon put them to flight with great slaughter, and returned triumphant to Prague, with a number of prisoners exceeding that of his whole army. After this defeat, the pope was only able to repeat his anathemas, declaring the king of Bohemia a rebel to the church, and, as such, incapable of holding any dignity whatever. During the following year, the pope gave orders for arresting Platina a second time, under the pretence of his being engaged in a dangerous conspiracy against his person and government. Upon his being examined by Paul himself, and vindicating his own innocence, without betraying any symptom of fear or guilt, the merciless pontiff ordered him to be put to the rack; and he was accordingly tortured with the utmost barbarity, but without subduing his fortitude. Among his friends who were also arrested, were some of the most eminent literary characters in Rome. These persons met with the same inhuman treatment, which proved fatal to several of them. For the gratification of our readers, we shall present them with Mr. Roscoe's concise and elegant account of the pope's iniquitous conduct on this occasion. "During the pontificate of Paul II.," says he, "letters and science experienced at Rome a cruel and unrelenting persecution, and their professors exhibited in their sufferings a degree of constancy and resolution,

which in another cause might have advanced them to the rank of martyrs. The imprisonment of the historian Platina, who, on being arbitrarily deprived of a respectable office to which he was appointed by Pius II., had dared to thunder in the ears of the pope the dreaded name of a general council, might perhaps admit of some justification; but this was only a prelude to the devastation which Paul made amongst the men of learning, who, during his pontificate, had chosen the city of Rome as their residence. A number of these uniting together, had formed a society for the research of antiquities, chiefly with a view to elucidate the works of the ancient authors, from medals, inscriptions, and other remains of art. As an incitement to, or as characteristic of their studies, they had assumed classic names, and thereby gave the first instance of a practice which has since become general among the academicians of Italy. Whilst these men were employing themselves in a manner that did honour to their age and country, Paul was indulging his folly and his vanity in ridiculous and contemptible exhibitions; and happy had it been if he had confined his attention to these amusements; but on the pretext of a conspiracy against his person, he seized upon many members of the academy, which he was pleased to consider as a dangerous and seditious assembly, accusing them of having, by the adoption of heathen names, marked their aversion to the christian religion. Such of them as were so unfortunate as to fall into his hands he committed to prison, where they underwent the torture, in order to draw from them a confession of crimes which had no existence, and of heretical opinions which they had never avowed. Not being able to obtain any evidence of their guilt, and finding that they had resolution to suffer the last extremity rather than accuse themselves, Paul thought proper at length to acquit them of the charge; but at the same time, by a wanton abuse of power, he ordered that they should be detained in prison during a complete year from the time of their commitment, alleging that he did it to fulfil a vow which he had made when he first imprisoned them."

In the year last mentioned, Paul sent a legate into France, to procure a decree from the parliament of Paris, confirming the abrogation of the Pragmatic Sanction; but in this design he failed of success, notwithstanding that he obtained a royal edict to that purpose, since the parliament steadily opposed it, and the university of Paris appealed from the legate and the edict to a general council. During the following year he was more successful in a better cause, having brought about a reconciliation between several states of Italy, which had taken up arms as auxiliaries to the opposite factions in Florence. Soon after this event, the emperor Frederic arrived at Rome, in consequence of a vow, and was entertained with great magnificence by the pope. As a proper expedient to engage the christian princes in a league against the Turks, that prince proposed in a public consistory, that a convention should be held at Constance, at which the pope and himself should assist in person, and to which the other christian princes should be invited. Paul, however, recollecting the former proceedings in that city, would not consent to the proposal; but at length agreed that letters should be written, in the emperor's name and his own, to the princes and states in Christendom, inviting them to send their ambassadors to Rome, in order to treat about the means of defending the faith. About the same time, Paul was instigated by his ambition to obtain possession of the city of Rimini, then held by Robert, natural son of Gismondo Malatesti. Finding his pretensions opposed, he attempted to enforce them by the sword, and prevailed upon his countrymen the Venetians to afford him their assistance. Robert had resorted for succour to the Medici, and by their interference the Roman and Venetian troops were speedily opposed in the field by a formidable army, led by the duke of Urbino, and supported by the duke of Calabria and Robert Sanseverino. An engagement took place, which terminated in the total rout of the army of the pope; who, dreading the resentment of so powerful an alliance, found himself compelled to accede to such terms of peace as the conquerors thought proper to dictate. In the year 1471, Paul published a bull, by which he reduced the jubilee circle to twenty-five years, and thus accelerated the return of that most absurd and superstitious ceremony. He died suddenly of an apoplexy, in the night of July 25, 1471, no person being present to afford him any assistance, after a pontificate of six years, and between ten and eleven months, and when he was in the fifty-fourth year of his age. Platina charges him with avarice and simony, with selling all offices for ready money, with putting up to sale all vacant benefices, not excepting bishoprics, which were disposed of to the highest bidders,

while those candidates whose pretensions were only supported by learning and a good life, were always set aside. But the immense sums which he expended, even according to that historian himself, in buildings, in receiving and entertaining distinguished personages, in relieving the poor and the decayed nobility, in purchasing, at any price, jewels and precious stones to adorn the papal crown, and in exhibiting public shews for the entertainment of the Roman people, sufficiently clear him from the imputation of avarice. He seems to have been more accurately characterized by another contemporary writer, Mathieu, the historian of Lewis XI. who says of him that he was greedy of money, and little cared by what means he acquired it, but was too fond of pomp and shew to hoard it up in his coffers. To make a more august appearance, says Platina, he loaded the papal crown with such quantities of precious stones, that one would rather have taken him for the Phrygian goddess Cybele with turrets on her head, than for the vicar of Christ, who should teach, by his example, the contempt of all worldly grandeur. That he might reconcile the cardinals to this ostentation, he granted them the exclusive privilege of wearing purple habits, with red silk hats, and silk mitres of the same fashion with those formerly worn only by the sovereign pontiffs. Of his enmity to learning, if there needed any other proof besides his persecution of the most eminent literary characters, already mentioned, it would be afforded by his exhortation to the Romans to content themselves with having their children taught to read and write. Notwithstanding the oath which he took before his election, he created eleven cardinals during the time of his pontificate, and among them his two nephews. He has had a zealous apologist in one of the most eminent and learned men of the last century, cardinal Luirini, among whose productions is a piece, entitled, "Pauli II. Vita ex Codice Anglicæ Bibliothecæ desumpta, præmissis ipsius Vindiciis adversus Platinam, aliosque Obtrectatores," 1740, quarto. Two of his "Letters" may be seen in the thirteenth volume of the "Collect. Concil.," and several others in the fourth volume of D'Achery's "Specilegium," and in Cherubini's "Bullarium magnum." *Platina de Vit. Pont. Cave's Hist. Lit. vol. II. sub sæc. Synod. Dupin. Moreri. Bower. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xv. par. ii. cap. ii. sect.* 17 *Roscoe's Life of Lorenzo de Medici, vol. I. ch.* 3. *Mod. Un. Hist. vol. XXIII. ch. lxx. sect.* 14.—M.

PAUL III., pope, originally called *Alexander Farnese*, was of Roman descent, from an ancient and noble family, and born about the year 1467, at Carino in Tuscany, a place which had been long in the possession of his ancestors. He pursued his studies under the celebrated professors whom the Medici family had invited to Florence, where he early distinguished himself by his application and proficiency in the different branches of literature. He was appointed apostolical prothonotary by pope Innocent VIII., and promoted to the bishopric of Montefiascone by his successor Alexander VI. In the year 1493, the pontiff last mentioned raised him to the dignity of cardinal, when he was only twenty-six years of age. By pope Julius II. he was translated to the see of Parma; and by Leo X. to that of Tusculum, or Frescati. His immediate predecessor Clement VII. nominated him successively to the bishoprics of Palestrina, Sabina, Porto, and Ostia. The same pope appointed him to the legation of Viterbo, in the marche of Ancona, and received important services from him during the time of his imprisonment. So high was the opinion which Clement entertained of his character, that when he was sensible of approaching dissolution, he recommended him to the cardinals as the most worthy of the whole college to be his successor. The death of Clement took place on the 25th of September 1534; and on the 13th of October following, the thirty-four cardinals present in the conclave concurred unanimously in voting for cardinal Farnese. To this unanimity two circumstances contributed: one was his having arrived at the advanced age of sixty-seven; and the other, a report of the weakness and decay of his constitution, which he is said to have countenanced with considerable art. At his coronation the new pope assumed the name of Paul III. The first objects to which he directed his attention, were the progress of the Reformation, and the means of crushing a revolution pregnant with ruin to the authority and interests of the papal see. He was no less enraged than his predecessor Clement at the innovations in Germany, and no less averse to any scheme for reforming either the doctrines of the church, or the abuses in the court of Rome. But, having been a witness of the universal censure which Clement had incurred by his obstinacy on those points, and knowing how much the meeting of a general council was desired by all Christendom, he hoped to avoid all reproach by a seeming alacrity in

PAVLVS TERTIVS, IN ORDINE CCXXIV.
PONTIFEX MAX: NOBILIS ROMANVS.

Paulus der Dritt/in der Ordnung der zweyhunderteste/ vnd vier vnd zwenzigeste Bapste/des Adels von Rom.

Hic Paulus III. sufficitur in locum Clementis VII. Anno Orbis D.CCCC. XCVI Christi Salvatoris M.D.XXXIIII. Sedit Imperatore Carolo V. annos XV. dies XXIX.

complying with the universal wish. So early as the third day after his election, therefore, his intention was announced by the nomination of commissioners to deliberate about the time, the place, and the manner of proceeding; while he had no doubt but that from the discussion of those points circumstances might arise, which would either prevent such a council from meeting at all, or place the secret management of it in his hands. In our life of Luther, to which we refer our readers, we have given an account of the steps which were taken to convene this council, and of its indefinite prorogation; as we likewise have of the partial and inadequate reformation of abuses in the court of Rome, which Paul pretended to set on foot.

In the mean time, the pope had concluded an alliance with the emperor Charles V. and the Venetians against the Turks; and is said to have entertained such confidence of ultimate success, that he even made a partition of the Turkish empire with his allies. This object, as well as the extirpation of the Lutheran heresy, he had much at heart; but he considered peace between the emperor and the king of France, who were then at war, to be an essential preliminary to both. Nor was he without hopes that, if he should prove the instrument of promoting it, he might secure important advantages to his own family. Influenced by these considerations, he proposed an interview between the two monarchs at Nice, and offered to repair thither in person, that he might act as a mediator in composing all their differences. Such a proposal could not decently be declined by either of the contending princes; but, though both came to the place of rendezvous, so great was the difficulty of adjusting the ceremonials between them, or such were the remains of distrust and rancour on each side, that they refused to see one another, and every thing was transacted by the intervention of the pope, who visited them alternately. With all his zeal and ingenuity, however, he could not find out a method of removing the obstacles which prevented a final accommodation, nor overcome the obstinate perseverance of either monarch in asserting his own claims. At last he prevailed upon them to sign a truce for ten years, and in the mean time to send ambassadors to Rome, to discuss their pretensions at leisure. During the private conferences of the pope with the emperor at this interview, a marriage treaty, which had been some time negotiating, was at last concluded between Octavio Farnese, the pope's grandson, and Margaret, the emperor's natural daughter, and the widow of Alexander de Medici, who had been lately murdered by one of his own family. Soon after Paul's return to Italy, he dispatched cardinal de Medici with a grand retinue to Florence, who conducted the princess to Rome, where she was received by the pope, the cardinals, and the Roman nobility, and the nuptials were celebrated with extraordinary pomp and magnificence. In the year 1538, the pope, finding from the proceedings of king Henry VIII. of England, in dissolving the monasteries and compelling the monks to resume the lay habit, that all hopes of coming to an agreement with him were desperate, thundered out his bull of excommunication against that prince. By this bull Henry was pronounced deprived of his kingdom; his subjects were not only absolved from their oaths of allegiance, but commanded to take up arms against him, and drive him from the throne; the whole kingdom was laid under an interdict; all treaties of commerce or friendship with him or his subjects were declared null; his kingdom was granted to any who should invade it; and all were allowed to seize the effects of such of his subjects as adhered to him, and enslave their persons, &c. But Henry's power was not now to be shaken by such an instrument; and the insolence of the pope only stimulated the king to imitate his tyranny, by persecuting, with more severity than ever, all without distinction, who refused to renounce the papal supremacy, and acknowledge his own.

The year 1540 was rendered memorable, by the establishment of the order of the jesuits; of which we have given a particular account in our life of Loyola. During the same year, different diets were held in Germany, for the purpose of terminating the religious disputes, and the divisions arising from them among the members of the empire; the result of which, notwithstanding the opposition of the papal legates, were various concessions to the Protestants, equivalent to a kind of truce, which suspended all prosecutions carried on against them in the imperial chamber, and left them in the full possession of all the privileges which they had ever enjoyed. To these concessions the emperor had been induced to accede, in order to obtain their consent to liberal supplies towards carrying on the war with the Turks. These proceedings, however, gave great offence to the pope, who complained of them

during a short interview which he had with the emperor at Lucca, in 1541, when he suggested various things relating to the proper method of putting an end to the disputes about religion, and to the extinguishing of those mutual animosities between that prince and the king of France, which threatened to break out again into open hostility: but Charles's thoughts were bent so entirely at this time on the great enterprize which he had concerted against Algiers, that he listened with little attention to the pope's schemes or overtures, and hastened to join his army and fleet. In the year 1542, Paul, finding it impossible to avoid any longer calling a general council, sent John Morone, bishop of Modena, to announce to the diet of the empire at Spires his determination of assembling such a council without delay, and to propose that Trent should be the place of its meeting. This proposal, after some discussion, met with the approbation of the catholic princes in the diet; but the Protestants unanimously expressed their dissatisfaction, protesting that they would pay no regard to a council held beyond the precincts of the empire, called by the pope's authority, and in which he assumed the right of presiding. Without taking any notice of their remonstrances, Paul immediately published the bull of intimation, nominated three cardinals to preside as his legates, and fixed the day for opening the council on the first of the following November. If he had desired the meeting of a council as sincerely as he pretended, he would not have pitched upon such an improper time for calling it, when a fierce war was just kindled between the emperor and the king of France, which rendered it impossible for the ecclesiastics from many parts of Europe to resort thither in safety. His legates, indeed, repaired to Trent at the time appointed, where they remained several months; but as no persons appeared there, except a few prelates from the ecclesiastical state, the pope, in order to avoid the ridicule and contempt which this drew upon him from the enemies of the church, recalled them and prorogued the council. Being about this time informed, that the principles of Luther met with a favourable reception in many parts of Italy, he appointed a congregation of six cardinals, with full power to act as inquisitors of the faith at Rome. He also instigated the emperor to attempt the introduction of that tribunal into the kingdom of Naples; but the design was frustrated, owing to the spirited opposition of the Neapolitans, of all ranks and conditions, who flew to arms upon the first step that was taken towards carrying it into execution, and obliged the viceroy to drive out of Naples all who belonged to that bloody office.

During the summer of this year, the pope, hearing that the emperor intended passing into Flanders by the way of Italy, with great difficulty obtained an interview with him at Busetto, a small town between Parma and Placentia. His professed object in taking so long and fatiguing a journey was, that he might mediate between the emperor and the king of France. When, however, he found Charles so inveterate against Francis that he would not listen to any terms of accommodation, Paul shewed that he was also powerfully influenced by a regard to his own interest, and to the aggrandizement of his family. The former motive prompted him to entreat of the emperor the restoration of Parma and Placentia to the holy see; but without success. With a view to the aggrandizement of his family, knowing the emperor's great want of money to carry on his war against France, he offered him a hundred and fifty thousand ducats if he would bestow the duchy of Milan on his grandson Octavio Farnese; which proposal the emperor rejected. Disappointed in what he had much at heart, Paul returned to Rome, mortified and soured; and his ill humour was not a little inflamed by the intelligence which he received from Germany, in the year 1544. This informed him, that the emperor had courted the Protestants, and granted them extraordinary indulgences at the diet at Spires, in order to secure, as he by that means did, their concurrence with the other members of the diet, in declaring war against France in the name of the empire, and granting extraordinary aids in troops and money. He also learnt from it, that Charles had consented to call a council, and to admit of public disputations in Germany with a view to determining the doctrines in controversy between the Protestants and Catholics; and that he had even contracted a profane alliance with an excommunicated heretic, and rebel against St. Peter, Henry of England. To so high a degree was Paul offended with these proceedings, that he addressed to the emperor a long letter on the occasion, written with such acrimony of language, and in a style of such high authority, as seemed to intimate a design of drawing on a quarrel with that prince. To this letter Charles made no reply, knowing that he had been governed in what he had

done only by motives of temporary policy, and being desirous of concealing the schemes which he had formed for humbling the protestant party in Germany, and for restoring the catholic religion wherever it had been abolished. In the year 1545, the pope summoned the council of Trent to assemble anew in the month of November; and before that meeting the emperor gave the Protestants reason to suspect his hostile intentions against them, by his conduct in the affair of count de Wied, archbishop and elector of Cologne. That prince had become a proselyte to the doctrines of the reformed, and had endeavoured to introduce into his diocese, instead of the ancient superstition, the rites established among the Protestants. But he was zealously opposed by the canons of his cathedral, who, when they found their endeavours to check his career ineffectual, appealed for redress to the pope and emperor. Upon this appeal Charles took the canons under his immediate protection; enjoined them to proceed with rigour against all who revolted from the established church; prohibited the archbishop from making any innovation in his diocese; and summoned him to appear and answer the accusations which should be preferred against him.

Before the time fixed for the meeting of the council at Trent, Paul took a step which the Protestants hoped would have produced a rupture between him and the emperor. Finding that he could not bring Charles to approve of his ambitious schemes for the aggrandizement of his family, he ventured to give his son Peter Lewis the investiture of Parma and Placentia, though at the risk of incurring the displeasure of the emperor. This indecent grant of such a principality, to a son of whose illegitimate birth he ought to have been ashamed, and whose licentious morals all good men detested, gave general offence; and more especially, as it was bestowed at a time when a great part of Europe openly inveighed against the manners and exorbitant power of ecclesiastics, and a council was summoned to reform the disorders in the church. Some cardinals in the imperial interest remonstrated against such an unbecoming alienation of the patrimony of the church; and the emperor peremptorily refused to confirm the deed of investiture, upon the pretext that Parma and Placentia were part of the Milanese state. However, the emperor and the pope being now intent upon one common object in Germany, they mutually sacrificed to it their emotions of jealousy or resentment, that they might the more effectually pursue what each deemed to be of greater importance. But Charles still continued to amuse the Protestants with professions of his pacific and favourable intentions towards them, and employed every art to quiet their fears and jealousies; though events soon occurred which convinced them of his duplicity and perfidy. On the 13th of December 1545, the general council was opened at Trent with the accustomed solemnities, though no more than twenty-five bishops had yet arrived, who were either Italians or Spaniards. Such was the first appearance of an assembly of men, who assumed authority as representatives of the universal church, and proceeded to determine the most important points of doctrine in its name. Nor were they more than forty in number, when, in opposition to a motion that their attention should in the first place be directed to the reformation of abuses, it was agreed, that the forming a confession of faith, in which should be contained all the articles that the church required its members to believe, ought to be the first and principal business of the council; but that, at the same time, due attention should be given to what was necessary towards the reformation of manners and discipline. From this first symptom of the spirit with which the council was animated, as well as from the high tone of authority which the legates who presided in it assumed, and the implicit deference with which most of the members followed their directions, the Protestants might easily conjecture what decisions they had to expect. From this time they must be sensible, that the transactions of the council would all be regulated by the will of the pope, to whose legates was reserved the proposal of all matters for discussion, and who proposed nothing till they had sent to Rome and received his holiness's directions. They likewise must see, that on all controverted points the pope was certain of a majority; since the Italian bishops, who were his dependents or pensioners, were more numerous than those of all other nations together.

In the fourth session, having begun with examining the first and chief point in controversy between the church of Rome and the Reformers, concerning the rule which should be held as supreme and decisive in matters of faith, the council, by its infallible authority, determined, "that the books to which the designation of *Apocryphal* has been given, are of equal authority with those which have been received

by the Jews and primitive Christians into the sacred canon; that the traditions handed down from the apostolic age, and preserved in the church, are entitled to as much regard as the doctrines and precepts which the inspired authors have committed to writing; that the Latin translation of the scriptures, made or revised by St. Jerome, and known by the name of the *vulgate* translation, should be read in churches, and appealed to in the schools as authentic and canonical." Against all who disclaimed the truth of these tenets, anathemas were denounced in the name and by the authority of the Holy Ghost. The decision of these points, which undermined the main foundation of the Lutheran system, was a plain warning to the Protestants what judgment they might expect, when the council should have leisure to take into consideration the particular and subordinate articles of their creed. This discovery of the council's readiness to condemn the opinions of the Protestants, was soon followed by a striking instance of the pope's resolution to punish those who embraced them. The appeal of the canons of Cologne against their archbishop having been carried to Rome, Paul eagerly seized that opportunity, both of displaying the extent of his own authority, and of teaching the German ecclesiastics the danger of revolting from the established church. As no person appeared in behalf of the archbishop, he was held to be convicted of the crime of heresy, and a papal bull was issued, depriving him of his ecclesiastical dignity, inflicting on him the sentence of excommunication, and absolving his subjects from the oath of allegiance which they had taken to him as their civil superior. The countenance which he had given to the Lutheran heresy was the only crime imputed to him, as well as the only reason assigned to justify the extraordinary severity of this decree. The Protestants could hardly believe that Paul, how zealous soever he might be to defend the established system, would have ventured to proceed to such extremities against a prince and elector of the empire, without having previously secured such protection as would render his censure something more than an impotent sally of resentment. They were of course deeply alarmed at the sentence passed upon the archbishop, considering it as a sure indication of the hostile and malevolent intentions not only of the pope, but of the emperor, against their party.

By the increasing apprehensions of the Protestants Charles saw, that he would be soon obliged to declare openly what part he was determined to act. At the same time he was strongly urged to commence operations against them by the pope, who promised to second him with such vigour as could not well fail of securing success. In these circumstances the emperor entered privately into negotiations with his holiness; who, when he found that Charles was bent in earnest on extirpating, by force of arms, the heresies which abounded in Germany, and of compelling all who had renounced the religion of their forefathers to return to the obedience of the holy see, assented with eagerness to every article which was proposed to him. Among other stipulations on his part, the pope engaged to deposit a large sum in the bank of Venice, towards defraying the expence of the war; to maintain, at his own charge, during the space of six months, twelve thousand foot, and five hundred horse; to grant the emperor, for one year, half of the ecclesiastical revenues throughout Spain; and to authorize him, by a bull, to alienate as much of the lands belonging to religious houses in that country, as would raise a considerable pecuniary supply. Notwithstanding his treaty, the emperor still endeavoured to conceal his intentions from the Protestants; and when he took up arms, he endeavoured to persuade the Germans that he aimed only at vindicating the imperial authority, and repressing the insolence of such as had encroached upon it. His design, however, had nearly been disconcerted by the pope. Proud of having been the author of such a formidable confederacy against the Lutheran heresy, and happy in thinking that the glory of extirpating it was reserved for his pontificate, he published the articles of his league with the emperor; and he soon afterwards issued a bull, containing most liberal promises to all who should engage in this holy enterprize. Though the emperor was not a little offended with Paul for making this discovery, he steadily pursued his plan of dissimulation, even after the principal of the protestant confederates had taken the field in their own defence. This war of religion broke out in the year 1546; and the papal troops, amounting fully to the number which Paul had stipulated to furnish, commanded by Octavio Farnese, the pope's grandson, assisted by able officers formed in the long wars between Charles and Francis, seasonably joined the imperial army. The transactions of this war, till the confederacy of the Protestants was bro-

ken up, and almost all the members of it had been compelled to submit to the emperor, belong to the history of that prince.

No sooner was information brought to Paul of the rapid success of the imperial arms, than he began to recollect the prudent and cautious maxims of the papal see, with regard to the danger of extending the imperial authority beyond bounds, which in the transport of his zeal against heresy he had entirely forgotten. He now became alarmed for the impolicy of his conduct, in having contributed towards acquiring for Charles such an immense increase of power, as would enable him, after oppressing the liberties of Germany, to give law with absolute authority to all the states of Italy. He resolved, therefore, to lose no time in correcting his error, and without giving the emperor any warning of his intention, he ordered his grandson to return instantly to Italy with all the troops under his command, while he recalled, at the same time, the licence which he had granted for the appropriation of church lands in Spain to Charles's use. Of Paul's treachery in thus abandoning him the emperor loudly complained, and to his complaints he added threats and expostulations; but his holiness remained inflexible, and his troops marched towards the ecclesiastical state. In a memorial which the pope published on this occasion, besides assigning various reasons to justify his conduct, he discovered manifest symptoms of alienation from the emperor, together with a deep-rooted dread of his power. It was not long before he began to consider him as an enemy, the weight of whose power he must soon feel, and against whom he could not be too early in taking precautions. He foresaw that if the emperor acquired absolute power in Germany, he would soon become master of all the decisions of the council, should it continue to meet in Trent. For this reason he determined to remove it to some city more immediately under his own jurisdiction; and an incident occurred which gave to this measure the appearance of being necessary. One or two of the fathers, together with some of their domestics, happening to die suddenly, their disorder was pronounced to be infectious and pestilential; upon which some of the prelates withdrew from Trent panic-struck, and after a short consultation the council was translated to Bologna, in the year 1547. This step was warmly opposed by the prelates in the imperial interest, most of whom remained at Trent, by which means a schism commenced in that assembly, the fathers at Bologna and Trent respectively inveighing with acrimony against each other. The emperor used all his interest to procure the return of the council to the latter place; but Paul invariably refused the applications which were made to him on that head.

By this time, strong symptoms of disgust between the pope and the emperor were very discernible; and an event soon happened, which produced an irreparable breach in their connection. Peter Lewis Farnese, the pope's son, by the profligacy of his life, and by enormities of every kind, equal to those committed by the worst tyrants who have disgraced human nature, had rendered himself so odious to all classes of his subjects, that it was thought that any violence whatever might be lawfully attempted against him. In these circumstances, five noblemen of the greatest distinction in Placentia, with the privity of Gonzaga, the imperial governor of Milan, combined in a plan for assassinating him. They conducted their intrigues with such secrecy, and displayed such courage in the execution of their design, that, at mid-day, one party of them surprised the citadel of Placentia, where Farnese resided, overpowered the guards, and murdered him; while others of their body made themselves masters of the town. The exultation at the success of the conspiracy was general, and all applauded the actors in it, as the deliverers of their country. Before the next morning, a body of troops from the Milanese took possession of the city in the emperor's name, and restored the inhabitants to their ancient privileges. The ignominious death of a son whom, notwithstanding his infamous vices, Paul loved with an excess of parental tenderness, overwhelmed him with the deepest affliction; and the loss of a city of such consequence as Placentia, greatly embittered his sorrow. On an early day he accused Gonzaga, in open consistory, of having committed a murder, in order to prepare the way for an unjust usurpation; and he immediately demanded satisfaction of the emperor for both injuries, by the punishment of Gonzaga, and by the restitution of Placentia to his grandson Octavio. But Charles eluded all his demands, and determined to keep possession of the city, together with its territories. This resolution transported the pope to such a pitch of resentment, that he was eager to take arms against the emperor, in order to be avenged on the murderers of the son, and to recover the inhe-

ritance wrested from his family. That he might be able to contend with such an enemy, he warmly solicited Henry king of France, and the republic of Venice, to join in an offensive league against Charles. He found these powers, however, too cautious to engage with him in a war for the gratification of his private resentment; and he was obliged to endure the injuries which the impotency of the holy see would not permit him to revenge.

While Paul felt the full force of the passions which his losses and the desire of vengeance excited in his mind, the diet of Augsburg, by the emperor's command, petitioned him, in the name of the Germanic body, that he would enjoin the prelates who had retired to Bologna to return again to Trent, and to renew their deliberations in that place. But the pope, from the satisfaction which he felt in mortifying the emperor, as well as from his own aversion to what was requested, without hesitation resolved that this petition should not be granted. He had the address, however, to throw the refusal on the fathers at Bologna, to whom he referred the petition, who declared that the council could not return to Trent, consistently with its dignity, unless the prelates who remained there first repaired to Bologna, and by joining their brethren, as well as submitting to the decrees which had been past, disavowed their schismatical spirit. Charles justly considered their reply as a full discovery of the pope's intentions, and proceeded to take the necessary steps to prevent Paul from having it in his power to turn against him the authority of such an assembly. With this view he sent two Spanish lawyers to Bologna in January 1548, who protested before the papal legates, that the translation of the council to that place was founded on false pretexts, and that it was consequently an unlawful and schismatical conventicle; that all its decisions ought of course to be held null and invalid; and that, since the pope and his ecclesiastics had abandoned the care of the church, the emperor would employ the power which God has committed to him, to prevent those calamities with which it was threatened. A few days afterwards, the imperial ambassador at Rome protested to the same purport, and in equally harsh terms, at an audience which he demanded of the pope, and in the presence of all the cardinals, as well as foreign ministers. It was not long before Charles, resolved to terminate all differences with respect to religious opinion without the intervention of any foreign jurisdiction, laid before the diet his famous system of doctrine known by the name of the *Interim*, from its being designed to continue no longer in force than until a free general council could be convoked. This system, which contained all the essential doctrines of popery, though artfully softened or disguised, was equally disapproved of both by Papists and Protestants; but no member of the diet had the courage openly to oppose it, and the emperor was determined to employ all his power in enforcing the observance of it as a decree of the empire. As soon as the proceedings of the diet and the contents of the *Interim* came to be known at Rome, the indignation of the courtiers and ecclesiastics rose to the greatest height, and they all warmly contended, that as the emperor had been so daring as to usurp the jurisdiction of the head of the church, and had attempted to overturn the foundations of ecclesiastical authority, it was necessary to proceed immediately to extremities against him, before he grew too formidable to be opposed. But Paul, though he was highly offended with the emperor, for assuming an authority to regulate the doctrine and discipline of the church, and condemned the *Interim* in the strongest terms, viewed the matter with more temper and judgment. The experience which he had dearly purchased by his quarrel with Henry VIII. taught him a lesson of caution and prudence; and his discernment also led him to foretel, that a system which all attacked, and none defended, could not be of long duration, but must sink and be forgotten when the powerful hand which now upheld it was withdrawn: and that, for this reason, there was no need of his interposing in order to hasten its fall.

In the mean time, the secession of those prelates who had voted against the translation of the council to Bologna, was soon followed by the departure of others, who grew weary of continuing in a place where they were not suffered to proceed to business, till at length so few remained, that the appellation of general council could not, with decency, be bestowed any longer upon them. Paul, therefore, had no choice left but to dissolve an assembly which had become the object of contempt to all Christendom; and he directed his legates to dismiss it by an indefinite prorogation. As Paul advanced in years, he grew more strongly attached to his family, and more jealous of his authority. Urged on by these passions, he could not forget the loss of Placentia; and in

# PAVLVS IIII. PAPA CCXXVII. NOBILIS NEAPOLITANVS.

Paulus der Vierdte dises Namens/sonst der Zweyhunderteste vnd siben vnd zwentzigeste Bapst/ein Edeler von Neapolis.

Sucesſit Marcello II. Paulus Quartus Papa, Anno conditi mundi D. CCCCCXVII. Salvationis Chriſtianæ M.D.LV. Sedit Cæſaribus Carolo V. & Ferdinando, annos IIII. menſes II. dies XXVII.

the year 1549, he made a second ineffectual effort to gratify his enmity to the emperor, by an attempt to draw the French king into an alliance against that prince. Finding himself unsuccessful in this design, he turned his thoughts towards the most likely means of preventing the future encroachments of the emperor. With this view, he determined to recall his grant of Parma and Placentia, and, after declaring them to be re-annexed to the holy see, to indemnify his grandson Octavio by some other establishment in the ecclesiastical state. This device, he flattered himself, would render his possession of Parma more secure, as the emperor might be cautious of invading the patrimony of St. Peter; and he thought that it would afford him a better chance of recovering Placentia, when, in urging his solicitations to that effect, he was considered not as pleading the cause of his own family, but as an advocate for the interest of the church. While he was priding himself in this device, Octavio, a high-spirited young man, having resolved not to accept of any other territory, took measures in order to prevent the execution of a plan so fatal to his ambition. In pursuance of these, he set out secretly from Rome, and, after having made an unsuccessful attempt to surprise Parma, wrote a letter to his grandfather, intimating his resolution of throwing himself into the arms of the emperor. This defection of one of Paul's own family to an enemy whom he hated, irritated him almost to madness; and there was no degree of severity to which he might not have proceeded against a grandson whom he reproached as an unnatural apostate. He was prevented, however, from carrying his harsh resolutions into execution by his death, which took place in 1549, when he was in the eighty-second year of his age, and had held the Roman see upwards of fifteen years. Almost all the historians of the fifteenth century affirm, that his death was occasioned by a fever brought on by the violent passions which the behaviour of his grandson excited; but in Dr. Robertson, as referred to at the end of this article, the reader may meet with a more authentic account of this event, which attributes it to a defluxion on the lungs, attended with such dangerous symptoms, that his life was immediately despaired of. The character of this pope gave rise to much debate, even in the last century, between cardinal Quirini, and Schelhorn, Thieling, and other writers. The cardinal has used his utmost efforts to defend his probity and merit, his prudence and moderation; while the two learned men above-mentioned, represent him as a perfidious politician, whose predominant qualities were dissimulation and fraud; who was wholly intent upon raising his family, and ever ready to sacrifice the good of the church or state, to the grandeur and interests of his numerous illegitimate off pring. Maclaine, in a note to his translation of Mosheim, as quoted below, mentions some shocking instances of licentious and criminal exploits, with which Paul was reproached in a book published before his death, under the name of *Ochino*. Besides his natural son Peter Lewis, he had a natural daughter named Constantia, who was married into the *Sforza* family; and their children, Alexander Farnese, and Guido Ascanio Sforza, he created cardinals soon after his election, when they were scarcely arrived at the years of discretion. At different promotions, he created no fewer than seventy-one cardinals: a far greater number than had ever yet been preferred to that dignity by any pope. Onuphrius says, that he was well versed in most branches of literature, and a generous encourager of learned men. He wrote a comment upon "Cicero's Epistles to Atticus," before his promotion to the pontificate, and after it, some "Letters" in a polite Latin style, to his particular friend cardinal Sadolet, and to Erasmus. *Rycaut's Cont. of Platina. Dupin. Mereri. Bower. Robertson's Hist. of Charles V. vol. III. passim, and vol. IV. p.* 1—5. *Mosh. Hist. Eccl. sæc. xvi. sect. i. cap.* 3. *and sect. iii. par. i. cap.* 1. *Mod. Un. Hist. vol. XXIII chap. LXX. sect.* 17.—M.

PAUL IV., pope, whose former name was *John Peter Caraffa*, was the son of count Montorio, a nobleman of an illustrious family in the kingdom of Naples, and born in the year 1476. Being destined for the church, though from his rank in life, without any other merit, he might expect to obtain the highest ecclesiastical preferments, yet, from his early years, he applied to study with all the assiduity of one whose sole dependence was on his personal attainments. By this means, he not only acquired profound skill in scholastic theology, but a considerable knowledge of the learned languages and of polite literature, the study of which had lately been revived in Italy. His mind, however, naturally gloomy and severe, was more formed to imbibe the sour spirit of the former, than to receive any tincture of elegance or liberality of sentiment from the latter; so that he acquired rather the qualities and passions of a monk,

than the talents requisite for the conduct of the affairs of the world. When he was only eighteen years of age, pope Alexander VI. made him his chamberlain; and in the year 1504, pope Julius II. created him archbishop of Theate, or Chieti, in the Neapolitan dominions. By the same pontiff he was sent in the capacity of his nuncio to Ferdinand, king of Arragon, when that prince took possession of the kingdom of Naples; and in the year 1513, pope Leo X. sent him in the same character to Henry VIII. king of England, at whose court he continued three years. Upon his return from this mission he was appointed nuncio to Spain, where he was made privy-counsellor to king Ferdinand, and afterwards confirmed in the same post by his grandson Charles V. But, becoming disgusted with public life, he languished to be in a situation more suited to his taste and temper. Having, therefore, obtained his recall, he relinquished the paths of ambition, refused the archbishopric of Brindisi, which was offered him by Charles V. and resigned at once all his ecclesiastical preferments, in the year 1524. He then retired to mount Pincio, where he instituted a new order of regular priests, whom he denominated Theatines, from the archbishopric which he had held, and, becoming a member of their fraternity, he conformed to all the rigorous rules to which he had subjected them, preferring the solitude of a monastic life, with the honour of being the founder of a new order, to the highest dignities and greatest grandeur which the court of Rome could offer him. In this retreat he continued many years, until pope Paul III., induced by the fame of his sanctity, called him to Rome, in order to consult with him concerning the most proper and effectual measures for suppressing heresy, and re-establishing the ancient authority of the church. Having thus enticed him from his retirement, the pope, partly by his entreaties, and partly by his authority, persuaded him to re-assume the benefices which he had resigned, and to accept of a cardinal's hat, in the year 1536.

After having been thus promoted to the purple, Caraffa retained his monastic austerity, both under the artful and interested pontificate of Paul, and the dissolute government of Julius III. He was a bitter enemy of all innovation in opinion, and had ever shewn the most bigoted and furious zeal against Lutheranism. He appeared on every occasion a violent advocate for the jurisdiction and discipline of the church, and was the chief instrument in establishing the formidable and odious tribunal of the inquisition in the papal territories. Upon the death of pope Marcellus II. in 1555, the conclave soon united in the choice of cardinal Caraffa for his succesor, who was then at the advanced age of seventy-nine; and this circumstance had no little weight in promoting his election, as it flattered the other competitors with the prospect of seeing, ere long, another vacancy in the papal chair. At his coronation, out of grateful respect to the memory of Paul III. he took the name of Paul IV. When the Roman courtiers were informed of his election, from the austerity of his character they anticipated a severe and violent pontificate; while the people of Rome were apprehensive of seeing the rigour of monastic manners substituted in the room of the gaiety or magnificence to which they had been so long accustomed in the papal court. However, Paul commenced his government by ordering his coronation to be conducted with greater pomp and ceremony than usual; and when the master of his household enquired in what manner he chose to live, he haughtily replied, "as becomes a great prince." He also used great state and pomp in his first consistory, when he gave audience to the ambassadors of Mary queen of England, who came to tender her obedience to the papal see; on which occasion he gave the title of a kingdom to Ireland. Afterwards, at a private conference, he insisted that all the ecclesiastical possessions which had been seized by Henry VIII. should be restored to the church, and that the Peter-pence should be immediately collected for the use of the Roman see. Having thus attained to the highest dignity to which he could aspire, the principal object which he appears to have had at heart was the aggrandizing of his nephews, to whom he gave himself up with unbounded confidence and attachment. On count Montorio, the eldest, he bestowed the dukedom of Palliano, of which he had violently dispossessed Mark Anthony Colonna; on the second he conferred the government of Rome, with the county of Bagno, and the title of marquis of Montebello; and the youngest, who had hitherto served as a soldier of fortune in the armies of Spain or France, he created a cardinal, and nominated him to the important legation of Bologna.

Unhappily for the peace of Europe, the ambition of Paul's nephews was too aspiring to be satisfied with the dignities to which they

had been appointed. Their aims were directed to some sovereign and independent establishments, such as had been procured by Leo and Clement for the Medici, and by Paul III. for the family of Farnese. This design they saw no prospect whatever of accomplishing, but by dispossessing the emperor of some of his Italian dominions; and to attempt such an undertaking, both Paul and his nephews were incited by motives of resentment as well as of interest. Cardinal Caraffa, while he served in the emperor's army in Germany, had been put under arrest for challenging a Spanish officer; and afterwards he was prevented by the emperor's orders from taking possession of a priory in Naples, which the pope had conferred on him. Disgusted by this treatment, he abruptly quitted the imperial service, and entered that of France; in which the friendship which he contracted with Strozzi, the commander of the French army in Tuscany, proved the means not only of warmly attaching him to the French interest, but of inspiring him with a mortal antipathy to the emperor, as the great enemy to the liberty and independence of the Italian states. And Paul himself was disposed to receive impressions unfavourable to the emperor, owing to the opposition which his election to the papacy had met with from the cardinals of the imperial faction, and the remembrance of ancient injuries which he had received from Charles or his ministers. In this state of his mind, his nephews repeatedly alarmed him with pretended discoveries of conspiracies against his life and theirs, formed by the imperial minister and his partizans at Rome; till at length they inflamed his resentment to such a pitch, that he confined some of the cardinals most attached to the emperor in the castle of St. Angelo, and persecuted with the greatest severity some of the Roman barons who were in the same interest. He then resolved, in conformity with the advice of his nephews, to endeavour to enter into a treaty of alliance with the French king against the emperor. With this view, he sent a person of confidence directly to the court of France, who proposed an offensive and defensive alliance between the pope and Henry, who was then at war with the emperor. According to the articles of this alliance, they were to attack the duchy of Tuscany and the kingdom of Naples with their united forces; and, in case their arms should prove successful, its ancient republican form of government was to be re-established in the former, and the investiture of the latter granted to one of the French king's sons; reserving a certain territory for the ecclesiastical state, and independent establishments for each of Paul's nephews.

The proposal of such a treaty proved very acceptable to Henry himself, who was allured by the prospect which it opened to him of acquiring those Italian dominions, for which his predecessors had so often contended; and when it was taken into consideration in the council, the reasons for entering into it addressed to the king's ambition by the duke of Guise and the cardinal of Lorraine, triumphed over the prudent remonstrances against it urged by the constable Montmorency and others of the wiser members, and Henry determined that the cardinal should be sent to Rome, with full powers to bring it to a conclusion. In the mean time the pope, having had leisure to reflect on the danger and uncertain issue of a war with so powerful a prince as the emperor, and, probably, yielding to the address with which the imperial ambassador had laboured to soothe him, began to lose much of his ardour for continuing the negotiation with France; when intelligence which he received from Germany rekindled all his former rage against the emperor, and made him desirous of putting the last hand to the treaty. It brought him advice of the recess of the diet of Augsburg, and of the toleration which was thereby granted to the Protestants in Germany. This information excited in him most violent transports of passion. Full of high ideas with respect to the papal prerogative, and animated with the fiercest zeal against heresy, he considered the assembly's decision concerning religious matters, to be a presumptuous and unpardonable encroachment on that jurisdiction which belonged to him alone, and regarded the indulgence which had been given to the Protestants, as an impious act of that power which the diet had usurped. He insisted that the recess should be immediately declared illegal and void; threatening the emperor and king of the Romans, should they either refuse or delay to gratify him in this respect, with the severest effects of his vengeance. Such a tone of authority and command, might have been assumed by a pontiff of the twelfth century; but in the age of Charles V. it was impotent and contemptible extravagance. In this disposition the cardinal of Lorraine found the pope, and soon obtained his signature to a treaty, which had for its object the ruin of a prince against whom he was so highly exasperated;

and afterwards both parties began privately to prepare for putting it in execution.

Scarcely had the treaty between the pope and the king of France been signed two months, before Henry forgot the obligations under which it laid him, and agreed to a truce with the emperor, who was upon the point of resigning all his hereditary dominions to his son Philip, and of retiring from the world. When the news reached Rome that this truce was actually concluded, and sworn to by Henry as well as Charles and Philip, in February 1556, it excited in the pope and his nephews the utmost astonishment and terror. They were conscious that, by their engagements with the French king, which were no longer secret, they had highly irritated the emperor and his son; and, finding that the duke of Alva had begun to assemble troops on the frontiers of the ecclesiastical state, they dreaded that they should feel the full weight of that vengeance which they merited. Under these circumstances, Paul determined to have recourse to the arts of negociation and intrigue. He affected, as being the father of the christian church, to approve highly of the truce, considering it to be a happy expedient for putting a stop to the effusion of christian blood; and he exhorted the rival princes to embrace this favourable opportunity of setting on foot a negotiation for a definitive peace, offering himself to be mediator between them. Under this pretext, he nominated cardinal Rebiba his nuncio to the court of Brussels, and his nephew cardinal Caraffa to that of Paris. But the real design of Caraffa's embassy, was to solicit the French king to renounce the treaty of truce, and to renew his engagements with the holy see; and he was commanded to spare neither entreaties, nor promises, nor bribes, in order to gain that point. In pursuance of his instructions, Caraffa set out instantly for Paris, and travelled with the utmost expedition; while Rebiba was purposely detained at Rome for several weeks, and when it became necessary for him to begin his journey, he was ordered to protract it as much as possible, that the issue of Caraffa's negotiation might be known before he could arrive at Brussels. In the mean time Caraffa arrived at Paris, where he presented a consecrated sword to the king, and by his remonstrances and promises, which were supported not only by the persuasions of the duke of Guise and his brother the cardinal of Lorrain, but by the address of the queen, and the more powerful arts of Diana of Poitiers, whom he had gained over to his party, he completely succeeded in the object of his mission. All the prudent remonstrances of Montmorency and the other wise advisers of the king were disregarded; the nuncio absolved Henry from his oath; and he signed a new treaty with the pope, which rekindled the flames of war both in Italy and the Low-countries. Upon this a messenger was dispatched to meet cardinal Rebiba, with information of what had passed, and instructions for him to return to Rome.

As soon as Paul was informed by his nephew that there was a fair prospect of his succeeding in this negociation, he threw off the mask; put under arrest the Spanish envoy at his court; treated with much severity and injustice all those whom he suspected of being attached to the Spanish interest; and ordered a legal information to be presented in a consistory of cardinals against Philip, on pretence that, as his liege-lord, he had a right to deprive him of the kingdom of Naples, on account of his having failed in the payment of the annual tribute due to the pope from the possessor of it, as well as of various acts of treason against the holy see. But while Paul was weakly displaying such proofs of his pride and resentment, Philip discovered an amazing moderation on his part. Having imbibed from his early youth a profound veneration for the holy see, when he foresaw a rupture with the pope approaching, he entertained strong scruples against the lawfulness of taking arms against the vicegerent of Christ. And after these had been in a considerable measure removed by the Spanish divines whom he consulted on that point, he nevertheless continued to deliberate and delay, and gave orders to the duke of Alva, to use every art of persuasion before he should have recourse to arms. Though naturally averse to all mild expedients, Alva complied with his instructions; and by letters and messengers, complained, remonstrated, and even soothed and flattered both Paul and his nephews. All his endeavours, however, were ineffectual; till at length, finding that every overture of peace, and every appearance of hesitation on his part, increased the pontiff's arrogance, he took the field and entered the ecclesiastical territories. As none of the French forces which by the treaty with Henry were to be sent to the pope's assistance were yet arrived, Alva soon became master of the Campagna Romana, taking possession of the cities in the name of the sacred college and the future pope; and he continued to advance, till

his troops, by making excursions even to the gates of Rome, filled that city with consternation. In this situation Caraffa found his uncle's affairs upon his return from France; and, knowing the importance of obtaining time for the arrival of the expected succours, he prevailed on Paul, who, from pride and obstinacy, was extremely reluctant, to apply to Alva for a cessation of arms. That commander was the more disposed to close with the overture, as he found it necessary to recruit his forces, that he might be in a condition to meet the approaching French army. A truce was accordingly concluded for ten, and afterwards for forty days, during which various schemes of peace were proposed, without any sincerity on the part of the pope. This he shewed sufficiently on the arrival of one body of French troops, and the receipt of a considerable sum remitted by the king of France; when he became more arrogant than ever, and banished all thoughts from his mind, but those of war and revenge.

But while the pope was thus intent on the destruction of his enemies, either he neglected, or found that it exceeded his power, to make those preparations for war which cardinal Caraffa had promised in his name. When, therefore, the duke of Guise, who was commander in chief of the French army, arrived at Rome in 1557, to his great mortification, he was furnished neither with the number of troops, nor necessary supplies, which he expected to meet with; nor had he the least prospect that the pope would ever be able to fulfil his engagements. However, urged on by the pope's impatience for action, he marched towards Naples, and began his operations. But the duke of Alva, by adopting and adhering steadily to a defensive system, prevented him from obtaining any success of importance, before sickness began to waste his army, and a violent dissension had arisen between him and the commander of the papal forces. In this situation of affairs, the Spaniards renewed their incursions into the ecclesiastical state, and by their progress overwhelmed the pope with such terror, that he earnestly entreated the duke of Guise to hasten towards Rome for his defence. With this request the duke complied; but he soon found himself under the necessity of leaving Paul at the mercy of that prince, towards whom he had displayed such an inveterate animosity. By the total defeat of the army of the king of France in the memorable battle of St. Quintin in the Low-countries, the whole kingdom was thrown into the utmost consternation; and Henry, among other measures which he adopted in order to make head against the enemy, sent orders to the duke of Guise, requiring him, together with all his army, to return instantly for the defence of their country. The first account of that fatal battle was brought to Rome by the courier whom Henry had sent to recall the duke of Guise. As Paul, even with the assistance of his French auxiliaries, had hardly been able to check the progress of the Spanish arms, he was sensible that, as soon as he was deprived of their protection, his territories must be immediately over-run. He, therefore, remonstrated with the utmost violence against the departure of the French army, reproaching the duke, to whose ill conduct he attributed his being brought into such an unhappy situation, and complaining of the king, for deserting him so ungenerously under such circumstances. The duke of Guise's orders, however, were peremptory; and Paul, proud and obstinate as he was, found it necessary to accommodate his conduct to the exigency of his affairs. He, therefore, employed the mediation of the Venetians, and of Cosmo di Medici, in order to obtain peace. The same motives which made Philip so averse to entering into this war with the pontiff, engaged him to listen to the first proposals of this nature from Paul, and determined him to have matters brought to a conclusion as soon as possible. Accordingly, the duke of Alva, on the part of Philip, and cardinal Caraffa, in the name of his uncle, after a short conference, terminated the war on the following conditions: that Paul should renounce his league with Henry, and observe a strict neutrality between France and Spain; that Philip should instantly restore all the towns of the ecclesiastical territory of which he had taken possession; that the claims of the Caraffas to the duchy of Palliano, and other demesnes of the Colonnas, should be referred to the decision of the republic of Venice; and that the duke of Alva should go to Rome, and, after asking pardon of Paul in his own name, and in that of his master, for having invaded the sacred patrimony of the church, should receive the pope's absolution from that crime. These terms were literally fulfilled; and thus Paul, through Philip's scrupulous timidity, finished an unprosperous war without any detriment to the papal see. The conqueror appeared humble, and acknowledged his error; while he who had been

vanquished retained his usual haughtiness, and was treated with every mark of superiority.

As soon as affairs in the ecclesiastical state were again settled in tranquillity, Paul sent legates to the kings of France and Spain, offering himself as mediator of their differences; but without any success. In the mean time he applied himself to render his favourite tribunal of the inquisition a more efficient instrument for the eradicarion of heresy. With this view, he directed the inquisitors to draw up a catalogue of such books as were thought proper to be condemned as impious and heretical. This *Index Expurgatorius* was published two years afterwards; and all were prohibited, under pain of excommunication, incapacity of enjoying any offices or benefices, perpetual infamy, and other arbitrary punishments, from possessing or reading any of the books mentioned in that catalogue. The pope, likewise, ordered the tribunal of the inquisition to take cognizance of several crimes, which before had been under the jurisdiction of the other courts; and he incurred universal odium, by being so active and diligent in his enquiry after criminals, that he quickly filled all the prisons of the inquisition. About this time, to the general surprize of his court, he deprived cardinal Pole of his legation in England, and recalled him to Rome; actuated in so doing, as it was supposed, by a desire of gratifying his own private resentment against that prelate, whom he had formerly accused of heresy in the conclave. In the year 1558, the college of the electors of the empire having been assembled at Frankfort, the prince of Orange laid before them the instrument with which he had been entrusted by Charles V. containing his resignation of the imperial crown, and transfer of it to Ferdinand king of the Romans; which the college accepted and approved, and put Ferdinand in possession of all the ensigns of the imperial dignity. But when the new emperor sent Guzman his chancellor to acquaint the pope with this transaction, to testify his reverence towards the holy see, and to signify that he would soon dispatch an ambassador extraordinary, to treat with his holiness concerning his coronation; Paul, whom neither experience nor disappointments could teach to bring down his lofty ideas of papal prerogative to such a moderate standard as suited the genius of the times, refused to admit the envoy into his presence, and declared all the proceedings at Frankfort illegal and invalid. He contended that the pope, as the vicegerent of Christ, was entrusted with the keys both of spiritual and civil government; that from him the imperial jurisdiction was derived; that the instrument of Charles's resignation had been presented in an improper court, as it belonged to the pope alone to reject or to accept of it, and to nominate a person to fill the imperial throne; and that Ferdinand, by ratifying the concessions of several diets in favour of heretics, had rendered himself unworthy of the imperial dignity. But he afterwards added with an appearance of condescension, that if Ferdinand would renounce all title to the imperial crown, founded on the election at Frankfort, profess repentance for his past conduct, and humbly supplicate him to confirm Charles's resignation as well as his own assumption of the empire, he might expect every mark of favour from his paternal clemency and goodness. Without entering into the questions concerning the nature or extent of the papal jurisdiction, Guzman endeavoured to engage Paul's attention to those motives of policy, which should induce him to recognize Ferdinand as emperor; and his arguments were seconded, with great earnestness, by an ambassador whom Philip sent to Rome on purpose. But Paul, who deemed it a crime to listen to any considerations suggested by human prudence or policy, when he thought himself called upon to assert the prerogatives of the papal see, remained inflexible; and during his pontificate, Ferdinand was not acknowledged as emperor by the court of Rome.

The same antiquated and wild pretensions were maintained by Paul in the instance of Elizabeth, queen of England; who despised his impotent claims, threw off the papal yoke, and, after the example of her father and brother, assumed, with the concurrence of parliament, the supremacy in all matters ecclesiastical as well as temporal within her dominions. The mortification which this event must have occasioned to Paul, was soon increased by the intelligence received from his nuncio in Germany, that at the diet of Augsburg in 1558, Ferdinand had confirmed the treaty of Passau, which established the peace of religion, and also the decrees of the subsequent diets. Nor could the satisfaction which he affected be real, when he had official information brought to him that peace was concluded between France and Spain in April 1559; since by one of the

PAVLVS. V. ROMANVS. P. O. M. CREATVS DIE. XVI.
MAII. MDCV. CONSECRATVS ANNO ÆTATIS LIV.
Antuerpiæ
Apud Petrum de Iode

articles, Henry and Philip bound themselves to labour in concert for procuring the convocation of a general council, in order to promote the reformation of the church, and to devise expedients for establishing unity and concord in the religious world. If he indulged any hopes that, by his negotiations with Henry, he might still be able to bring about a change of affairs favourable to the aggrandizement of the papal see, they were entirely dissipated by the news of the death of that prince in the following month of July. In the mean time, Paul was desirous of convincing the world, that he had sincerely at heart a correction of abuses in the church. With this view, he ordered all bishops to proceed to their own dioceses, and all those who had embraced a monastic life, to return to their monasteries, admitting of no excuse from the last, but denouncing an anathema against those who should disobey; and he executed his mandate in his own territories with such rigour, that many of the vagrant monks were imprisoned, and several of them sent to the gallies. Towards the close of his life, that he might give evidence of his impartiality in punishing crimes without distinction of persons, he, for once, afforded general satisfaction by directing his severity against his nephews, who had scandalously abused the trusts committed to their charge. Having been made acquainted with the many enormities of which they were guilty, in a full consistory he removed cardinal Caraffa from all administration of affairs, deprived him of his legation of Bologna, and banished him to Patricia; and he dismissed the duke of Palliano, and the marquis of Montebello, from their high offices in the court and army, ordering them to retire to their castles, and refusing to hearken to any intercessions made by the cardinals on their behalf. He, likewise, suppressed some new unpopular taxes, which, he pretended, had been imposed without his knowledge. After the banishment of his nephews, he behaved for some time with more than usual serenity, and is reported to have said, that from that period he ought to begin to count the years of his pontificate. His intention, however, to remedy the evils of his administration, if it was sincere, was delayed to too late a period; for he died of a dropsy on the 16th of August 1559, in the eighty-fourth year of his age, and after he had presided over the Roman church four years and between two and three months.

By his arrogance, ferocious violence, excessive severity, and oppressive taxes, Paul had rendered himself so universally the object of hatred to the Romans, that, when he was on his death-bed, they rose tumultuously, cursed his name and family, and then flying to the capitol, struck off the head of a statue erected to him there but three months before, which they dragged with a thousand insults through all the public streets of the city, and at last threw into the Tiber. The populace, having thus vented their rage upon the statue, crowded to the prison of the inquisition, forced open the doors, released several hundred prisoners, only requiring them to swear that they were good Catholics, and then set fire to the building, which was soon reduced to ashes, with all the processes, papers, and records of that court. Afterwards, an edict having been published, in the name of the Roman people, for abolishing the arms of the Caraffa family, the populace spread themselves all over the city, and broke or defaced every monument bearing the name or arms of the Caraffas, with such dispatch, that the same day there was no memorial of them left. Paul was the author of a treatise "de Symbolo;" another "de emendanda Ecclesia ad Paulum III.;" "Regulæ Theatinorum," &c. *Rycaut's Contin. of Platina. Dupin. Moreri. Bower. Robertson's Hist. Charles V. vol. IV. books ix—xii. Watson's Hist. Philip II. vol. I. book ii. Med. Un. Hist. vol. XXIII. ch. lxx. sect.* 17.—M.

PAUL V., pope, formerly called *Camillo Borghese*, was descended from a family of some distinction at Sienna, and born at Rome, in the year 1552. He principally attached himself to the study of the civil law, in which faculty he took the degree of doctor, and acquired such high reputation for his knowledge of it, that he was made referendary of both signets. In the year 1588, he was constituted vice-legate of Bologna; and pope Gregory XIV. appointed him to fill the important office of auditor of the chamber. By pope Clement VIII. he was promoted to the college of cardinals, and sent nuncio into Spain; and after his return from that mission, the same pontiff nominated him his vicar, which is one of the four principal dignities in the Roman church. Upon the death of Leo XI. in the year 1605, various candidates for the vacant throne were unsuccessfully proposed by their respective friends in the conclave, and among others, cardinals Bellarmine and Baronius. At length the nomination of cardinal Borghese met with the concurrence of all parties, his vigorous age of fifty-three being the only objection brought forwards

against him, and that soon removed. At his coronation he took the name of Paul V. Not long after he was established in the government, he discovered his spirit of nepotism, by bestowing his cardinal's hat on Scipio Caffarelli, his sister's son, and by appointing his two brothers, Francis and John Baptist, to the high and important posts of governor of the Vatican and governor of St. Angelo. No one of his predecessors exceeded this pontiff in zeal for advancing the ecclesiastical authority and jurisdiction of the papal see, or shewed himself more violent in endeavouring to execute his vengeance upon such as encroached upon his pretended prerogatives. He was earnest in his solicitations to the king of France, that the decrees of the council of Trent might be published in his dominions. He endeavoured to procure from the king of Spain an exemption for the Jesuits from the payment of their tenths. He also solicited that monarch to send the regent of Ponte to Rome, because that, in obedience to the king's edict, he had sent two booksellers of Naples to the gallies, for selling the eleventh volumes of the "Annals" of Baronius, in defiance of the royal prohibition. Their crime, if they were chargeable with any guilt, he maintained, fell only under the cognizance of the ecclesiastical power, and called for the censure and punishment of the church. He chose to be offended with the republic of Lucca, for publishing an edict prohibiting all commerce and correspondence with such of the citizens as had embraced the protestant religion and retired from their country. The edict he allowed to be in itself both pious and commendable; but, as it was founded upon an assumption of jurisdiction to which the civil power had no pretension, he insisted upon its being repealed, that the subject might be properly taken up by the spiritual tribunal. He, likewise, resented the conduct of the republic of Genoa, in suppressing a seditious congregation which assembled at a chapel of the jesuits in their city, threatening them with interdictions and excommunications, if they did not reverse proceedings which infringed on the privileges of ecclesiastics.

But Paul's jealousy of his authority, and violent zeal in defence of the pretended prerogatives of his see, were more particularly displayed in the rash and unsuccessful contest into which he entered with the republic of Venice, in the year 1606. The Venetians had published several laws for restraining the power and licentiousness of the clergy. They had prohibited the building of new churches, convents, and monasteries, without the express permission of the seignory, and had declared ecclesiastics incapable of making any new acquisition of immoveable property, without leave from the senate. They had, likewise, imprisoned and prosecuted, by their own authority, an abbot and a canon who had been guilty of capital crimes. When intelligence of these proceedings was brought to the pope, he immediately sent two briefs to his nuncio at Venice, one for annulling the new made laws; and the other ordering the two prisoners to be remitted to the ecclesiastical courts. When these arbitrary commands were signified to the republic, disdaining to sacrifice their liberties at the papal footstool, they refused obedience, and defended their conduct with great spirit, while some of the cardinals endeavoured to mediate an accommodation. But when Paul found that they resisted his imperious demands, his ambitious fury was inflamed to the highest pitch. Having suffered himself to be publicly stiled, *Vice-God upon earth*, *the monarch of Christendom*, and *the supporter of papal omnipotence*, he was determined that they should feel the full weight of his vengeance. Accordingly, he thundered out a bull of excommunication and interdict against the republic, to take place if they refused to give him complete satisfaction within twenty-four days. On the other hand, the Venetians, declaring that unjust and tyrannical mandate null and void, prohibited any of the ecclesiastics within their dominions from paying any regard to it, and obliged the clergy to perform divine service as usual. At the same time they banished from their territories the Jesuits and Capuchins, who had thought proper openly to break the laws of the state, by obeying the pope. In this contest they employed their ablest pens, particularly that of the learned and ingenious father Paul Sarpi, of the order of Servites, to demonstrate, on the one hand, the justice of their cause, and to determine, on the other, after an accurate and impartial enquiry, the true limits of the Roman pontiff's jurisdiction and authority. The arguments of these writers were so strong and urgent, that Baronius, and the other learned advocates whom the pope employed in supporting his pretensions and defending his measures, struggled in vain against their irresistible evidence.

In the mean time, the congregation *de Auxiliis*, which was first assembled by pope Clement VIII. in order to terminate the

controversy between the Jesuits and Dominicans on the subject of *Grace*, had held sixteen sessions under the pontificate of Paul. In these sessions, it was not so much their object to enter into the merits of the cause, as to consider about the most prudent and proper method of finishing the contest. At length, the result of their long and serious deliberations resembled the delivery of the mountain in the fable, being nothing more than a resolution that the whole controversy, instead of being *decided*, should be *suppressed*; and that each of the contending parties should have the liberty of following their respective opinions. The dominicans assert, that Paul had expressly ordered a solemn condemnation of the doctrine of the jesuits to be drawn up; but was prevented from finishing and publishing it by his quarrel with the Venetians. The jesuits, on the other hand, represent this account of the dominicans to be entirely fictitious. What the truth might be, we do not deem it of any importance to inquire. Having in the manner above related dismissed the controversy concerning grace, the pope resolved to compel the Venetians to submission by force of arms. With this view he assembled troops in the duchy of Spoleto, and solicited succours from the kings of France and Spain, who promised him assistance. Apprised of his intentions, the Venetians had not neglected the necessary preparations on their part, in order to defeat his ambitious designs. They had hired eight thousand Grisons, and collected an army on the borders of the Milanese. Besides, their cause was considered as the common cause of all the sovereign states of Italy; and the dukes of Urbino, Modena, and Savoy, had already offered their troops and services to the republic. In these circumstances, the rash pontiff contemplated with terror the storm that was gathering against him. What contributed to increase his distress, was the discovery that the king of Spain, by his promises of assistance, designed only to amuse him; that monarch having demanded, as the condition of engaging in the war, a renunciation of the yearly tribute for the kingdom of Naples, and a surrender of Ferrara and Ancona. From the king of France he could not hope for sufficient aid to meet the formidable opposition which he had provoked in the field. He therefore thought it most prudent to take refuge in that prince's intercession, and signified his desire of an accommodation to the French ambassador at Rome. Henry's mediation was accepted by both parties; and the cardinal de Joyeuse, whom he sent as his representative into Italy, conducted the negociation with such prudence, that it terminated in a peace, in the year 1607, though on conditions not very honourable to the ambitious pontiff. For the Venetians could not be persuaded to repeal the edicts and resolutions which they had issued out against the court of Rome on this occasion, nor to recal the jesuits from their exile. They consented that the capuchins, and the other ecclesiastics who had been banished on account of their partiality to the cause of Rome, should be reinstated in their respective estates and functions. And they agreed that the two prisoners should be delivered up to the French ambassador by one of the secretaries of the republic; but with this protest, that he consigned them to him merely to gratify his most christian majesty, without any prejudice to the right which the republic had to pass judgment upon ecclesiastical persons, and to summon them before their secular tribunals of justice. After the ratification of the treaty, the pope, in conformity with one of the articles, left Rome, and, arriving at Venice, with great solemnity revoked his sentence of excommunication.

About this time, the form of the oath of allegiance required to be taken by popish recusants in England having been submitted to the consideration of the college of cardinals, they were unanimously of opinion that no true catholic could take it with a safe conscience; upon which the pope dispatched a brief to this kingdom, prohibiting all papists from submitting to it, and exhorting them patiently to endure all manner of persecution rather than comply. During the year 1609, an ambassador arrived at Rome from the king of Congo in Africa, to request that the pope would send with him, on his return, learned missionaries to propagate christianity in that country; but the death of the ambassador soon after his arrival, occasioned that design to be postponed to some future time. In the same year, the pope received letters from the king of Persia, which had been procured by the archbishop of Goa, and were soon afterwards followed by an ambassador from the same prince. These letters and this minister were most probably sent at the instigation of some of the king's Armenian subjects who had embraced the catholic creed, with a view to procure some arrangements for their benefit. That they were not sent to yield spiritual obe-

[illegible] to the Roman pontiff, as was at one time pretended, it would now be a needless task to prove. To the Persian embassy succeeded another private one from Elias, the Nestorian patriarch at Babylon, who, having received a confession of the Roman faith from Paul towards the commencement of his pontificate, now sent an archdeacon to Rome with a new confession, drawn up in different terms from the Roman, but intended to satisfy the pope that the faith of the orientals differed only in words from that of Rome. But even such a difference could not be tolerated by papal pride, and the archdeacon was obliged to submit, not only to the doctrines, but to the words of the Roman church. He knew, indeed, that his concessions would not be binding on the eastern churches; and it is not improbable that, for such considerations as the papal court well knew how to apply on seasonable occasions, he would have subscribed to any thing which the pope had been pleased to propose to him. In the year 1610, Paul was earnestly solicited to enter into a defensive alliance with the king of France and the princes of Italy: but he declined acceding to their proposals, out of an apprehension that they intended a rupture with Spain, and an invasion of the Milanese; in which case he was determined to observe the strictest neutrality. While this subject was in agitation, intelligence arrived at Rome of the assassination of Henry IV., at which the pope expressed great sorrow; and, as a testimony of his regard for that monarch, he assisted personally at his obsequies, which were celebrated with great solemnity at Rome. Hearing that some young Frenchmen in the city expressed their satisfaction at that event, and styled the assassin the deliverer of their country, he ordered them to be arrested, and, after they had been submitted to a judicial process, condemned them to the gallies. It is fair to conclude, however, that his prosecution of them originated in other motives than an abhorrence of the turpitude of the action which they applauded, since, to his eternal disgrace, he could give his express approbation to the doctrine of Suarez the jesuit, in defence of the murder of kings.

When, in the year 1614, the pope received information that a treaty was negotiating between the king of Great Britain and the queen-regent of France, for a marriage between the prince of Wales and her second daughter Christina, he ordered his nuncio at the French court to remonstrate against the proposed alliance, as prejudicial to the church. The nuncio, finding that he made no impression on the queen, endeavoured to excite an alarm among the devotees at Paris; but his intrigues were unnecessary, since the queen was not sincere in her negociations with the British court, and only intended to quiet the discontents of the French, who murmured greatly at the double alliance which she had contracted in the preceding year with Spain. Another subject on which he directed his nuncio to remonstrate, was a decree of the parliament of Paris, condemning the treatise of Suarez, of which the pope had declared his approbation, to be burnt by the hands of the common hangman, as containing pernicious and damnable doctrine. This decree he complained of, as an infringement on the privileges of the holy see, which reserved to itself the power of judging and determining concerning the tendency of such works, and he demanded satisfaction by the formal annulling of the decree; but all the satisfaction which he could obtain, was only the suspension of its execution. He met with a similar mortification, in an unsuccessful endeavour which he made to prevail with the states of France to order the publication of the decrees of the council of Trent. In the course of the following year, Paul's attention was chiefly engaged by the old controversy between the Franciscans and Dominicans, concerning the *immaculate conception of the Virgin Mary*, which was maintained by the former, and denied by the latter. On this very important question, both parties were transported with such animosity and furious zeal, particularly in Spain, that the kingdom was almost engaged in a religious civil war through their dissensions. The catholic king, to prevent the fatal effects of this blind contest, pressed the pope, by repeated embassies, to give an authoritative decision on the question in dispute. All that could be obtained from the pontiff, however, was a renovation of the constitutions of Sixtus IV. and Pius V. on that subject; together with a declaration, intimating, that the opinion of the Franciscans had a high degree of probability on its side, and forbidding the Dominicans to oppose it in a public manner; but this declaration was accompanied with another, by which the Franciscans were prohibited, in their turn, from treating as erroneous the doctrine of the Dominicans. Shortly afterwards, the pope was involved in a dispute with the court of France, which demanded the estates of the

marshal D'Ancre at Rome, for the use of the French king. This demand was at first treated with contempt by the pope; but at length he found it prudent to agree to a treaty of partition, by which, though considerably more than a moiety was yielded up to Lewis XIII., he was allowed to appropriate the remainder towards the building of St. Peter's church. In the year 1619, Paul published an universal jubilee, in order to implore the assistance of God for the defence of the church, which was endangered by a general insurrection of the Protestants in Bohemia, and the other countries under the Austrian dominions, who had been provoked to fly to arms by the oppressions with which they were harassed. Alarmed at this powerful confederacy, the pope sent assistance in money to the emperor; who, in the course of the following year, gained a decisive victory which secured to him the possession of Bohemia, and obliged the other insurgents to submit. Paul survived the news of this victory only a few months, and died at Rome in January 1621, in the sixty-ninth year of his age, after a pontificate of fifteen years and between eight and nine months.

Paul V. was distinguished by very good abilities, as well as no small share of learning, and would have appeared to much greater advantage in history, had he not suffered his ambition and impetuous zeal for the authority of the holy see to lead him into measures which he could not support; and had he not also, while he indulged his taste for magnificence, neglected the affairs of government, and sacrificed the wealth of the state to the aggrandisement of his nephew cardinal Borghese. For the promotion of literature, he published a bull, commanding all the religious orders to maintain professors in the Hebrew, Arabic, Greek, and Latin languages. In adorning and beautifying the city with magnificent buildings, he even rivalled pope Sixtus V. He completed the large palace of Monte Cavallo, which had been begun by that pontiff. Besides, he greatly enlarged, and had the honour of completing, at length, the stupendous fabric of the church of St. Peter. He extended and improved the Vatican palace and library. He built two magnificent palaces for his relations, one in the city, and the other without the walls; and in both he collected the most valuable works in sculpture and painting, and the finest monuments of antiquity which he could purchase. He brought water to several parts of the city, by aqueducts and subterraneous channels, some from places at thirty-five miles distance, and he embellished the streets with a great number of fountains. He was likewise liberal in his charitable donations, and alms to the poor. During his pontificate, no fewer than sixty cardinals were created, many of whom are said to have been kept by him in dependent circumstances, in order to strengthen the interest of his nephew Borghese in the sacred college, and to enable him to carry the election after his own death. *Bycaut's Contin. of Platina. Dupin. Moreri. Nouv. Dict. Hist. Bower. Mosh. Hist. Eccl. sec. xvii. sect. ii. par. i. cap.* 1. 2. *passim. Modern Un. Hist. vol. XXIII. ch. LXX. sect.* 19.—M.

PAUL, emperor of Russia, son of Peter III. and Catharine II. was born in 1754. From infancy under the rule of a jealous mother, and neither in mind nor person formed to flatter maternal pride, he was estranged from all public affairs, and regarded neither with confidence nor affection. In 1773 he was married to the daughter of the landgrave of Hesse Darmstadt, who died two years afterwards. In 1776 he took for a second wife a princess of Wirtemberg Stutgard, niece to the king of Prussia; and in 1780 he made the tour of a great part of Europe. His desire of serving in the war of 1787 against the Turks was thwarted by his mother, and he continued to reside with his family at his palace of Gatshina with a few favourites; indulged in his passion of training some regiments in the German discipline, to which business he attended with all the minute assiduity common to narrow understandings. The sudden death of Catharine, in 1796, made him master of a vast empire; for the government of which neither nature nor education had fitted him. He was, however, not without some qualities valuable in a sovereign. He had a strong attachment to justice, with an openness and frankness which rendered him accessible to truth when properly presented to him. His general intentions were good, though often warped by prejudice and caprice.

Paul began his reign with breaking the power of the guards, which he effected by incorporating into the regiments all his battalions from Gatshina. In many respects he showed himself hostile to the memory of his mother; and it was probably in that spirit that he caused solemn obsequies to be performed for his unfortunate father, compelling the principal agent in his death to assist at the ceremonial. He abolished many of her institutions, and displayed the restless desire of change that she herself,

though under the guidance of better sense, had possessed. Trifling alterations in the dress and accoutrements of the soldiery, and the detail of military tactics, continued to occupy his attention. The following picture of him, when thus employed, is characteristic: "Every day, in the court of the palace, in a plain deep green uniform, great boots, and a large hat, he spends his morning in exercising his guards. Surrounded by his sons and aides-de-camp, stamping his heels on the pavement to keep himself warm, his bald head bare, his snub-nose cocked up to the wind, one hand behind his back, and with the other raising and falling his cane in due time, and crying one, two; one, two; he prides himself in braving a cold of fifteen degrees of Reaumur without furs."

A rooted antipathy to the French revolution was natural to an absolute monarch. Paul, soon after his accession, gave an asylum to Louis XVIII. and assigned a large tract of land for his maintenance. In order to prevent the spread of free inquiry, he laid the press under the most rigorous restrictions, and abolished the schools for the instruction of the lower classes which Catharine had established. In 1798 he determined to employ his arms for the restoration of the ancient government in France, and sent a large body of troops into Germany under the command of general Suvarof. Confederated with Austria, which now resumed its arms, they penetrated into Switzerland and Italy in 1799, and at first obtained great success; but want of co-operation and plan at length defeated their purpose, and Suvarof, in the autumn, led back the remainder of his army. Paul, in the rage of disappointment, gave this aged and faithful commander a very ungracious reception; and he threatened to withdraw from a confederacy, which he charged with failure in its engagements. The honour of grand master of Malta, conferred upon him, somewhat soothed his pride, and he prepared in the following year to renew his exertions; but during the course of it his politics changed; he refused further subsidies from England, and entirely seceded from the alliance. Much displeased with the British court, which had taken possession of Malta, his next political object was to form a new maritime confederacy in the north, for the purpose of enforcing the claim of neutrals to a free navigation. He engaged Sweden and Denmark in the cause; and in the winter of 1800, he adopted the violent measure of laying an embargo upon all the British ships in his ports, confining the commanders, and sending the seamen to a distance up the country. At this period he seemed to have entered into the French interest; induced, it is said, by a mistress of that nation. But despotical power, joining with strong passions and weak intellects, had now brought him to a state of capricious folly little removed from lunacy. He was perpetually making regulations of the most absurd and troublesome kind. Their general spirit was the maintenance of absolute authority in all its rigour, and the profoundest respect for the imperial dignity; though no one could less inspire it by his person and manners. Though not without a degree of generosity and good-nature, the indulgence of his ungoverned caprice was daily converting him into a brutal tyrant, like some of the worst emperors of Rome. While accounts of his strange proceedings were circulating throughout Europe, he caused it to be inserted in the Petersburgh court gazette, that the emperor was said to have an intention of proposing himself as a champion in single combat against the several belligerent potentates, in order to terminate the war that had so long raged. This sally was in general regarded as so decisive a proof of derangement, that the public was prepared to expect one of those revolutions to which the throne of Russia is peculiarly liable. Accordingly, on the night of March 22d, 1801, Paul was found dead in his bed; and though it was given out that he was cut off by a stroke of apoplexy, it is now generally known, that his removal being deemed absolutely necessary for the safety of the state, a conspiracy was formed, in consequence of which his chamber was entered at the dead of night; and after many struggles, he was dispatched by strangling. He died in the forty-seventh year of his age, and the fifth of his reign, leaving two sons; the eldest of whom, Alexander, succeeded to the throne.—A.

PAUL of Burgos, or of Sancta Maria, a learned Spanish prelate in the fifteenth century, was of Jewish descent, and born at Burgos, in the year 1353. He was brought up in the religion of his forefathers; and as his family was respectable and wealthy, he enjoyed the advantages of a liberal and learned education. After he had been some years married and settled in the world, by reading the "Summa" of Aquinas he became a convert to christianity; and at the time of his baptism he assumed the name of *Paul of Sancta Maria*. After the death of his wife, he embraced the ec-

Vincent de Paul
Fondateur de la mission de St. Lazare.

clesiastical profession, and by his merits rose to considerable employments and high dignities in the church. He was made archdeacon of Trevigno; whence he was preferred to the bishopric of Carthagena; and afterwards he was translated to that of Burgos. The fame of his merits induced Henry king of Castille to appoint him preceptor to his son John, the second monarch of that name, by whom he was entrusted with the important office of chancellor of the kingdom. He is said to have died patriarch of Aquileia in 1435, at the age of eighty-two. His principal work consists of additions to "The Postills of Nicholas de Lyra" on the whole Bible, which are printed with that commentary. He was also the author of a work, entitled, "Scrutinium Scripturarum," folio, printed at Mantua in 1474, and at Burgos in 1591; and of "A Treatise on the Name of God," which was printed with the notes of Drusius, at Franeker, in 1604. Dupin says, that his performances abound in Hebrew learning, and will afford much assistance to the biblical student in making himself acquainted with the true sense of the scriptures. Our prelate had three sons, who were baptized at the same time with himself, and acquired distinction by their rank or literary productions. The eldest, named ALPHONSUS, succeeded his father in the bishopric of Burgos, and composed a concise history of Spain, entitled, "Anacephalæosis Regum Hispaniæ," which may be seen in the "Hispania Illustrata," in four volumes, folio. The second, named GONSALVO, was promoted to the see of Placentia in Spain; and the third, called ALVAREZ-GARCIA, published the history of John II. king of Castille, under the title of "Memoirs," or "Commentaries." *Dupin. Moreri. Nouv. Dict. Hist.*—M.

PAUL, VINCENT DE, a saint in the Roman calendar, and founder of the congregation of the *Priests of the Missions* in the seventeenth century, was of humble origin, and born at Poui, or Poy, in the diocese of Acqs, in the year 1576. He was first employed in tending sheep; but as he soon discovered talents which deserved encouragement, his parents were enabled to send him for education to Acqs and Toulouse. Having finished his academical course of studies, he was ordained priest in the year 1600. Some time afterwards, being called to Marseilles to receive a small property of which he was the heir, on his return by sea to Narbonne, the vessel on board of which he had embarked fell into the hands of some Barbary corsairs, who sold him for a slave at Tunis. Here he successively served three different masters, and was successful in reclaiming the last, who was a Savoyard renegado, to the faith which he had renounced. Determined on attempting their escape to a christian country, they ventured to sea in a small boat, and happily reached Aigues-Mortes in 1607. After his return to his native country, Peter Montorio, vice-legate of Avignon, who knew his merits, sent him on business to the court of Rome. Here he became acquainted with the minister of Henry IV. who employed him on a commission of importance to that monarch, in the year 1608. Afterwards Louis XIII. recompensed him for his services on this occasion, with the abbey of St. Leonard de Chaulme. For some time he officiated as almoner to queen Margaret de Valois, and then retired to the institution of his friend cardinal de Berulle at the Oratory. On the recommendation of M. de Berulle, he accepted of the post of tutor in the family of M. de Goudy, general of the galleys, whose lady, eminent for her piety and charity, first inspired him with that design of founding a congregation of priests for missions into the country, which he afterwards carried into execution. In the mean time, he was desirous of rendering himself useful to the miserable objects under the care of his patron; and, upon application to court, obtained the appointment of almoner-general of the galleys, in the year 1619. The extraordinary zeal and charity which he exercised in that employment, and numerous other instances of his piety and benevolence, were long the subjects of pleasing recollection to the inhabitants of Marseilles. In the year 1620, St. Francis de Sales confided to him the direction and government of the order of the *Daughters of Charity*, whose office it was to administer assistance and relief to indigent persons, confined to their beds by sickness and infirmity.

After the death of madame de Goudy, he commenced the establishment of the community which he had projected, at the college *Des Bons Enfans* in Paris, where some priests, who approved of his design, associated themselves under him as their principal. Here they went by turns into different parts of the kingdom, where their labours soon met with an astonishing degree of success and encouragement. Some years afterwards, the increasing number of his society induced Vincent de Paul to accept of the great house of St. Lazare

rus in the suburb of St. Dennis, which became the principal house of his order; and in the year 1632, pope Urban VIII. satisfied of its utility, and also of its policy as a powerful instrument for preserving the attachment of the lower classes to the catholic faith, formed it into a regular congregation, of which the founder was declared the first superior-general. The rule prescribed to this society, obliged the members to purify themselves, and to aspire daily to higher degrees of sanctity and perfection, by prayer, meditation, the perusal of pious books, and other devout exercises; to employ eight months in the year in the villages, and, in general, among the country-people, in order to instruct them in the principles of religion, form them to the practice of piety and virtue, accommodate their differences, and administer consolation and relief to the sick and indigent; and to inspect and govern the seminaries in which persons designed for holy orders received their education, and to instruct the candidates for the ministry in the sciences that relate to their respective vocations. So active was the superior in pursuing the objects of the institution, and so powerfully was he seconded by the zeal and encouragement of others, that he was enabled to support missions, not only in all parts of France, but also in Italy, Scotland, Barbary, Madagascar, &c. But his pious and charitable exertions were not confined to the congregation of the missions. To him the hospital for foundlings owed its origin, and an annual income of forty thousand livres, which his appeals to the humane and benevolent procured for it. He, likewise, was the means of obtaining liberal benefactions towards the support of the hospital of Bicetre, of the Salpetriere, of that for galley-slaves at Marseilles, and various other charitable institutions. He established and endowed seminaries for ecclesiastics; and in times of scarcity and pestilence which laid waste Lorrain, Picardy, and Champagne, he remitted nearly four millions of livres, in money and goods, for the relief of those provinces. So high was the estimation in which he was held as a spiritual adviser, that he was engaged in regular attendance on Louis XIII. during his last sickness; and under the regency of Anne of Austria, mother of Louis XIV. his counsel was chiefly followed in the management of the ecclesiastical affairs of the kingdom. Yet, during the space of ten years in which he possessed this influence, he always made a conscience of recommending the most deserving candidates for vacant benefices, and his whole conduct was governed by exemplary prudence and humility. He died in 1660, when nearly eighty-five years of age. He was beatified by pope Benedict XIII. in 1729, and canonized by Clement XII. in 1737. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccles. sæc. XVII. par. ii. cap. i.* § 28. —M.

PAUL WARNEFRID, or PAUL THE DEACON *(Paulus Diaconus)*, an eminent historian of the middle ages, was born of Lombard origin, in the eighth century, at Cividad del Friuli. He was brought up in the court of Rachis, king of the Lombards, and afterwards was ordained deacon of Aquileia. Desiderius, the last king of the Lombards, invited him to his court, employed him as a notary or secretary, and raised him to the posts of counsellor and chancellor. After the kingdom of Desiderius was overthrown, and himself made prisoner, by Charlemagne in 774, the private history of Paul becomes obscure, and is differently related by different biographers. It appears probable that he first retired to his native country of Friuli; and that after the overthrow and death of Rodgauso, duke of that province, in 776, he took the monastic habit. By some means his literary merit became known to Charlemagne, who took him into France, and probably employed him in his plans of promoting learning and liberal education in his dominions. Paul was acquainted with the Greek as well as the Latin language, and he instructed in the former those clergymen who were selected to accompany the emperor's daughter, Rotrude, to Constantinople, where she was to be united to the son of the empress Irene. A remaining attachment to his king Desiderius subjected Paul to the suspicion of some designs in his behalf, on which account he was banished to the Diomedean isle, now Tremiti; and it is said that he would have undergone the loss of his hands or his eyes, had not Charlemagne been unwilling to disable so eloquent a writer. It is supposed that he escaped from his place of banishment, and took refuge in the court of Arigiso, prince of Benevento; and that on the death of that prince in 787, he retired to the celebrated monastery of Monte Casino, where he ended his days. The time of his death is not known; but it is conjectured that he did not survive the year 799. As it appears from some Latin verses in the name of Charlemagne, that this emperor retained a great esteem and affection

for Paul whilst in his monastery, the suspicion which he had incurred must probably have been proved groundless or frivolous.

Paul Warnefrid was a copious writer, and, considering his age, is deserving of much praise. His Latin poetry may rank with the best of that period, but certainly falls much short of classical purity. It consists chiefly of hymns, of panegyrics of saints and eminent personages, and other short pieces. One of the most interesting is an elegy addressed to Charlemagne, in order to obtain the liberty of a brother who was brought prisoner into France after the defeat of Desiderius. Of his prose writings, by much the most valuable is his work "De Gestis Langobardorum," in six books, the only history of that nation which we possess. Although there are probably errors in his account of their origin, though the chronology is inaccurate, and some of the narrations appear fabulous, yet it contains many important facts which otherwise would have been lost, and affords some curious views of rude society. "His pictures of national manners, (says Gibbon,) though rudely sketched, are more lively and faithful than those of Bede and Gregory of Tours." Several editions of it have been given, and Muratori has inserted it in his great collection of the Italian historians, with a fragment or continuation, supposed to be by a more recent author. Paul likewise contributed to the Roman history entitled "Miscella," in which he was the continuator of Eutropius. His additions appear to have consisted of some extracts from ecclesiastical history, and of two books, from the time of Julian to that of Justinian I. He also wrote an abridged history of the first bishops of Metz, and other pieces of ecclesiastical biography, and made a collection of homilies by the order of Charlemagne. *Vossii Hist. Lat. Tiraboschi.* —A.

PAULA, a saint in the Roman calendar, was a descendant, on the maternal side, from the noble families of the Scipios, and Paulus Æmilius, and born at Rome about the year 348. Becoming a widow, she renounced the world and accompanied St. Jerome to Palestine, where she was made superior of a monastery at Bethlehem. She studied the Hebrew language, that she might better understand the scriptures; and, after spending several years in the superstitious practice of excessive mortifications and austerities, which, Jerome says, he frequently attempted to moderate, died in 404, about the age of fifty-six. Further particulars concerning her may be found in *Hieron. Epist. lxxxvi.* and under our articles Eustochium, and Jerome, St.—M.

PAULI, Gregory, a learned Polish divine of the protestant persuasion in the sixteenth century, was appointed minister of the church of Wola near Cracow, in the year 1555. Afterwards he became pastor and senior minister of the church of Cracow. He was one of the earliest opponents of the doctrine of the Trinity in Poland, though he did not advance further than the Arian hypothesis. For the freedom with which he avowed and defended his opinions in the pulpit, he was expelled from Cracow; when he retired to Racow, where he died at a great age about the year 1591. He was the author of "An Explanation of difficult Passages in the Sacred Scriptures;" different treatises against the lawfulness of a christian's undertaking offices of civil magistracy, or bearing arms; the first impression of "The Catechism of Racow," which was afterwards altered by Lælius Socinus, and Peter Statorius; and various pieces in the trinitarian controversy, which are enumerated in *Sandii Bibl. Antitrinitar.*—M.

PAULI, Simon, a medical and botanical writer, was born in 1603 at Rostock. He lost in his childhood his father, who had been physician to the queen of Denmark, but received a royal pension to enable him to pursue his studies. He travelled into the Low-countries, England, France, and Germany, and took the degree of M. D. at Wittemberg in 1630. After practising some years at Rostock, he removed to Copenhagen, where he occupied the chairs of anatomy, surgery, and botany, in the medical college. In 1648 he was nominated court-physician, and he rose, in 1656, to the post of first physician of king Frederic III. He held the same office under Christiern V., and died in 1680, at the age of seventy-seven. His services were rewarded in 1666, with the prelature of Arhusen, which remained in his family. This physician published various professional works, of which those relative to botany and the materia medica are best known. His "Quadripartitum de simplicium Medicamentorum Facultatibus," first printed at Rostock in 1640, and several times reprinted with augmentations, is an agreeably written account of what the ancients have recorded concerning the powers of vegetable simples, together with the results of his own experience. It is arranged according to the four seasons of the year, and has little of bo-

tanical or physical science, but is chiefly devoted to practice. To the last edition, the characters of plants from Tournefort are added. His "Libellum de Usu et Abusu Tabaci et Herbæ Theæ," 1661, is chiefly a severe censure on the use of those articles. In 1648, he published "Flora Danica," quarto, with figures, chiefly from Lobel and other authors. It contains the descriptions, synonyms, and medical virtues of native Danish plants, arranged according to the seasons. His "Viridaria Regia varia et academica," 1653, is a catalogue of plants in the botanical gardens of Copenhagen, Paris, Warsaw, Oxford, Padua, Leyden, and Groningen. Pauli was likewise a studious cultivator of anatomy, and the first who dissected human bodies in the theatre at Copenhagen. He published several orations relative to this science, and gave the description of a method of preparing skeletons.

James Henry, son of the preceding, was brought up to physic, and for some time filled the anatomical chair at Copenhagen. He was afterwards made professor of history and royal historiographer, and at length was employed in affairs of state, and ennobled by Christiern V., on which occasion he took the name of *Rosenschild*. He published some anatomical works. *Halleri Bibl. Anat. et Botan. Eloy Dict. Hist.*—A.

PAULINUS PONTIUS MEROPIUS, or PAULINUS NOLANUS, a celebrated prelate and ecclesiastical writer in the fifth century, was descended from a Roman patrician family, and born at Burdegala in Gaul, now Bourdeaux, in the year 353. He was a pupil of the famous Decius Ausonius, under whom he made a considerable progress in literature, and cultivated the study of rhetoric and poetry with success. Ausonius being afterwards called to Rome, that he might be preceptor to the son of the emperor Gratian, Paulinus quitted his native place and followed him to that city, where he acquired much reputation as a pleader in the forum. So respectable was the character which he established, that he was raised to the consular dignity while very young; and he acquitted himself in his senatorial capacity, in a manner that gave universal satisfaction to the Roman citizens. Having married a Spanish lady, named Therasia, with whom he obtained a very large fortune, he took his leave of public affairs, and indulged his inclination for seeing foreign countries, visiting almost all the western provinces of the Roman empire. In the course of his travels he formed an intimacy with St. Martin of Tours, St. Ambrose of Milan, and other eminent ecclesiastical characters; his conversation with whom appears to have produced such strong religious impressions upon his mind, that he determined to be baptised. His wife, likewise, who, it seems, had before submitted to the same rite, contributed not a little to confirm that resolution. Accordingly, he received the sacrament of baptism from Delphinus, bishop of Bourdeaux, in the year 391. Afterwards he went into Spain, and took up his residence at Barcelona; where he and his wife, having lost their only child, and being without any prospect of other issue, spent their time in devout contemplation and ascetic exercises, applying the greatest part of their property to benevolent and charitable uses. To divert Paulinus from this change of life, and to recal him again to the pursuit of secular concerns, Ausonius and his other friends had recourse in vain both to persuasion and raillery. At Barcelona, so high was the veneration which all classes of people entertained for him, that, in the year 393, he was in a manner compelled by their urgent intreaties to be ordained presbyter; but not before he had obtained their promise that he should be at liberty to remove, as he had intended, into Italy. During the following year he arrived at Rome, where he was treated with the utmost respect by all ranks; till, perceiving that pope Siricius and the clergy were growing jealous of him, he withdrew to a country-house in the vicinity of Nola in Campania. Having passed about fifteen years in this place, together with his wife, in that manner of living which they adopted in Spain, Paulinus was chosen and ordained bishop of Nola, in the year 409, as some think; or, as Pagi argues with great appearance of probability, in 403. The early part of his episcopate was disturbed by the incursions of the Goths, who conquered and plundered the city of Nola; but he spent the remainder of his life in tranquillity, a bright example of piety, benevolence, and charity, and the object not only of veneration but of delight, to persons of all ranks and parties. He died in 431, in the seventy-eighth year of his age. His genuine works consist of "Letters" and "Poems," which are partly instructive, but chiefly lively and entertaining. They are correct, perspicuous, and elegant; but the high praise which Ausonius has bestowed upon the poems, is greater than they merit. The first edition of all the pieces attributed to our author was published at Paris in 1516, octavo,

and they were afterwards inserted in the second volume of the "Orthodoxographa," as well as the sixth volume of the "Bibl. Patr." The best separate edition of them, is that published at Paris, in 1684, in two volumes quarto; the first of which contains the genuine pieces, and the second such as are doubtful. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Pagi Crit. in Anal. Baronii, An.* 403. *x.—xiii. Dupin. Moreri. Nouv. Dict. Hist.*—M.

PAULINUS, patriarch of Aquileia in the eighth century, and who is honoured by the Catholics with the title of saint, on account of his zealous defences of the orthodox doctrine of the Trinity, was born in some part of the Austrian dominions. He distinguished himself by his laborious application, and zeal for the advancement of learning and science. His proficiency, considering the age in which he lived, was very considerable, and entitles him to a high rank among his Latin contemporaries. By his erudition he recommended himself to the patronage of the emperor Charlemagne, who bestowed on him various substantial marks of his favour, and, towards the close of the year 776, promoted him to the patriarchate of Aquileia. In the year 793, he published a little treatise in defence of the Trinity, against Elipand, archbishop of Toledo, entitled, "Sacro-Syllabus," which is inserted in the seventh volume of the "Collect. Concil." During the following year, he distinguished himself by his opposition to the opinions of Elipand, and of Felix, bishop of Urgela, at the council of Frankfort; and, having convened a synod at Aquileia, procured the condemnation of them as heretical, in 795. Two years afterwards, on the application of the famous Alcuin to Charlemagne, Paulinus received the commands of the emperor to enter more fully into a defence of the orthodox doctrine against the bishop of Urgela; in consequence of which he produced, in 798, his "Lib. III adversus Felicem Orgelitanum," which were first published by Duchesne, together with the author's smaller treatise, at the end of "Alcuini Opera," printed at Paris in 1617. It is proper to observe in this place, that the "Lib. VII adversus Felicem," which were formerly attributed to Paulinus, have been restored by the learned world to Alcuin, as their real author. Similar justice has likewise been rendered to Paulinus himself, by the Parisian editors of the last edition of "St. Augustine's Works;" who, upon the credit of ancient MSS., have assigned to the patriarch of Aquileia the treatise "de Salutaribus Documentis," which used to pass under the name of the African bishop. Besides the articles already mentioned, fragments of "a Letter to Heistulphus," from our author, severely reproving that lord for putting his wife to death, on the charge of adultery preferred against her by a single witness, and also an entire "Letter to the Emperor Charlemagne," are inserted in the seventh volume of the "Collect. Concil." In the first volume of Baluze's "Miscellan" some other fragments of pieces by him may likewise be found. A complete edition of all his works, with learned notes and illustrations, was published at Venice in 1737, by John Francis Madrisi, a priest of the congregation of the Oratory. Paulinus died in the year 804. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Moreri. Nouv. Dict. Hist.*—M.

PAULLINI, Christian-Francis, a physician and naturalist, was born in 1643 at Eisenach in Thuringia. He studied at various universities, was crowned poet at Hamburgh, made master of arts at Wittemberg, and took the degree of M. D. at Leyden. He travelled into several of the northern countries, and practised in his profession at Hamburgh, Altona, and in Holstein. He received the title of count palatine for his services, and was appointed by the prince-bishop of Munster to the offices of his first physician and historiographer. In 1689, he returned to his native place, where he died in 1712. He was a member of the academies of the Naturæ Curiosorum and Ricovrati. This physician made himself known by several monographs, or separate dissertations on subjects in the animal and vegetable kingdoms; such as his "Cynographia curiosa;" "Buto breviter descriptus;" "Tractatus de Anguilla;" "Talpa descripta;" "Lagographia curiosa;" "Lycographia;" "Onographia;" "De Lumbrico terrestri;" "Sacra Herba, seu Salvia Descripta;" "De Jalappa;" "Nucis Moschatæ Descriptio." In these, as well as in some papers communicated to the Acad. Naturæ Curios. there is more matter of curiosity than exact observation, and a tendency is displayed to fabulous and wonderful narration. The same may be said of his "Observationes Physico-Medicæ," which, however, contain some things worthy of observation. He wrote likewise, "Theatrum Illustr. Virorum Corbeiæ Saxonicæ," and some other works. *Halleri Bibl. Med. et Anat. Eloy Dict.*—A.

PAULMIER de Grentemesnil, Jacques

ier, (Lat. *Palmerius.*) a man of letters, son of a learned physician, Julien le Paulmier, was born in the district of Auge in 1587. He was brought up in the protestant religion, which was that of his parents, and passed some years in the house of du Moulin at Paris, where he attended the lectures of Casaubon and other learned men. At sixteen he was sent to Sedan, where he perfected himself in classical studies, and went through a course of philosophy. He afterwards studied the law at Orleans, and employed several subsequent years in travelling, and adding to the copious store of his literary acquisitions. At the age of thirty-three he entered into the army, and served with reputation in Holland against the Spaniards under the princes Maurice and Henry of Nassau. After the peace he passed some time upon the paternal estate in Normandy, and then again served in Lorraine at the head of a company of cavalry given him by the duke of Longueville. Returning with honour, he finally settled at Caen, where, at an advanced age, he married an English lady of fortune. He devoted himself to literature, and to the society of the men of erudition with which Caen at that time abounded, among whom it is sufficient to mention Huet and Bochart. He was the first planner of the academy there established, and supported it against the efforts of malice and ignorance. With irreproachable manners, he preserved the high spirit of a military man; and Huet relates, that when he was almost in a state of decrepitude, being insulted by a rude and insolent young man, he sent him a challenge, and obliged him to deliver his sword and beg his life. He was greatly afflicted with the stone, for which he twice underwent the operation of lithotomy. After many severe sufferings, which he bore with great resignation, he died in 1670, at the age of eighty-three. M. de Grentemesnil was a man of extraordinary quickness of parts, and composed with great facility poems in the Greek. Latin, French, Italian, and Spanish languages; it may be supposed, however, that such effusions could have little more merit than that facility. His most valuable performances were of the critical class. At the persuasion of Huet, he published a collection of observations made in the perusal of various authors, under the title of "Exercitationes in optimos Auctores Græcos," 1668, quarto. The great labour of his latter years was a "Description of ancient Greece," in Latin, published after his death at Leyden in 1678, quarto. A dissertation which he wrote in 1629, concerning the comparative merits of Lucan and Virgil, was printed at Leyden in 1704, in the "Dissertationes selectæ et criticæ de Poetis," of J. Berkel. *Huetius de Rebus, &c. Moreri.*—A.

PAULUS Æginetta, a celebrated Greek physician and surgeon, was a native of the isle of Ægina, and probably flourished in the seventh century, during the reign of the emperor Heraclius, and while Amru was prefect of Egypt. He studied at Alexandria, and travelled throughout Greece and in other countries for improvement. Where he practised in his profession is not known. Some have supposed that he resided at Rome; but it is more probable that he lived in some place under the Saracen dominion. The Arabians have given him the title of an accoucheur, and he appears to have been the first man upon record who practised the obstetrical art. As a writer, though he was principally a compiler from his Greek predecessors, yet he gives much of his own, at least what is not contained in any extant author before his time. His principal work is entitled, "De Re Medica," in seven books. Of these, the sixth, which relates entirely to surgery, is the most valuable. It describes many operations which are not mentioned by his predecessors, and it has served for the groundwork of some of the most noted systems of surgery. The author appears to have been an experienced practitioner. The first edition of this work in Greek was printed at Venice in 1528, folio. It has since frequently been reprinted with different Latin translations. It is given with the "Artis Medicæ Principes," *Paris*, 1567, folio, with the version of Cornarius. There are also separate publications of this author's "Salubria de Sanitate tuenda Præcepta," "De Crisi et Diebus Criticis," and "Pharmaca Simplicia." The Arabian physicians had a great esteem for the writings of Paulus, and Honain translated them into the Arabic language. His surgery has been translated into French. *Freind's Hist. of Physick. Halleri Bibl. Med. et Chirurg. Eloy Dict.*—A.

PAULUS, Cyrus Florus, called *Paul the Silentiary*, because he was at the head of the royal silentiaries, officers whose business it was to prevent noises in the palace, flourished in the sixth century under the emperor Justinian. He is said to have been of an illustrious family, and possessed of hereditary opulence, but to have been more distinguished for

learning and eloquence. He wrote several poems in the Greek language; among which was one giving the history and description of the church of St. Sophia in Constantinople, in above a thousand hexameters. This has been preserved to our times, and was published in the collection of Byzantine historians, with a translation and notes by Du Cange, *Paris*, 1670. He also composed a poem on the Pythian Thermæ, and some epigrams in the Anthology. *Vossii Poet. et Histor. Græc. Saxii Onomast. Gibbon.*—A.

PAUSANIAS, an eminent Lacedemonian commander, was the son of Cleombrotus, and nephew of Leonidas, who fell at Thermopylæ. He was appointed guardian of his minor cousin, Plistarchus, son of that king; in right of which office, during the absence of the other king, he possessed the chief magistracy. When Mardonius, the Persian general, invaded Greece with a mighty host, Pausanias was appointed commander in chief of the allied army raised to oppose him. After some skilful manœuvres, in which he appears, by a feigned retreat, to have thrown the Persians into disorder, Pausanias brought on a general engagement at Platæa, B. C. 479, in which Mardonius was entirely defeated with great slaughter, and killed in the field. With the assistance of the Athenians, who, during the battle, had been engaged against some Greeks in the Persian interest, the camp of Mardonius was taken, with a vast booty. Pausanias showed a nobleness of mind in rejecting the proposal of one of the leaders, that the body of the Persian general should be sought for, in order to be treated with the same indignity that had been offered to that of Leonidas. He also gave a striking lesson to the Greeks, by ordering the Persian cooks to prepare such a banquet as their master was wont to partake of, whilst his own servants were to dress a simple Spartan meal, and then pointing out to his officers the folly of a luxurious people coming to conquer a poor and hardy one. He next proceeded to punish the traitors to the cause of Greece; and marching to Thebes, obliged that city to deliver up the heads of the Persian party, whom he put to death.

The effect of success upon his own mind, however, was to nourish a spirit of pride and arrogance, and inspire ambitious designs. He assumed to himself all the honour of the battle of Platæa; and upon a golden tripod, which he presented to the temple of Delphi, he put an inscription, recording only his own name as author of the victory. The command of the united fleet being given him, for the purpose of freeing the Grecian cities from the Persian garrisons, he behaved with great partiality to his own countrymen, and treated the other officers with haughtiness, and the common men with severity; whilst the justice of Aristides, and the affability of Cimon, gained all hearts, and restored to the Athenians the naval supremacy of Greece. Pausanias performed what was enjoined him at Cyprus and Byzantium; and having at the latter place taken captive several noble Persians, among whom were some of the royal kindred, he sent them to Xerxes with a letter, proposing a private alliance with that king, on the condition of being made ruler of Greece under his authority. Some suspicions of this negociation getting abroad, he was recalled to Sparta, and underwent a trial for his life; but no sufficient evidence being brought against him, he was fined and liberated.

Returning to the army, instead of acting with more caution, he openly adopted the Persian habit and manners, and went into all the excesses of that luxury which he had decried. It would appear that his mind was somewhat disordered in consequence of the following tragical incident. Having been captivated by the charms of Cleonice, a young woman of good family at Byzantium, her parents, not daring to refuse his solicitations, obliged her to comply with his desires. In order to save her blushes, she requested that the lights might be extinguished when she should enter his chamber. It unfortunately happened that in the dark she stumbled over one of the lamps; the noise of which suddenly awakening Pausanias, he fancied an assassin was coming to murder him, and, starting up, plunged a dagger into her breast. When he discovered the fatal error, he was almost distracted, and from that time imagined that the blood of his Cleonice perpetually demanded vengeance. He left Byzantium, and repaired to Heraclea, where he found persons who pretended to evoke and pacify the spirits of the deceased. That of Cleonice was called up before him, and made to say to him, "When you come to Sparta, you will find a termination to your sufferings." He went thither, still occupied with his plot of betraying his country to the Persians. For this purpose, he carried on a correspondence with Artabazus, a satrap; and all the messengers he sent were put to death, that they might not betray him on their return. It is said that he in vain attempted to engage Themistocles,

then an exile, to concur in his measures. Becoming at length impatient, he wrote a peremptory letter to Artabazus, which he committed to one Argilius, his particular favourite. The young man, alarmed by the non-appearance of any former messengers, unsealed the packet; and finding a direction to put him to death, immediately disclosed the matter to the ephori. In order to obtain a fuller proof against Pausanias, the magistrates directed Argilius, as if in fear of his life, to take refuge in the temple of Neptune at Tænarus, causing at the same time a cavity to be dug near the altar, in which some of them lay concealed. Pausanias, hearing of his having taken sanctuary, repaired thither, much disturbed, and asked him the reason of his proceeding. A conversation ensued, which fully assured the ephori of his guilt, and they resolved to apprehend him. Becoming apprized of their intention, he fled to the temple of Minerva, called Chalciœcus, the inviolable sanctity of which threw them into some perplexity. While they were in doubt what to do, the truly Spartan mother of Pausanias brought a brick, and set it against the door of the temple; her example was followed, till he was completely immured. When he was dead with hunger, his body was brought out, and interred by his friends. In such a wretched manner did this great but vicious man terminate his days, B. C. 474. *Corn. Nepos. Plutarch in Cimone. Univ. Hist.*—A.

PAUSANIAS, a Greek topographical writer, flourished in the second century, under Adrian and the Antonines. If he was the same orator or grammarian whom Philostratus records under that name, he was a native of Cæsarea in Cappadocia, and studied under the celebrated Herodes Atticus. His provincial pronunciation impeded his success as a speaker, but he obtained reputation by his compositions. He declaimed both at Athens and Rome, in which last capital he died at an advanced age. From the writings of Pausanias himself we derive very little information concerning his life. He seems to have travelled extensively, and besides his extant work on Greece, he composed descriptions of Syria and Phœnicia.

The "Description of Greece" by Pausanias, though not a very well-written performance, is highly valuable to the antiquary, and contains much information no where else to be met with. It is a kind of itinerary through Greece, in ten books, in which the author notes every thing remarkable that fell under his observation, such as temples, theatres, sepulchres, statues, paintings, public monuments of all kinds, the sites and dimensions of ruined cities, and the scenes of important transactions. In some parts he gives historical details, and in those, his style, which is ordinarily common and negligent, rises to a degree of dignity. His work abounds with fabulous narrations, but such as were traditionally connected with the places described; whence he does not seem to deserve Julius Scaliger's severe epithet of "Græculorum omnium mendacissimus." What he himself saw, there is no reason to suppose that he misrepresented. Pausanias was first published from the press of Aldus in 1516 by the care of Marcus Musurus. The best edition has been reckoned that of Joach. Kuhnius, Gr. and Lat. folio, *Lips.* 1696; but it is probably excelled by the modern one of J. F. Facius, *Lips.* 1794-97, four volumes octavo. The French translation by the abbé Gedoyn is much esteemed. *Vossii Hist. Græc. Moreri. Bibliogr. Dict.*—A.

PAUSIAS, an eminent painter of antiquity, flourished about 350 B. C. He was a native of Sicyon, the son of Bries, who was his first master. He was instructed in the branch of painting called encaustic by Pamphilus, and was the first who became famous in it. He was, likewise, the first who adorned chambers with painted ceilings. He understood the art of fore-shortening, which Pliny describes by saying that when he wished to give an idea of the length of an ox, he did not, as was the former practice, place it transversely to the eye, but vertically, yet produced the full effect by the disposition of the lights and shades. He seems, also, to have been the first flower-painter; for having in his youth been enamoured of Glycera, a maker of garlands, he attempted by his art to imitate the beauties of nature which she had assorted, and copied a great variety of flowers. At length he made a portrait of Glycera sitting with a garland, which was one of his most famous performances, and was known by the name of *Stephaneplocos*. He chiefly painted small pieces, one of which, representing a boy, was called *Hemeresios*, as being finished in a single day. He also executed some large works, among which was a sacrifice, in Pompey's portico, containing the figure of the ox above alluded to. He passed his life at Sicyon, which was long regarded as the proper country of painting. The debts of the state having obliged the Sicyonians to sell their pictures, those of Pau-

sias were brought to Rome in the edileship of Scaurus, where, as we learn from a line in the Satires of Horace, they were a great object of admiration to the connoisseurs. *Plinii Hist. Nat. l. xxxv.*—A.

PAUTRE, Antony le, an eminent French architect, was born at Paris in 1614. He distinguished himself by his taste in the decoration of buildings, which, though somewhat heavy, was grand and majestic, and much superior to that for baubles and petty ornaments. Several edifices from his designs were erected in the capital and its environs, of which the most noted were the wings and cascade of St. Cloud, the church of the nunnery of Port-royal, and the hotels of Gevres and Beauvais. He was appointed architect to monsieur, the king's brother, and finally first architect to the king. He was a member of the Academy of Architecture from its first institution, and published a work on that art, entitled, "Les Oeuvres d'Architecture d'Antoine le Pautre," of which the first edition appeared in 1652. He died in 1691.

John le Pautre, the elder brother of the preceding, was an eminent designer and engraver, and understood the decoration of pleasure-houses. His engraved plates amount to 1000, and served for studies to the ablest artists in France. His compositions are overcharged with sculptures and architectural ornaments, which prove that his fertility was superior to his taste. He died in 1682.

Peter le Pautre, born in 1660, was son to the architect. His genius led him to sculpture, which he studied during fourteen years at Rome. On his return he was employed in several public works, of which the most celebrated is a group of Eneas bearing Anchises on his shoulders, and holding Ascanius in his hand, which was placed in the garden of the Tuilleries. His performances display much fire and imagination, but are sometimes incorrect. He died in 1744, at the age of eighty-four. *D'Argenville, Vies des Archit. & des Sculpteurs.*—A.

PAUW, N. de, a German canon, distinguished himself by his philosophical writings, of which the principal were, "Recherches Philosophiques sur les Americains, les Egyptiens et les Chinois," two volumes, 1768, and "Recherches Philosophiques sur les Grecs," two volumes, 1787, reprinted at Paris in seven volumes octavo, 1795. In these works there is much learning and ingenuity, but joined with a bold spirit of conjecture, and a disposition to contradict all received notions. They were much read and controverted at the time of their appearance, but have lost a great part of their original reputation. M. de Pauw was much esteemed by the great Frederic, as one of the free speculators of the time, and for the same reason was obnoxious to the clergy. His private character was estimable. He died at Xanton near Aix-la-Chapelle in 1799. He was uncle of Anacharsis Cloots, who was famous at the commencement of the French revolution. *Nouv. Dict. Hist.*—A.

PAYS, Rene le, a writer of the light and pleasant class, was born at Nants in 1636. He was brought up to business, and obtained the post of director-general of the gabelles in Dauphiné and Pruvence, in which provinces he passed a considerable part of his life. He made himself known in the gay and literary world in 1685 by a little production of intermingled verse and prose, entitled, "Amitiés, Amours, et Amourettes," which, notwithstanding its provincial origin, was read with avidity in Paris. The ladies of that capital being curious in their enquiries as to the person of the author, he addressed to the duchess of Nemours a "Portrait" of himself, written in the same style. He professed to imitate Voiture, but, as the admirers of that writer alleged, with very inferior powers. Boileau, in one of his satires, puts into the mouth of a ridiculous country critic, as a sentence denoting bad taste,

> Le Pays, sans mentir, est un bouffon plaisant,
> Mais je ne trouve rien de beau dans ce Voiture.

Le Pays, however, had the good sense not to show himself offended with this stroke of satire, but paid a visit to the poet, and obtained his friendship. He does not seem, indeed, to have risen higher than the character of a small wit. From his Letters he appears to have visited England and Holland, upon which countries he make some frivolous remarks, more impertinent than humorous. He was honoured by the duke of Savoy with the knighthood of St. Michael, and was associated to the academy of Arles. His latter days were disquieted by a law suit, by the event of which he was condemned to pay a considerable sum for one of his associates who had embezzled the public money. He died soon after, in 1690, at the age of fifty-four. *Bayle. Moreri.*—A.

PAZ, James-Alvarez de, a Spanish jesuit and pious writer in the sixteenth and early part of the seventeenth century, was born at Toledo, in the year 1560. After having been taught

the classics and philosophy, at the age of eighteen he commenced his noviciate in the society of Jesus, and soon distinguished himself by the composition of pious meditations, on which his tutors bestowed warm approbation. He went through his theological course at Alcala, and was afterwards sent by his superiors to Peru. Here he occupied successively the chairs of philosophy and divinity at Lima, with the highest applause, sedulously devoting the hours not demanded by his professional duties to divine contemplation, and the composition of those works which were from time to time given to the public. From Lima he was sent to preside as rector of the society's college at Quito; whence he was transferred to the same post at Cusco. Afterwards he filled the high office of provincial of Peru during six years. While he was visiting the different establishments belonging to the order in this capacity, he was seized with a mortal illness at Potosi, which carried him off in 1620, when about sixty years of age. He is highly panegyrized by his biographers, as having exhibited an illustrious example of all the christian virtues, and uniformly practised that rigid mortification and self-denial, to which the Catholics ascribe exalted merit. His works are written in Latin; but they have been translated into many of the European languages, and are held in high estimation. Their titles are, "De Vita Spirituali, ejusque Perfectione, Lib. IX," 1608, folio; a "Compendium" of which was digested by a priest of Bois-le-duc, and printed in 1620, octavo; "De Exterminatione Mali, et Promotione Boni, Lib. V," 1614, folio; "De Inquisitione Pacis, sive Studio Orationis, Lib. V," 1617, folio; and the following, prefixed to pieces extracted and condensed from the author's larger works: "De Vita religiosè instituenda, sive de quotidiana Virtutum Exercitatione," 1613, 12mo. afterwards revised, and enlarged by the author into two volumes, octavo; "Meditationes tripartitæ," 1620, quarto; "De Humilitate, Virtutum omnium Fundamento;" "De Virtutum Adeptione," &c. *Sotvelli Bibl. Script. Soc. Jesu. Moreri. Nouv. Dict. Hist.*—M.

PAZMANI, Peter, a celebrated Hungarian cardinal who flourished in the seventeenth century, was descended from a noble Transylvanian family, and born at Great-Waradin in Hungary, but in what year we are not informed. He entered the order of jesuits in the year 1587, and distinguished himself by the progress which he made in the different branches of literature, sacred and profane. In the year 1607, he was selected on account of his superior acquirements, to be professor of philosophy, and afterwards of divinity, at the college of Gratz in Styria, in which posts he acquitted himself with universal satisfaction and applause. Afterwards he devoted himself to missions in different parts of the kingdom, and is said to have had great success in opposing the progress of the reformed opinions, and in bringing back many wanderers to the fold of the catholic church. By his zeal and activity he so powerfully recommended himself to the emperor Matthias, and the principal Hungarian nobility, that, upon a vacancy taking place in the archiepiscopal see of Gran, or Strigonia, he was nominated to that station, and by the command of the pope, against his own inclination, obliged to accept of it. Being by this appointment primate of the kingdom, he assiduously exerted himself in establishing a strict discipline, and correcting the relaxed manners of the Hungarian clergy. For the encouragement of literature, he also founded colleges at Presburg, Posen, and other places. In the year 1629, at the solicitation of the emperor Ferdinand II., pope Urban VIII. promoted him to the purple. By the same prince he was afterwards sent ambassador to the court of Rome. He died at Posen in 1637, when on his journey towards Vienna, to attend the councils of the emperor Ferdinand III. He published, "Acta et Decreta Synodi Diœcesanæ Strygoniensis, celebratæ Tyrnauiæ," 1629, quarto, which will be useful to the ecclesiastical historian; "Sermons on the Gospels for all the Sundays, and several of the Festivals throughout the Year," 1636, folio, in the Hungarian language; "a Collection of Prayers," octavo, in the same language, which has undergone numerous impressions; and a multitude of doctrinal, practical, and controversial treatises, in Hungarian and Latin, of which a long list is given in *Sotvelli Bibl. Script. Soc. Jesu. Moreri. Nouv. Dict. Hist.*—M.

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